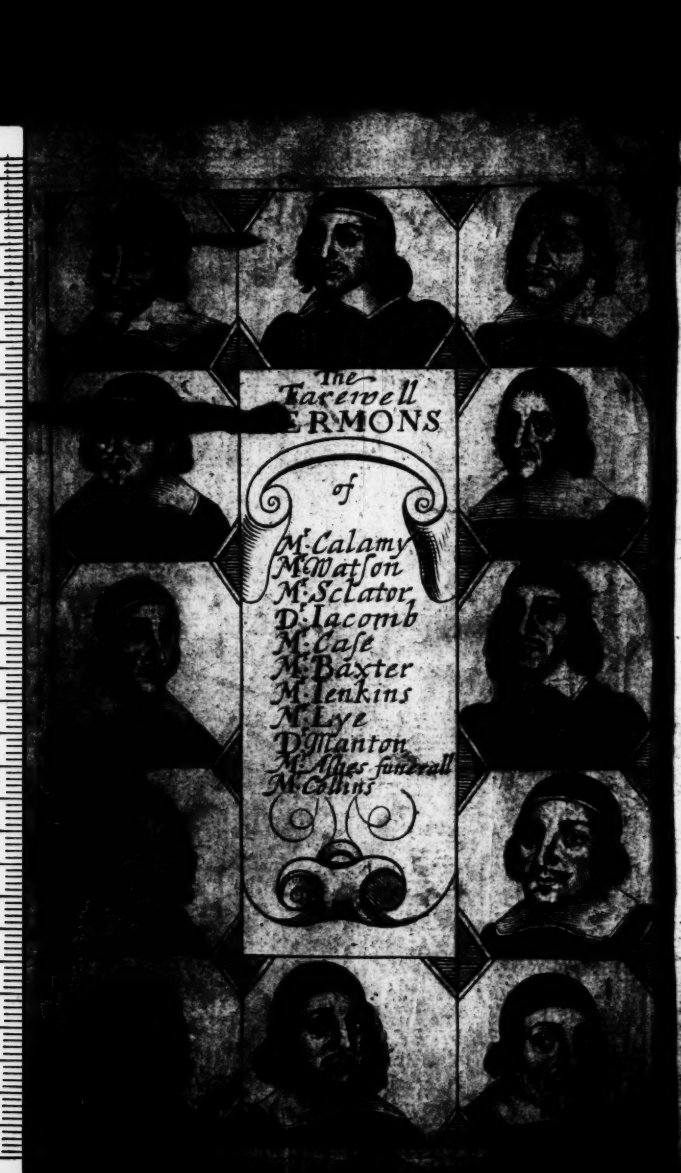
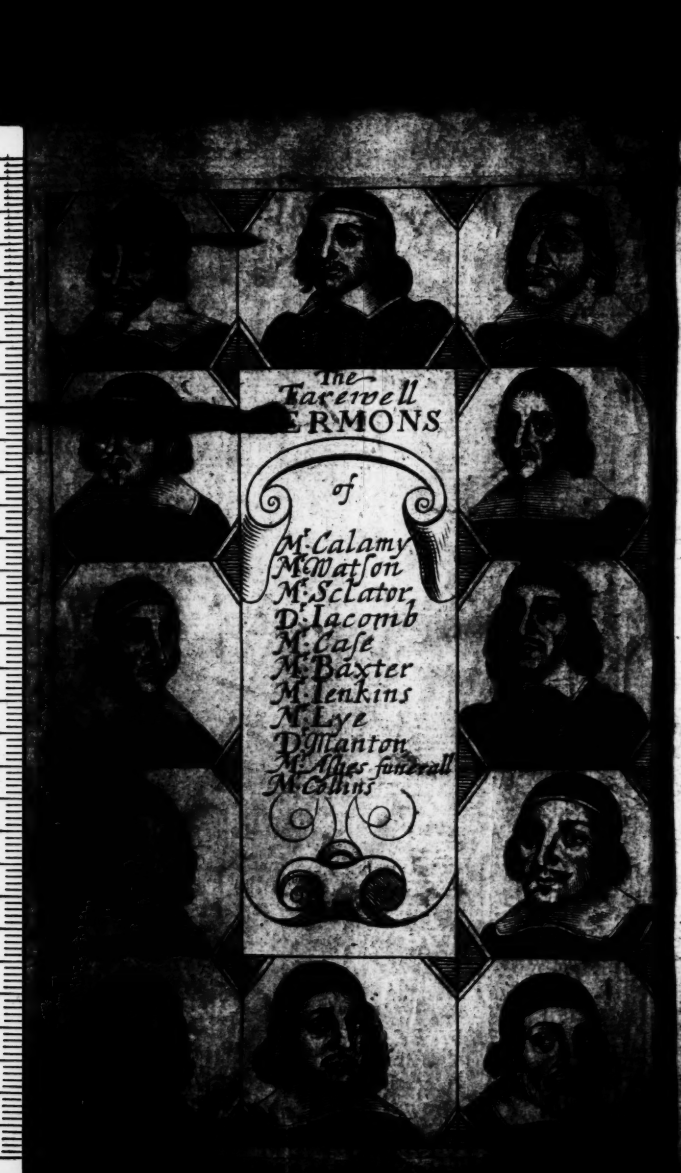

The
Farewell
SERMONS
of
M. Calamy
M. Watson
M. Sclator
D. Iacomb
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UMI


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UMI

An EXACT

COLLECTION

OF

Farewel Sermons,

PREACHED

By the late *London-Ministers.*

VIZ.

Mr. *Calamy*,	Mr. *Baxter*,
Mr. *Watson*,	Mr. *Jenkin*,
Dr. *Jacomb*,	Dr. *Manton*,
Mr. *Case*,	Mr. *Lye*,
Mr. *Sclater*,	Mr. *Collins*.

To which is added,

Their *PRAYERS* before and after Sermon.

AS ALSO,

Mr. *Calamy*'s Sermon for which he was Imprisoned in *Newgate*: His Sermon at [illegible] Funeral: And, Dr. *Horton*'s at Mr. *Nalton*'s [illegible]

The last Edition, being much Enlarged, and more Perfect, than any yet Extant.

2 SAM. 23. 1.

Now these are the last Words of David, the Sweet Singer of Israel.

Printed in the Year, 1663.

B. ~~Richard Pedley~~

~~His Book 1748~~

THE PUBLISHERS TO THE READER.

THE words of dying men uſually are very ſerious, weighty, and much regarded. The enſuing Notes, being the Preachers laſt Legacies to their ſeveral Congregations, a little before their Civil, though Voluntary, Death; by reaſon of the great Concourſe of people that were then aſſembled in all Churches, to hear their dying Paſtors preach

their own Funeral Sermons whileſt they were yet alive; many being too diſtant from them, or too much diſturbed by the crowd, fell ſhort of their ſhare and portion in them; others having loſt much of what they committed to their memories, addreſſed themſelves to their friends that writ: But it being found too tedious a work to ſatisfie the deſires of all by Tranſcriptions, ſome who had taken after them as followeth, by the importunity of many, have been prevailed with, for the ſatisfaction of their friends, to expoſe their Notes to publick view. It is not to be expected (though all care and faithfulneſs hath been uſed) that the Picture ſhould anſwer the Perſon in all things; what defects

there-

therefore, in any kind, may be found herein, we humbly pray, may not be imputed to the Reverend Authors, but unto the Publishers hereof. We conceive we need not adde any thing to take off that clamour that is cast upon them, as if out of an humour, faction, or which is worse, disobedience to Authority, they refused to conform; Enough is said by themselves, to give an account, why they chose to take up their Cross and follow Christ in a way of conscience and fidelity.

Reader, we will detain thee no longer from partaking of the fruit we here present thee with; but conclude, praying that the Lives of these worthy Ministers Hearers, may be their legible Epistles, seen

and

and read of all men; and that their Converſations may be ſuch as becomes the Goſpel of Chriſt, that whether they (yet again) come and ſee them, or elſe be abſent, they may hear of their affairs; that they ſtand faſt in one ſpirit, ſtriving together for the Faith of the Goſpel.
Farewell.

Mr.

Mr. *Calamy's* Prayer at *Aldermanbury*.

O Most Holy, and ever blessed Lord God! thou fillest Heaven and Earth with thy presence, we pray thee fill all our hearts with the presence of thy Grace, and let it appear that thou art in the midst of us, with that powerful assistance of thy Spirit, that we may receive a token of love from thee at this time. It is a singular favour that the doors of thy Sanctuary are open to us, and that yet we may meet together in thy Name, we pray thee continue it to us, and sanctifie it to us, that every Sabbath may add to our Stature in Jesus Christ. We confess we have forfeited all our mercies, we have heard much of God, and Christ, and Heaven with our ears, but there is little of God, Christ, and Heaven in our hearts.

We confess, many of us by hearing Sermons, are grown Sermon-proof; we know how to scoff and mock at Sermons, but we know not how to live Sermons.

It is a miracle of free Grace, that thou hast not taken thy Gospel from us ere this time; but thou art a merciful God, and though we cannot please thee, yet Mercy pleaseth thee; and we have no argument to bring along with us to beg thy favour, but thy mercy in Jesus Christ.

We pray thee, that thou wilt glorifie thy Sovereignty, in being gracious to us, and pardon our many and great transgressions.

Thou makest use of the malice of men for thy glory, thou killest Goliah with his own sword, oh help us to put our trust in thee, thou that canst kill and cure by killing.

Bless these Nations of England, Scotland, and Ireland, and find out yet a way to save us; pour down thy blessings upon the head and heart of our Sovereign CHARLES by thy Grace, King of Great Britain; thou hast done great things for him, let him do great things for thee; bless him in his Royal Consort, in his Royal Relations, in his Council; bless the Magistrates and Ministers of this Realm; Lord forgive us, for we live as if we had been delivered to work wickedness, we cannot sin at so cheap a rate as others do, we pray thee humble us under our great and grievous sins, give us Repentance unto Salvation, and a lively faith through the blood of Jesus Christ: quicken our graces, forgive our sins, make alive our souls: let us be such as thou wouldst have us to be; make us Christians, not only by an outward profession, but an inward conversation; that we may live in Heaven while we are on Earth, and come to Heaven when we shall leave the Earth.

To that purpose, bless thy Word unto us at this time, and give us all grace, to make conscience what we hear and how we hear; and all for Jesus Christ his sake, to whom with thy blessed Self and Spirit, be all glory and honour. Amen.

Mr. *Calamy's* Farewell Sermon.

Auguſt 17. 1662.

2 Sam. 24. 14.

And David ſaid unto Gad, I am in a great ſtrait; let us fall now into the hand of the Lord (for his mercies are great) and let me not fall into the hand of man.

IN which words we have three Parts.

1. *Davids* great perplexity and diſtreſs, *I am in a great ſtrait.*

2. *Davids* reſolution.

1. Affirmative, *Let us fall into the hand of the Lord.*

2. Negative, *Let me not fall into the hand of Man.*

3. We have the Reaſon of *Davids* choice, *for the mercies of God are great.* The mercies of wicked men are cruel: *therefore let me not fall into the hands of men.* But the mercies of God are many, and great: therefore *let us now fall into the hands of God.*

1. For the firſt, that is, *Davids* great Diſtreſs, wherein we muſt ſpeak,

1. To the diſtreſs it ſelf: Then

2. To the perſon thus perplexed: *I am in a great ſtrait: David* a great man, *David* a godly man.

1. In the perplexity it ſelf, we ſhall conſider:

1. The reality of this perplexity.

2. The greatneſs of it.

1. For the reality of it: after *David* had ſinned in numbring the people, God ſends the Prophet *Gad* to him, and puts three things to his choice, as you may read

read in *verſ.* 12. God was determined to make *David* ſmart for numbring the people, but leaves it to *David's* liberty, whether he would have ſeven years famine, or three months to flee before his enemies, or three dayes peſtilence: This was a poſing Queſtion, and *David* had cauſe to be in a great ſtrait; for theſe objects are not amiable in their own nature, they are objects to be avoided and declined; in the firſt view of them they ſeem to be equally miſerable, therefore *David* had cauſe to ſay, He was in a great ſtrait.

2. This perplexity was not only real, but exceeding great: *I am in a great Strait:* and there are two things made it ſo great.

1. The greatneſs of the puniſhments propoſed, Famine, Sword, and Plague: theſe are the three beeſoms with which God ſweeps mankind from off the earth: theſe are Gods three iron-whips, by which he chaſtiſeth ſinful man: theſe are the three arrows ſhot out of the quiver of Gods wrath, for the puniſhment of man: they are, as one calleth them, *Tonſura humani generis.* In *Rev.* 6. you ſhall read of four Horſes, when the four firſt Seals were opened: A white-horſe, a red-horſe, a black-horſe, and a pale horſe: after Chriſt had ridden on the white-horſe, propagating the Goſpel, then followes the red-horſe, a type of War; then the black-horſe, an Hieroglyphick of Famine: then the pale-horſe, the emblem of Peſtilence. Now God was reſolved to ride on one of theſe horſes, and *David* muſt chooſe upon which God ſhould ride; this was a great Strait: Let me preſent *David*, lifting up his eyes to Heaven, and ſpeaking to God thus; O my God, what is this meſſage thou haſt ſent me? thou offereſt me three things; I am in a ſtrait, I know which to refuſe, but which to chooſe I know not, I ſhall the Land of *Canaan*, a Land flowing with milk and honey, ſhall this Land endure ſeven years famine, and be turned

into a Wilderneſs, and diſ-peopled? And ſhall I, whoſe hands thou haſt taught to fight, and whoſe fingers to war, ſhall I that have ſubdued all my enemies, ſhall I in my old age, and all my Captains, flie three months before our enemies, and be driven to caves and rocks to hide our ſelves? O thou my God, who art my refuge, ſhall I and my people be a prey to the peſtilence that walketh in darkneſs, and deſtruction that walketh at noon day? O my God, I know not what to do, *I am in a great Strait.*

2. The ſecond reaſon why this ſtrait was ſo great, was, becauſe of the guilt of ſin that lay on *Davids* ſpirit: for *David* knew that this ſevere meſſage was the fruit of the ſin he committed in numbring the people. But you will ſay, Why, was it a ſin in *David* to number the people: *Moſes* had often numbred the people: three times, and it was not counted ſin. *Joſephus* anſwereth, The ſin of *David* was, becauſe he did not require the half-ſhekel, which he was to have had from all were numbred, *Ex.* 30, 12, 13. Others ſay, He ſinned in numbring all ages, whereas he was to number but from twenty years: but theſe are but conjectural Reaſons. I conceive the ſin of *David* was becauſe he did it without a lawful Cal, and for an unlawful End. *Sine cauſa legitima*: he ſinned in the manner rather then in the matter: for there was no cauſe for him to number the people, but curioſity; and no end, but vain glory: *Go through all the tribes of Iſrael and number the people, that I may know the number of my people*, ver. 2. *Davids* heart was lifted up with pride and creature-confidence: he begins to boaſt of the multitude of his people, and to truſt in an arm of fleſh; therefore God ſends the Prophet to *David* to prick the bladder of his pride; as if God ſhould ſay, I will teach you to number the people by leſſening the number of your people. Now the burden of his ſin did add much to the

burden

burden of this heavy meſſage: *Ver.* 13. *After* David *had numbred the people, his heart ſmote him:* the meſſage ſmites him, and his heart ſmites him, and *he ſaid, I have ſinned greatly in that which I have done: now I beſeech thee, take away the iniquity of thy ſervant, for I have done very fooliſhly.* If *David* had been to ſuffer this great puniſhment out of love to God, or for a good Conſcience, he would not have been ſo diſtreſſed: There are two ſorts of ſtraits in Scripture: ſome, ſuffered for God and a good Conſcience: and there are ſtraits, ſuffered for ſin.

1. There are ſtraits ſuffered for God and a good Conſcience, *Heb.* 11.36,37. Thoſe Martyrs there were driven to great ſtraits: but theſe were ſtraits for God and a good Conſcience, and theſe ſtraits were the Saints greateſt enlargements, they were ſo ſweetned to them by the conſolations and ſupportations of Gods Spirit; a Priſon was a Paradiſe to them, *Heb.* 10. 34. they took joyfully the ſpoiling of their goods, *Act.* 5.41. they departed from the preſence of the Council, rejoycing that they were counted worthy to ſuffer ſhame for his name. Straits for a good Conſcience are great Enlargements; therefore *Paul* gloryeth in this ſtrait, *Paul a priſoner*, &c.

2. There are ſtraits ſuffered for ſin, and theſe are envenomed by the guilt of ſin: ſin puts poyſon into all our diſtreſſes and perplexities. Now ſuch was the ſtrait into which *David* was now driven: it was a ſtrait cauſed by ſin, and that made it ſo unwelcome and uncomfortable: ſo that from hence I gather this Obſervation;

Doct. *That ſin and iniquity brings Perſons and Nations into marvellous labyrinths and perplexities: into true, real, and great moleſtations: a man free from ſin, is free in the midſt of ſtraits; a man guilty of ſin, is in a ſtrait in the midſt of freedom.*

After *Adam* had ſinned in eating of the forbidden

fruit, the whole world was a priſon to him: Paradiſe it ſelf was an Hell to him, he knew not where to hide himſelf from the preſence of God. After that *Cain* had murdered his brother *Abel*, he was brought into ſuch a ſtrait, that he was afraid that every one that met him would ſlay him. Alas poor *Cain*, how many was there then in the world? we read but of his father and mother, yet ſuch was his diſtreſs, that he cryeth out, every one that met him would ſlay him, *Gen.* 4. 14. Into what a ſtrait did ſin bring the old world? The deluge of ſin brought a deluge of water to drown them. Into what a ſtrait did ſin bring *Sodom* and *Gomorrah*? The fire of luſt raigning in *Sodom* and *Gomorrah*, brought down fire from Heaven to deſtroy them. Sin brings external, internal, and eternal ſtraits upon perſons and Nations.

1. Sin brings external ſtraits; ſin brings Famine, Sword, and Plague; ſin brings Agues and Feavours, Gout and Stone, and all manner of Diſeaſes; yea, ſin brings death it ſelf, which is the wages of ſin. Read *Levit* 26. and *Deut.* 28. and you will ſee a black role of curſes, which were the fruit of ſin. Sin brought *Sion* into *Babilon*; and when the Jews had murdered Chriſt, forty years after they were brought into that diſtreſs, when the City was beſieged by *Titus* and *Veſpaſian*, that they did eat one another, the mother did eat her child. And whereas *David* had a choice which of the three he would have, either Famine, Plague, or Sword; the poor Jews had all three concatenated together in the ſiege: Sin brings all manner of external Plagues.

2. Sins bring Perſons & Nations into internal ſtraits: ſin brings ſoul-plagues, which are worſe than bodily plagues: ſin brings hardneſs of heart, blindneſs of mind, a ſpirit of ſlumber, a reprobate ſenſe; ſinne brings a ſpiritual famine upon a Land; it brings a famine of the Word, *Amos* 8. 11. ſin cauſes God to take away the

Go-

Goſpel from a people: Sin brings internal plagues: ſin awakens Conſcience, and fills it full of perplexities: Into what a ſtrait did ſin drive *Judas*, after he had betrayed Chriſt? Into what a ſtrait did ſin drive *Spira*? Saint *Paul* gloryed in his tribulations for God: but when he ſpeaks of his ſin, he cryeth out, *O miſerable man that I am, Who ſhall deliver me from this body of death?* *David* a valiant man, when he ſpeaks of ſin, he ſaith, They are too heavy a burden for him to bear: *A wounded Conſcience who can bear!* ſaith the Wiſe man.

3. Sin bringeth eternal ſtraits: O the ſtrait that a wicked man ſhall be brought into, at the great and dreadful day of Judgment, when all the world ſhall be on fire about him! when he ſhall call to the Mountains to hide him, and to the rocks to cover him from the wrath of God: then will he cry out with *David*, *I am, O Lord, in a great ſtrait.* And when the wicked ſhall be condemned to Hell, who can expreſs the ſtraits they then ſhall be in, *Bind them hand and foot, and caſt them into everlaſting darkneſs: Matth.* 25. When a wicked man ſhall be bound with everlaſting chains of darkneſs, then he will cry out, *I am in a great ſtrait.* Conſider what *Dives* ſaith to *Abraham*: he deſires that *Lazarus* might but dip the tip of his finger in water, and that he might cool his tongue: not his whole body, but his tongue: but that would not be granted.

It is impoſſible the tongue of man ſhould ſet out the great ſtraits the damned ſuffer in Hell, both in regard of the greatneſs and everlaſtingneſs of them.

This is all I ſhall ſay for the Explication.

Uſe 1. I chiefly aim at the Application: Doth ſin bring Nations and Perſons into external, internal, and eternal ſtraits? then this ſadly reproves thoſe that chooſe to commit ſin to avoid perplexity. There are thouſands in *England* guilty of this, that, to avoid poverty, will

lye, cheat, and cozen, and to gain an Eſtate, will ſell God and a good Conſcience: and to avoid the loſs of eſtate and impriſonment, will do any thing: they will be ſure to be of that Religion which is uppermoſt, be it what it will. Now give me leave this morning to ſpeak three things to theſe ſorts of men: and, O that my words might prevail with them!

1. Conſider; It is ſin only that makes trouble to deſerve the name of trouble; for, when we ſuffer for Gods ſake, or a good Conſcience, theſe troubles are ſo ſweetned by the Conſolations of Heaven, that they are no troubles at all: therefore in Q. *Maries* days the Martyrs wrote to their friends out of Priſon, *If you knew the Comforts we have in priſon, you would wiſh to be with us: I am in priſon before I am in priſon*, ſaith Maſter *Sanders*.

Famous is the ſtory of the three Children: they were in a great ſtrait when caſt into the fiery Furnace; Bind them hand and foot, and caſt them into the Furnace; but when they were there, they were unbound, *Dan.* 3. 25. ſaith *Nebuchadnezzar*, *Did not we caſt three men bound, into the midſt of the fire? and lo, I ſee four men looſe, walking in the midſt of the fire, and the form of the fourth is like the Son of God.* I have often told you, when three are caſt into the fire for a good Conſcience, God will make the fourth: therefore, I ſay, ſtraits and ſufferings for God are not worth the name of ſtraits. *David* was often driven into ſtraits. 1 *Sam.* 30. 6. he was ſore diſtreſſed, when his Town was burnt, and his Wives and Children taken captive by the *Amalekites*: I, but that was a diſtreſs of danger, not of ſin: therefore he encourageth himſelf in the Lord his God, *Jehoſaphat* was in a great ſtrait, 2 *Chron.* 20. 12. *We know not what to do*, ſaith he: this was a ſtrait of danger, not cauſed by his ſin, and God quickly delivered him: but the ſtrait that *David* was

in,

in, was cauſed by his ſin, and that made it ſo bitter. I am loth to enlarge here: St. *Paul* was in a great Strait *Phil.* 3. 23. but this was a bleſſed ſtrait, an Evangelical ſtrait, ſaith Saint *Chryſoſtom*, *He knew not, whether to die for his own ſake, or to live for the Churches ſake, were beſt*; he was willing to adjourn his going to Heaven for the good of the people of God: Nay, Chriſt was in a ſtrait, *Luk.* 12. 15. I have a Baptiſm to be baptized withall, and how am I ſtraitned till it be accompliſhed? I am to ſhed my blood for my Elect: that is the Baptiſm he ſpeaks of.

This was a ſtrait of dear affection to the Elect of God: all theſe were bleſſed ſtraits: but now, ſtraits cauſed by ſin, theſe are imbittered and envenomed by the guilt of ſin and ſenſe of Gods Wrath. It is ſin that maketh ſtraits deſerve the name of ſtraits: therefore you are ſpiritually mad that commit ſin to avoid ſtraits.

2. There is more evil in the leaſt ſin, than in the greateſt outward calamity whatſoever: this the world will not believe: therefore St. *Auſtin* ſaith, *That a man ought not to tell a lie, though he might ſave all the world from hell: for there is more evil in one lie, than there is good in the ſalvation of all the world.* I have often told you the ſtory of Saint *Auſtin*: ſaith he, *If hell were on one ſide, and ſin on the other, and I muſt chooſe one; I would chooſe Hell rather then Sin: for God is the Author of Hell, but it is blaſphemy to ſay, He is the Author of ſin.* There is a famous ſtory of *Charles* the ninth, King of *France*: he ſent a meſſage to the Prince of *Condy*, a zealous Proteſtant, gives him three things to chooſe, either to go to Maſs, or to be put to death, or to ſuffer baniſhment all his life long: ſaith he, *Primum, Deo juvante, nunquam eligam: The firſt (God helping) I will never chooſe, I abhor the idolatry of the Maſs: but for the two other, I leave it to the choice of the*

King

King to do as he pleases: there is more evil in the least sin then the greatest misery.

3. The third thing I would have you consider, is that whosoever goeth out of God's way to avoid danger, shall certainly meet with greater danger. *Balaam* went out of God's way, *Numb.* 22. 22. and God sent an Angel with a drawn sword, and he riding upon an Ass, *vers.* 26. the Angel stood in a narrow place, where was no way to go from the right hand or from the left: if his Ass had not fallen under him, he had been run through by the sword of the Angel. *Jonah* for fear of the King of *Nineveh* went out of God's way, but he met with a mighty tempest, he met with a Whale: What do you do, when you commit sin? you make way to be cast into the eternal prison of hell: you destroy your precious souls, to save your perishing bodies.

Use. 2. If sin be the father and mother of all perplexity and distresses, then, I beseech you, let us above all things in the world abhor sin: all the curses of the Bible are all due only to a sinner; and all the curses not named in the Bible: for that is observable, *Deut.* 28. 36. every plague that is not written in the book shall light upon him: There are strange punishments to the workers of iniquity, *Job* 31. 3. Is not destruction to the wicked a strange punishment to the workers of iniquity? sin it bringeth the sinner to little ease: little ease at death, little ease at the day of judgement, and little ease in hell, tribulation and anguish: the word in the Greek is ἀναπαυσις, little ease to every soul that doth iniquity. Oh my beloved, will you promise me to look upon sin, and consider it in all its woful consequents, as the father, mother and womb out of which come external, eternal, and internal straits? more particularly, there are twelve sins I especially command you to take heed of and avoid.

1. Take

1. Take heed of Covetousnes: the love of the world will pierce you through with many sorows; the love of money is the root of all evil; the love of the world drowns men in perdition.

2. Take heed of the sin of Pride: into what woful straits did pride bring *Haman*! God crossed him in what he most desired: God made him hold the stirrup, while *Mordecay* rode in triumph; and God hanged him on the Gallows which he had made for *Mordecay*.

3. Take heed of Drunkenness; look not on the wine when it gives its colour in the cup, *&c.* drunkenness will bring you into snares: It will bite like a Serpent, and sting like an Adder, *&c.*

4. Take heed of disobedience and rebellion against the Commandments of God: it brought *Jonah* to his three nights and three dayes in the Whale's belly.

5. Take heed of fornication, and adultery, and all uncleanness; this brought *Sampson* to a woful strait: this brought *David* and *Solomon* into great perplexity.

6. Take heed of oppression, and all acts of injustice: this brought *Ahab* into a great strait, insomuch that the dogs licked his blood.

Take heed of unnecessary familiarity with wicked men: this brought *Jehosaphat* into a great strait.

8. Take heed of misusing the Prophets of God: this made God destroy the children of *Israel* without remedy, 2 *Chron.* 36. 15, 16.

9. Take heed of coming prophanely to the Lord's Table; this brought the Church of *Corinth* into a great distress, insomuch as the Apostle saith, *For this cause many among you are sick, and many weak, and many fallen asleep.*

10. Take heed of loathing the Manna of your souls: this brought the people of *Israel* into woful misery; that God destroyed all their carcasses in the wilderness, save *Joshua* and *Caleb*.

Take

Take heed of ſlighting the Goſpel: this brought Queen *Mary*'s perſecution, as many learned and godly men that fled for Religion's ſake out of the Land, have confeſſed: Their unthankfulneſs for, and unfruitfulneſs under the Goſpel in King *Edward* the ſixth's time, brought the perſecution in Queen *Mary*'s time.

11. Take heed of loſing your firſt Love: that makes God threaten to take away his Candleſtick.

12. Take heed of prophaning the Chriſtian Sabbath, which is much prophaned every where, a day that Chriſt by his reſurrection from the dead hath conſecrated, to be kept holy to God: Certainly if the Jews were ſo ſeverely puniſhed for breaking the Sabbath, which was ſet apart in memory of the Creation; ſurely God will ſeverely puniſh thoſe that break the Sabbath ſet apart in memory of Chriſt's Reſurrection. May be, ſome will ſay, I have committed many of theſe ſins, but am not brought into any ſtrait. Remember, it was nine months after *David* had nnmbred the people, before he was in this ſtrait: but as ſure as God is in heaven, ſin will bring ſtraits ſooner or later; though a ſinner live an hundred years, yet ſhall he be accurſed: May be, thy proſperity makes way for thy damnation: and this is thy greateſt diſtreſs, that thou goeſt on in ſin and proſpereſt.

Uſe 3. If ſin bringeth a Nation into marvellous labyrinths, learn what great cauſe we have to fear that God ſhould bring this Nation into great diſtreſs, becauſe of the great abominations are committed in the midſt of it: Our King and Soveraign was in great ſtraits in the dayes of his baniſhment, but God hath delivered him: God hath delivered this Nation out of great ſtraits; but alas, we requite God evil for good, and inſtead of repenting of old ſins, we commit new ſins. I am told there are new oaths invented, oaths

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not fit to be named in any place, much leſs here: Certainly the drunkenneſs and adultery, the oppreſſion and injuſtice, the bribery and Sabbath-breaking, the vain and wicked ſwearing and for-ſwearing, this Nation is guilty of, muſt of neceſſity provoke God to ſay of us, as he did of them in *Jeremiah* 15. 29. *Shall I not viſit for theſe things, ſaith the Lord?* Shall not my ſoul be avenged on ſuch a Nation as this? God will not only puniſh us, but be avenged on us. There is no way to avoid a national deſolation but by a national reformation.

Laſtly, learn what cauſe, you of this Congregation and Pariſh, what cauſe you have to expect that God ſhould bring you into great ſtraits, becauſe of your great unthankfulneſs and unfruitfulneſs under the means of Grace, you that have ſo long enjoyed the Goſpel; you have had the Goſpel in this place in great abundance; Doctor *Taylor* he ſerved one apprenticeſhip in this place; Doctor *Staughton* ſerved another apprenticeſhip; and I, through divine Mercy, have ſerved three apprenticeſhips, and half another almoſt, among you; you have had the Spirit of God ſeven and thirty years in the faithful miniſtry of the Word, knocking at the door of your hearts, but many of you haue hardened your hearts. Are there not ſome of you, I only put the queſtion, that begin to loath the Manna of your ſouls, and to look back towards *Egypt* again? Are there not ſome of you have itching ears, and would fain have Preachers that would feed you with dainty phraſes, and begin, not to care for a Miniſter that unrips your Conſciences, ſpeaks to your hearts and ſouls, and would force you into heaven by frighting you out of your ſins? Are there not ſome of you, that by often hearing Sermons are become Sermon-proof, that know how to ſleep and ſcoff away Sermons. I would be glad to ſay, there

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are but few such; but the Lord knoweth there are too too many that by long preaching get little good by preaching; insomuch that I have often said it, and say it now again, There is hardly any way to raise the price of the Gospel-Ministry, but by the want of it: And that, I may not flatter you, you have not profited under the means you have enjoyed; therefore you may justly expect God may bring you into a strait, and take away the Gospel from you: God may justly take away your Ministers by death or other wayes. Have you not lost your first love? Why did God take away the Gospel from the Church of *Ephesus*, but because they lost their first Love? Are you not like the Church of *Laodicea*, that are neither hot nor cold? therefore God may justly spew you out of his mouth: what God will do with you, I know not; a few weeks will determine: God can make a great change in a little time: we leave all to God: but in the mean time let me commend one Text of Scripture to you, *Jerem.* 13. 16. *Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and while you look for light, he turn it into the shadow of death, and make it gross darkness.* Verse 17. *But if you will not hear, my soul shall weep in secret places for your pride, and mine eyes shall weep sore, and run down with tears, because the Lords flock is carried away captive.* Give glory to God by confessing and repenting of your sins, by humbling your souls before the Lord, before darkness come, and Who knoweth but this may prevent darkness?

Mr.

Mr. *Calamy*'s Sermon Preached at *Alderman-Bury* Church, *Dec.* 28. 1662. For which he was Impriſoned in *Newgate*.

1 Sam. 4. 13.

And when he came, Lo, Ely ſate upon a ſeat by the way ſide, waiting; for his heart trembled for the Ark of God.

THat you may the better underſtand theſe words you muſt know that whatſoever God threatn'd againſt old *Ely*, in the ſecond and third Chapters, becauſe he did not reſtrain his wicked Sons from their lewd Courſes, is here Executed in this Chapter: therefore we read, there were four thouſand Iſraelites ſlain by the Philiſtines; And the Elders of Iſrael met together to conſult how to repair this great loſſe; they confeſſe, it was the Lord that had ſmitten them; for ſay they, *Wherefore hath the Lord ſmitten us to day before the Philiſtines*: And they conclude, the way to repair this their loſs, it was, to fetch the Ark of the Covenant of the Lord from *Shiloh*, and carry it into the Battel; whereupon they appoint *Hophni* and *Phinehas* to fetch it, whereby they imagined that the preſence of the Ark would ſave them from ruin, but herein they were miſerably miſtaken; for, this judgment befel them not becauſe the Ark was not in the Camp, but becauſe their ſin was in the Camp: The Ark of the Covenant would not preſerve thoſe that had broken Covenant with God: And therefore there was a great ſlaughter of the Iſraelites, and were ſlain thirty thouſand men, and *Hophni*, and *Phinehas* were ſlain, and the Ark it ſelf was taken priſoner.

priſoner. But what was old *Eli* doing? He was ninety and eight years old, and was not able to go to the Battel, but ſits upon a ſeat by the way-ſide near the Battel; and there he ſits, thinking what ſhall become of the Ark: *And lo, Ely ſate upon a ſeat by the way ſide, watching: for his heart trembled for the Ark of God,* for fear leſt the Ark ſhould be taken: He was not troubled, what ſhould become of his two Sons, or what ſhould become of the people of Iſrael, but what ſhould become of the Ark of God.

In the words are three parts.

1. Old *Elies* ſolicitouſneſs for the Ark.
2. Old *Elies* heart-trembling for fear of the Ark.
3. Old *Elies* preferring the ſafety of the Ark before the ſafety of his two Sons, Wife, and Children.

He ſate upon a Seat by the way-ſide watching, for his heart trembled for the Ark of God.

But what was the Ark of God? why ſhould old *Elies* heart tremble for fear of the Ark?

I Anſwer: This Ark was the holieſt of all the things of God; it was ſo holy, that it made every place holy where it came, 2 *Chron.* 8. 11. *And Solomon brought up the daughter of Pharoah, out of the City of David, into the Houſe that he had built for her: for he ſaid, My wife ſhall not dwell in the Houſe of David King of Iſrael, becauſe the places are holy, whereunto the Ark of the Lord hath come.* This Ark was the dwelling place of God, it was the habitation of God, *Pſal.* 99. 1. *The Lord Reigneth, he ſitteth between the Cherubims.* Now theſe Cherubims were placed over the Ark: it was the ſpeaking place of God; he met his people there, and there he gave an anſwer to them: *Exod.* 25. 21, 22. *And thou ſhalt put the Mercy-ſeat above upon the Ark, and in the Ark thou ſhalt put the Teſtimony that I ſhall give thee: And there will I meet with thee, and I will commune with thee from above the*

the Mercy-ſeat, from between the two Cherubims which are upon the Ark of the Teſtimony, of all things I ſhall give thee in commandement unto the children of Iſrael. This *Ark* was Gods Foot-ſtool, and all the people of God worſhipt before the Foot-ſtool of God, *Pſal.* 99. 5. *Exalt ye the Lord our God, and worſhip at his footſtool, for he is holy.* The *Ark*, it was the glory and the ſtrength of *Iſrael*, *Pſal.* 78. 61. *And he delivered his ſtrength into captivity, and his glory into his enemies hand; And it was the terror of the enemies of God:* And therefore when the *Ark* came into the Battel, the *Philiſtines* were afraid, and ſaid, *Wo unto us, for God is come down into the Camp:* And indeed this *Ark* was called *Jehovah*, Num. 10. 35. *And it came to paſs, when the Ark ſet forward, that* Moſes *ſaid, Riſe up, Lord, and let thine enemies be ſcattered: And when it reſted, he ſaid, Return, O Lord, unto the many thouſands of* Iſrael. In a word, the *Ark* was a pledge, and a viſible ſymptom of Gods gracious preſence with his people; as long as the *Ark* was ſaved, they were ſaved; and when the *Ark* was with them, Gods preſence was with them; but when the *Ark* was gone, God was gone; his comforting preſence, his protecting preſence, and his preſerving preſence: And therefore no wonder that this good old man ſate watching here for fear of the *Ark*. I call him, good old man: Many are of opinion that he was not good, becauſe he ſuffered his Sons to be ſo wicked; and indeed his fault was great, but ſurely he was a good man, and I have two reaſons to prove it: Firſt, in that he took the puniſhment of his iniquity ſo patiently; *It is the Lord, let him do what ſeemeth him good.* And ſecondly, he was a good man, as appears, in the Text, by his ſolicitouſneſs for the *Ark*: *He ſate trembling*, &c.

Now this *Ark* was a Type of three things.

Firſt, It was a Type of Jeſus Chriſt; for God ſpake

from the *Ark*: ſo God ſpeaks to us by Chriſt.

Secondly, It was a Type of the Church of Chriſt: for as the *Ark* was the preſerver of the two Tables of the Law, ſo the Church of Chriſt is the preſervative of the Scriptures.

Thirdly, The *Ark* was a Type of the Ordinances of Chriſt: for as God did communicate himſelf by the *Ark*, ſo God by his Ordinances communicates his Counſels, comforts and graces unto his people: The Ordinances of Chriſt, they are the *Oraculum* by which he conveys himſelf unto his people. Thus I have ſhew'd you what the *Ark* was.

I ſhall gather two Obſervations from the words:

1. *That when the Ark of God is in danger of being loſt, the people of God have thoughtful heads, and trembling hearts.*
2. *That a true child of God is more troubled, and more ſolicitous what ſhall become of the Ark, then what ſhall become of Wife and Children or Eſtate.*

I ſhall begin with the firſt.

Doct. *That when the Ark of God is in danger of being loſt, the people of God have thoughtful heads and trembling hearts.*

Or, if I may put this Doctrine into a Goſpel-dreſs, take it thus:

That when the Goſpel is in danger of loſing, when Goſpel-Ordinances are in danger of being loſt, and Goſpel-Miniſters in danger of loſing; that then the people of God have trembling heads, and careful and ſolicitous hearts about it.

Mark what I ſay: I ſay not, when the Ark is loſt; for that was death to old *Ely*, that broke his neck: and it coſt the life of *Ely*'s daughter in Law: when the *Ark* of God was taken ſhe took no comfort in her child, though a man-child ſhe regarded: For *the glory is departed from* Iſrael, *the Ark of God is taken.* I ſay

I say not when the *Ark* of God is lost: but I say when it is in danger of losing: when the Gospel is in danger, the Ministers of the Gospel in danger, and the Ordinances in danger to be lost; then the people of God have trembling hearts, and careful heads. When God threatned the *Israelites*, that he would not go with them they were troubled for the loss of Gods presence, and would not put on their ornaments, *Exod.* 33. 3, 4. *I will not go in the midst of thee, for thou art a stiffnecked people, lest I consume thee in the way: And when the people heard these evill tidings they mourned and no man did put on his ornaments:* 1 Sam. 7. 2. *And it came to pass, while the Ark abode in Kiriath-jearim, that the time was long, for it was twenty years, and all the house of Israel lamented after the Lord:* that is, after the presence of God, speaking from the *Ark*. 2 *Sam.* 11.10,11. *David* would have had *Uriah* to have gone down to his house and made merry: *And Uriah said unto David, the Ark, and Israel, and Judah abide in Tents, and my Lord Joab, and the Servants of my Lord are incamped in open fields: shall I then go into mine house to eat and to drink, and to lie with my wife? As thou livest, and as thy soul liveth, I will not do this thing.* 1 King. 19.10. *And Elijah said I have been very zealous for the Lord God of Hosts: for the children of Israel have forsaken thy Covenant, thrown down thine Altars, and slain thy Prophets with the sword, and I, even I only am left, and they seek my life to take it away.* Thus you see when the Ark is in danger, the people of God mourn and are sorrowful.

And there be four Reasons, why the people of God are so much troubled when the Ark of God is in danger.

Reas. 1. Because of the great love they bear to the *Ark* of God; As *God loveth the gates of Sion, more then all the dwellings of Jacob, Psal.* 87. 2. So the people of God love the Ordinances of God, and the faithful Ministers

of Christ, *Psal.* 26. 8. *Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth. Psal.* 27. 4. *One thing have I desired of the Lord, that I will seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his Temple.* Now, love stirreth up the affections: As young *Cræsus*, though he were dumb, yet seeing his Father like to be Killed, cryed out, *Do not kill my Father:* Such is the love of the Saints of God to the *Ark*, that they cannot be silent, they cannot but tremble when they see the *Ark* in danger: *And for Sions sake they cannot hold their peace: and they cannot be silent until the Lord make the Righteousness thereof go out like brightness, and the Salvation thereof as a Lamp that burneth.*

2. The people of God are troubled at this, because of the interest they have in the *Ark* of God: Now, interest stirreth up affections, as when another mans house is on fire: as you had a lamentable and sad providence this last week, and it is not to be forgotten, how suddenly in all our feastings, God may dash all our mirth. Now consider, how were they affected that had an interest in those that were burned: so the people of God have an interest in the *Ark*: God is the Haven of a Child of God, the portion and inheritance of a Child of God; and when God begins to forsake them, they cannot but be afflicted and troubled: The Ordinances of God are the Jewels of a Christian, and the Treasure of a Christian; and the losse of them cannot but trouble them: And Jesus Christ is the joy of a Christian, and therefore when Christ is departing, they cannot but be much afflicted at it.

3. The people of God are much troubled when the *Ark* is in danger, because of the mischiefs that come upon a Nation when the *Ark* of God is lost: wo be to that Nation when the *Ark* is gone. The Heathens had the

the Image of *Apollo*, and they conceived, that as long as that Image was preſerved amongſt them, they could never be worſted, but be preſerved; and the *Romans* had a Buckler, upon which they had a Tradition, that as long as that Buckler was preſerved, *Rome* could not be taken. Shall I give a hint, and ſet it out a little in five particulars.

1. *When the Ark of God is taken, then the wayes of* Sion *mourn, and none come to the Solemn Aſſemblies: It was the complaint of the Church,* Lament. 1. 4. *That is matter of ſadneſs.*

2. *When the Ark of God is taken, then the Miniſters of Chriſt are driven into Corners: And that is matter of heart-trembling.*

3. *When the Ark of God is taken, then the ſouls of many are in danger: when the Goſpel is gone, your ſouls are in hazzard: There is cauſe of ſadneſs.*

4. *Then do the Enemies of God Blaſpheme, and are ready to ſay,* Where is your God? *then do the Enemies of God Triumph,* Pſal. 42. 10. As with a Sword in my Bones mine Enemies reproach me: while they ſay dayly unto me, Where is thy God?

5. *Then is Jeſus Chriſt trampled under foot, and the Ordinances of God defiled and trampled on; and then Blaſphemy and Atheiſm comes in like an Armed man.*

4. The people of God muſt needs tremble when the *Ark* is in danger, becauſe of their acceſſarineſs to the loſing of the *Ark*; and this was that which made old *Ely* ſo much troubled, becauſe he knew it was for his ſin that God ſuffered the *Ark* to be taken: He knew that his not puniſhing his two Sons, was one great cauſe of that great ſlaughter the people of *Iſrael* met withall, and that made him tremble. There is no perſon here in this Congregation, but his heart will tell him, he hath contributed ſomething towards the loſs

of the *Ark*. None of us ſo holy but our conſciences muſt accuſe us, we have done ſomething that might cauſe God to take the *Ark* from us: And therefore Mr. *Bradford*, that bleſſed Martyr, ſaid in his Prayer, *Lord it was my unthankfulneſs for the Goſpel, that I brought in Popery in Queen* Maries *dayes: and my unfruitfulneſs under the Goſpel, that was the cauſe of the untimely death of King* Edward *the Sixth: And thoſe that fled in Queen* Maries *dayes, ſadly complained that they were the cauſe of Gods taking away the Goſpel from* England. O Beloved, it is for thy ſin and my ſin, that the *Ark* of God is in danger; and therefore the Lord give us trembling ſolicitous hearts, what ſhall become of the *Ark*.

I come now to Application.

Uſe 1. If this be the property of a true child of God to be ſolicitous when the *Ark* of God is in danger, and ſo have ſuch a trembling heart for fear of the *Ark*, then this is a certain ſign there are but few that are the children of God in truth. O where is the man, and where is the woman, that like old *Eli*, ſits watching and trembling for fear of the *Ark*! And that will appear by theſe Reaſons.

First, In reference to the many ſins in this Nation; for let me tell you, there is not one ſin for which God ever took away the *Ark* from any people, but it is to be found in *England*: Did the Church of *Epheſus* loſe the Candleſtick, becauſe they had loſt their firſt love? And have not we loſt our firſt love to the Goſpel, and to the Ordinances? And did the Church of *Laodicea* loſe the Candleſtick, becauſe of *lukewarmneſs*? and are not we *lukewarm*? Did the people of *Iſrael*, as here in the Text, loſe the *Ark*, becauſe they abhorred the offering of God? and do not we do ſo? Are not the ſins of *Iſrael* amongſt us? the ſins of *Germany*, and the ſins of all other Nations about us? And can any man

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here before God this day, in this Congregation, that conſiders the great unthankfulneſs of this Nation, and the great prophaneſſe and wickedneſſe of this Nation, but they may conclude the *Ark* is in danger, and God may juſtly take the *Ark* from us?

I might tell you of the drunkenneſſe, adultery, covetouſneſs, injuſtice, and uncharitableneſs, &c. that doth abound amongſt us; and I might tell you of Sanctuary ſins, prophanation of Sabbaths and Sacraments, our unthankfulneſſe, and unfruitfulneſſe, and unworthy walking under the Goſpel: And you of this place, God may very well take the *Ark* even from you. And indeed it was the great intereſt I had in you, the which while I live I ſhall ever own; and that great affection and reſpect I had to you, that I would not ſend you home this day without a Sermon, and let you go without a bleſſing. Now, can any of you in this Pariſh, and this Congregation; can any of you ſay, God may not juſtly take the Goſpel from you?

Secondly, Shall I adde, the diſcontents and diviſions in the Nation, as Chriſt ſaith, *A Nation divided againſt it ſelf cannot ſtand*; but I leave theſe things to your conſiderations; I do believe there is none here but will confeſſe the *Ark* of God is in danger to be loſt. But now where are our old *Elys*, to ſit watching and trembling for fear of the *Ark*? Where is *Phinehas* his Wife, that would not be comforted, becauſe the *Ark* of God was taken? Where are our *Moſes's*? our *Elijah's*? our *Uriah's*? Where are they that lay to heart the dangers of the *Ark*? You complain of Taxes, and decay of Trading; of this civil burden, and that civil burden; but where is the man or the woman that complains of this miſery, the loſſe of the *Ark*? Moſt of you are like *Gallio*, he cared not for theſe things; if it had been a civill matter, then he would have medled with it; but for

Religion, he cared not for that: every man is troubled about *meum* and *tuum*, about civil concernments; but who laies to heart, who regards what shall become of Religion? There is a strange kind of indifferency and lukewarmnesse upon most peoples spirits; so they may have their Trading go on, and their civill Burdens removed, they care not what becomes of the *Ark*. There is a Text of Scripture, I shall not spend much time in opening it, but I would have you well consider it, *Hos.* 7. 9. *Strangers have devoured his strength, and he knoweth it not: yea gray hairs are here and there upon him, yet he knoweth not.* Shall I say, gray hairs are upon the Gospel? I come not hither to prophecy: I say not, the Gospel is dying, but I say it hath gray hairs: for you have had the Gospel a hundred years and above, and therefore it is in its old age: and I dare challenge any Schollar to shew me an example of any Nation that hath enjoyed the Gospel for a hundred years together. Now that gray hairs is at a hundred years, is no wonder: well, gray hairs are here and there, and yet no man layeth it to heart.

Now shall I spend some time to shew you what a great sin it is not to be affected with the danger that the *Ark* of God is in: Consider but three particulars.

First, it is a sign you do not love the Gospel: if you had any love to it, you would be troubled more for the danger of the *Ark*, then for any outward danger whatsoever.

Secondly, it is a sign you have no interest in the Gospel, for interest wil stir up your affections: it is a sign you are not concerned in the Gospel, for if you were concerned in it, you would be affected with it; as those that were interessed in those persons in that lamentable fire the last week, it is impossible but they should be affected: and so it is a sign you have no interest in God and Christ

Christ, if your hearts do not tremble for fear of the loss of the *Ark*.

But thirdly, there is a curse of God pronounced against all those that do not lay to heart the afflictions of *Joseph*, Amos 6. 1, 2, 3, 4, 5, 6. *Wo be to them that are at ease in* Sion, *and trust in the mountain of* Samaria: *ye that put far away the evil day: that lye upon beds of Ivory, and stretch themselves upon their Couches: that eat the Lambs out of the flock, and the Calves out of the midst of the stall: that chant to the sound of the Viol, and invent to themselves instruments of Musick: that drink Wine in bowles, and annoint themselves with the chief ointments: but they are not grieved for the afflictions of Joseph.* Wo be to you that injoy your fulness of outward things, and make merry therewith, and never consider the afflictions of Gods people, and the danger of the Ark.

Use 2. For exhortation, To beseech you all, that God by a providence hath so unexpectedly brought this day to hear me; (and there may be a good providence in it, possibly I may do good herein:) I say, let me beseech you all, to declare, you are the people of God in deed and in truth, by following the example of old *Ely*, to be very solicitous for the Ark of God; and let me exhort you to five particulars,

First, let me perswade you to believe, that the Gospel is not entailed upon *England*: *England* hath no Letters Patents of the Gospel; the Gospel is removeable: God took away the *Ark* and forsook *Shilo*, and he did not only take away the *Ark*, but the Temple also; he unchurched the *Jews*, he unchurched the seven Churches of *Asia*, and we know not how soon he may unchurch us: I know no warrant we have to think that we shall have the Gospel another hundred years: God knows how to remove his Candlestick, but not to destroy it: God doth often remove the Church, but doth

not

not destroy it: God removed his Church out of the *East*, as the Greek Churches were famous Churches, but God removed them, and now the *Turk* overspreads that Country.

Secondly I would perswade you, that *Englands Ark* is in danger to be lost: were it only for the sins of *England*, those prodigious iniquities amongst us, and that strange unheard of ingratitude that is in the Land: but I will say no more of that, because I would speak nothing but what becomes a sober Minister of the Gospel.

Thirdly, I would perswade you, and O that I could raise you up to old *Elies* practise: *He sat watching, for his heart trembled for fear of the Ark*: He had a thoughtful head, and aking heart, for the *Ark* of God that was in danger: And that I might move you to this, consider what a sad condition we are in if the *Ark* be taken: what will your Estate do you good? or what will all your concernments do you good, if the Gospel be gone? Wherein doth *England* exceed other places? there is more wealth in *Turkie* then in *England*: And the Heathen Nations have more of the glory of the world, then any Christian King hath: What is the glory of *England*? What is the glory of Christianity but the Gospel? If the Gospel be gone, our glory is gone. Pray, remember *Eli* his Daughter in Law, the wife of *Phinehas*: she hearkened not though a Man-Child was born, and would receive no comfort, but called his name *Ichabod*: for the glory is departed from *Israel*, the *Ark* of God is taken: O when the glory is gone, who would desire to live! I am loath to tell you the story of *Chrysostom*, he was but one man, yet when he was banished *Constantinople*, the people all petitioned for him, and said, *They could as well lose the Sun out of the Firmament as lose* Chrysostom *from among them.*

Fourthly,

Fourthly, Let me perſwade you not to mourn immoderately, neither be diſcouraged: I would willingly ſpeak ſomething to comfort you before I leave you, I know not by what ſtrange providence I came here this day, and the Lord knows when I ſhall ſpeak to you again: therefore I would not ſend you home comfortleſs: O therefore, mourn not as without hope; for I have four arguments to perſwade me, that the *Ark* of God will not be loſt, though it be in danger of loſing.

Firſt, becauſe God hath done great things already for this Nation: and I argue like *Manoahs* wife: Surely, if God had intended to deſtroy us, he would not have done that he hath done for us; He that hath done ſo much for us, will not now forſake us. And therefore, though our hearts tremble, yet let them not ſink within us.

Secondly, I argue from the abundance of praying people that are in this Nation, there are many that night and day pray unto God that the *Ark* may not be taken; and let me aſſure you, God did never forſake a praying and reforming people. When God intends to deſtroy a Nation, and take away the *Ark*, he takes away the ſpirit of Prayer, but where God gives the ſpirit of Prayer, there God will continue the *Ark*. You all know, that if there had been but ten good men in thoſe five Cities God would have ſpared them: We have many hundreds that fear God in this Nation, that do not give God reſt, but night and day pray unto God for this Land: And who knows but, for their ſakes, God will ſpare the *Ark*?

Thirdly, another ground of comfort is this, that God hath hitherto dealt with *England* not by way of Rule, but by way of Prerogative. We have had unchurching ſins ſince the Reign of Queen *Elizabeth*, and of King *James*; and the godly Miniſters have been threatned ruine, from year to year: but God hath hitherto ſaved *England* by way of Prerogative. God hath ſpared us, be-

cauſe he will ſpare us: according to that Text, *I will be gracious to whom I will be gracious.* God will not be tyed to his own rule: and, Who knoweth but God will deliver us?

Fourthly, another ground of comfort is, that God is now pouring out his Vials upon Antichriſt, and all this ſhall end in the ruine of Antichriſt: God is pouring forth his Vials upon the Throne of the Beaſt; and all theſe tranſactions ſhall end in the ruin of Antichriſt: Though ſome drops of theſe Vials may light upon the reformed Churches, and they ſmart for a while, and God may ſeverely puniſh them; yet it will be but for a little while, but the Vials ſhall be poured out, upon Antichriſt: God may ſcourge all the reformed Churches before theſe Vials be poured out, and perſecutions may go through them all, the which I call drops of theſe Vials: but the Vials are intended for Antichriſt, and ſhall end in the ruin of Antichriſt: and whatſoever becomes of us, yet our children, and our childrens children ſhall ſee the iſſue of the Vials poured out upon the Whore of *Babylon*: This I ſpeak for your comfort.

Fifthly, I am to exhort you, that you would all of you contribute your utmoſt endeavour, to keep the *Ark* of God from being taken: and here I ſhall ſhew you,

1. *What the Magiſtrate ſhould do.*
2. *What the Miniſter ſhould do.*
3. *What the People ſhould do.*

Firſt, What the Magiſtrate ſhould do. I ſhall ſay but little of them, becauſe I am not now to ſpeak to them. They are to uſe their Authority for the ſetling of the *Ark*: for the *Ark* of Covenant will be like the *Ark* of *Noah*, always floating upon the waters, until the Magiſtrates ſettle it. Thus *David* 2 *Sam.* 6.1,2, he gathered together all the choſen men of *Iſrael*, thirty thouſand

land to fetch home the *Ark*. So *Solomon*, he assembleth the Elders of *Israel*, and the heads of the Tribes, the Nobles, the chief of the Fathers of the children of *Israel* unto *Jerusalem*, with a great a deal of pomp, to bring up the *Ark* of the Covenant of the Lord into its place. O that God would incourage our Nobles and Magistrates, that they might be solicitous to settle the *Ark*: Magistrates must not do as the *Philistines*: they had the *Ark*, but what did they do with it? They set it up in the house of *Dagon*, but *Dagon* and the *Ark* could never agree: Where false Religion comes in at one door, the true Religion goes out at the other; you must not put the *Ark* and *Dagon* together.

Secondly, What must the Ministers do to keep the *Ark* from loling? They must endeavour after holiness; the *Ark* will never stand steddy, nor prosper upon the shoulders of *Hophni* and *Phinehas*. A wicked, prophane, drunken Ministry will never settle the *Ark*; it must be the sober, pious, godly ministers that must do it: How holy must they be, that draw nigh to the God of holiness?

Thirdly, What must the people of God do, that the *Ark* may not be lost? There be five things I shall commend unto you, and then commend you to God.

1. *You must not Idolize the Ark.*
2. *You must not undervalue the Ark.*
3. *You must not pry into the Ark.*
4. *You must not meddle with the Ark without a lawful cal.*
5. *You must keep the Covenant of the Ark.*

First, *You must not Idolize the Ark*: that was the sin of the people in the Text; they thought the very presence of the *Ark* would excuse them, and keep them safe, and therefore they carryed the *Ark* into the Camp: though they reformed not, and repented not, yet they thought the *Ark* would save them.

So many there, be that think the *Ark* will save them, though

though never so wicked: but nothing will secure a Nation but repentance and reformation.

Secondly, *Do not undervalue the Ark*: this was *Michals* sin, 2 *Sam.* 6. 14, 15, 16. *When* David *danced before the Ark, and* Michal *mocked him, and despised him in her heart*: but, saith he, *it was before the Lord, and if this be vile, I will be more vile.* Some men begin to say, What need we any Preaching, will not Prayers serve? Others say, What needs so much Preaching, will not once a day serve? Now this is to undervalue the *Ark*: therefore let us say, as *David*, If to Preach the Word, if to fast and pray for the Nation: *If this be vile, then I will be more vile.*

Thirdly, *We must not pry into the Ark*: this was the sin of the men of *Bethshemesh*, 1 Sam. 6. 19. *They looked into the Ark, and God smote them, and cut off fifty thousand and threescore men.* Be not too curious in searching where God hath not discovered or revealed; For example, there be great thoughts of heart, when God will deliver his people, and set his Churches at liberty; And many men talk much of the year 1666. that shall be the year wherein Antichrist shall be destroyed: And there are strange impressions upon the hearts of many learned men, as to this year; some go to the year 1669. and others pitch upon other times; but truly, if you will have my judgement, and I am glad of this opportunity to tell you, *This is to pry too much into the Ark*: Remember the Text, *Act.* 1. 17. *It is not for you to know the times or the seasons which the Father hath put in his own power.* And thus to conclude upon any particular time, if you find you are deceived, it is the way to make you Atheists, and that afterwards you shall believe nothing: And those Ministers do no service, or rather ill service to the Church of God, that conclude of times and seasons.

A Po-

A Popish Author saith, that in the year one thousand, there was a general belief over the Christian world, that the day of judgement should be that year; but when they saw it hapned not, they fell to their old sinning again: and were worse then before, and believed nothing. Well Gods time is the best, therefore let not us pry too much into the *Ark*.

Fourthly, you must not meddle with the *Ark*, unless you have a lawful Call to meddle with it: This was the sin of *Uzza*, 2 *Sam.* 6. 6, 7. the *Ark* was in dangen of falling, and the good man, meaning no hurt, to keep up the *Ark*, took hold of it; but he destroyed himself and made a breach, and hindred the carrying of the *Ark*.

We had a great disorder heretofore: abundance of well-meaning people usurped upon the Ministerial Office: they were afraid the *Ark* was falling, and therefore they touched the *Ark*, they laid hold on the *Ark*: but their touching the *Ark* hath undone the *Ark*, and themselves too. O take heed of touching the *Ark*.

Fifthly, If ever you would preserve the *Ark*, then keep the Covenant of the *Ark*, keep the Law which the *Ark* preserves: the *Ark* was a place wherein the Law was kept, the two Tables; keep the Law, and God will keep the *Ark*: but if you break the Law, you will forfeit the *Ark*: The *Ark* was called the *Ark* of the Covenant; keep Covenant with God, and God will preserve the *Ark*: but if you break the Covenant of the *Ark*, the Covenant made in Baptism, and that Covenant often renewed in the Sacrament: if you break Covenant, God will take away the *Ark*.

Mr.

Mr. *Watſon's* Prayer at *Walbrook*.

O Lord God, *All our ſprings are in thee. It is good for us to draw nigh to thee through Jeſus Chriſt; Thou art all fulneſs, the quinteſſence of all ſweetneſs, the Center of all bleſſedneſs; thou art the Father of our Lord Jeſus Chriſt, and in him our Father, thou art our light, thou giveſt us theſe bleſſed opportunities of enjoying communion with thy ſelf, God bleſſed for ever.*

Theſe mercies are forfeited mercies, we have abuſed the bleſſings of thy houſe, we have grieved thy bleſſed ſpirit; therefore it is juſt with thee to deprive us of theſe comforts, and to make us know the worth of theſe mercies by the want of them.

Lord, we deſire to judge our ſelves, that we may not be condemned with the world; righteous art thou, O Lord, and juſt in all thy judgements; we confeſs, we are unworthy to have any converſe with ſo holy a God; we are polluted duſt and aſhes, not worthy to tread thy Courts, and it is of thy mercy that we are not conſumed. How often have we pluckt fruit from the forbidden tree? We have ſinned preſumptuouſly, againſt the cleareſt Light, and the deareſt Love always have we ſinned; thy footſteps have dropt fatneſs: thou haſt ſhown mercy to us; but the better thou haſt been to us, the worſe we have been to thee: thou haſt loaded us with thy mercies, and we have wearied thee with our ſins; when we look into our ſelves, oh the poiſon of our natures; what ever the Leper did touch, was unclean; thus do we by our ſpiritual leproſie infect our Holy things; our Prayers had need have pardon, and our tears had need have the blood of ſprinkling to waſh them; how vain are our Vows? how ſenſual are our affections? we confeſs, we are untuned and unſtrung for every Holy action; we are never out of tune to ſin, but always out of tune to pray: we give the world our male affections, and our ſtrongeſt deſires; we ſhould uſe this world as if we uſed it not, and alas we pray as if we prayed not, and ſerve thee as if we ſerved thee not; there is not that reverence, nor that devotion, nor that activeneſs of faith that there ſhould be. Lord, if thou ſhouldeſt ſay, Thou wouldſt pardon all our ſins to this time, only judge us for this prayer, woe unto us: what breathings of unbelief and hypocriſie is there now, when we approach unto thee? we pray thee pardon us for Chriſts ſake; Who can tell how oft he doth offend? we can as well reckon the drops of the Ocean, as number our ſins: we have filled the number of the Nations ſins, but have not filled thy bottle with our tears. This is that that doth exceedingly aggravate our ſins, that we cannot mourn for ſin; we can grieve for our loſſes, but we

cannot

cannot mourn for our unkindneſſes; we have crucified the Lord of life; ſin has not only defiled us, but hardened us; nothing can melt us but the love of Chriſt, nothing can ſoften us but the blood of Chriſt: oh withold not thy mercies from us, oh help us to eat the Paſſeover with bitter herbs, let us look on Chriſt and weep over him, let us look on a broken Chriſt with broken hearts, and on a bleeding Chriſt, with bleeding hearts: let us mourn for our dis-ingenuity, that we ſhould grieve that God that is alwayes doing us good. Oh humble us for our unkindneſs, and for Chriſts ſake blot out our tranſgreſſions; they are more then we can number, and more than God can pardon.

Though we have loſt the duty of Children, thou haſt not loſt the goodneſs of a Father; let us be held forth as patterns of mercy, ſo ſhall we trumpet forth thy praiſe to all eternity: what ever afflictions thou layeſt upon our bodies, let not our ſins be unpardoned; let not ſin and affliction be together upon us, let there be peace in Heaven, and peace in the Court of Conſcience; we have found this part of thy word true, In the world we ſhall have trouble; *let us find the other part true,* In Jeſus Chriſt we ſhall have peace. *Oh let peace and holineſs go together; make us new creatures, that we may be glorious creatures; without faith Chriſt will not profit us; when we can call nothing in the world ours, let us call Chriſt ours. Lord, draw thine Image every day more lively upon us; a more lively hope, and a more inflamed love to Chriſt. Let us have a ſpirit of courage and reſolution, keep us from the fallacies of our own hearts, keep us from the defilements of the times, make us pure in heart that we may ſee God, that we may have Goſpel-ſpirits, humble ſpirits, meek ſpirits; As Chriſt did take our fleſh, let us partake of his Spirit. Why doſt thou imbitter the breaſt of the creature to us, but that we ſhould find the ſweetneſs of the promiſes? There is as much in the promiſes as ever, let us live upon God, let us caſt anchor in Heaven, and we ſhall never ſink.*

Shower down thy bleſſings, (even the choiceſt of them) upon the head and heart of our dread Soveraign, Charles, *by thy appointment, of* England, Scotland, France *and* Ireland *King, Defender of the Faith; Let Him ſee wherein His chiefeſt intereſt lies; let Him count thoſe His beſt Subjects, that are Chriſts Subjects; Bleſs Him in His Royal Conſort, in His Royal Relations; the Lords of his privy Council; let them be a terror to evil doers, and encouragers of thoſe that do well.*

Bleſs all thine Ordinances to us, make them to be fulneſs of life to every one before thee; we are come this day to partake of them, oh pour in wine and oyl into our ſouls; let us be as a watred Garden; let this bleſſed Sacrament be a poiſon to our luſt, and nouriſhment for our grace Hear us, be our God, follow us with mercy, crown us with acceptance, and all for Chriſt his ſake; whom not ſeeing we love, in whom believing we rejoyce; To Chriſt, with Thee, and the holy Spirit, be glory, honour, and praiſe, now and for ever, Amen.

Mr. *Watſon's* Farewell Sermon.

2 Cor. 7. 1.

Having theſe promiſes, dearly Beloved, let us cleanſe our ſelves.

IT is the Title that I intend now, by the help of God, to inſiſt upon, that ſweet Parentheſis in the Text (*Dearly beloved*) wherein you have the Apoſtle breathing forth his affections unto this people: he ſpeaks now as a Paſtor, and he ſpeaks to them as his ſpiritual Children.

Dearly beloved: where you have.

Firſt, the Title, *Beloved.*

Secondly, The Exhortation to Holineſs, *Let us cleanſe our ſelves.*

Thirdly, The Means how we ſhould be cleanſed and ſanctified, *Having theſe promiſes.*

It is the firſt of theſe that I intend: the Title that the Apoſtle gives to his children, *Dearly beloved.*

From hence obſerve this Doctrine.

That the affections of a right Goſpel-Miniſter towards his people are very ardent.

Dearly beloved, there are two things in every Miniſter of Chriſt that are much exerciſed: his head and his heart; his head with labour, and his heart with love: his head with labour in the work of the Miniſtry. If done aright, it is a work fitter for Angels than for men: it is our work to open the Oracles of God, even thoſe ſacred profound things that the Angels ſearch into:

and

and if God did not help us, we might ſoon ſink under the weight of ſuch a burden: and as a Miniſter's head is exerciſed with labour, ſo his heart is exerciſed with love, and it is hard to ſay which of the two exceeds: his Labour or his Love. Thus is it here in the Text, *my dearly beloved:* In theſe words, we have Saint *Paul* laying ſiege to theſe *Corinthians*, and labouring to make a happy victory, to conquer them with kindneſs, *dearly beloved.* Saint *Paul*'s heart was the ſpring of love, his lips were the pipe, the *Corinthians* were the ciſtern into which this ſpring did run. This holy Apoſtle was a mirror and pattern of love, towards the ſinning *Corinthians*: *Paul*'s tears did drop towards the praying *Corinthians*, his love did burn: holy *Paul* was a *Seraphin*, his heart did burn in a flame of affection to his people: how many paſſages do we find ſcattered in his Epiſtles? he tells this people, which ſometimes he did write to, and ſometimes he preached to, He looked after their ſouls more then their ſilver, 2 Cor. 12. 14. *We ſeek not yours but you:* As a tender nurſe cheriſheth her child with the breaſt, ſo Saint *Paul* gave his people the breaſt-milk of the Word, in 1 *Theſ.* 2. 8. This man of God did not only beſtow a Sermon upon his people, but was willing to impart his very Soul to them, if it might ſave theirs, 1 Theſ. 2. 7. *We were willing to have imparted to you our own ſouls, becauſe you are dear unto us:* Such was Saint *Paul*'s affection to his people, that without a complement he loved them more then his life, *Phil.* 2. 17. And *if I be offered upon the ſacrifice and ſervice of your faith, I rejoyce with you all:* that is, as if he had ſaid, If it be ſo that my blood be poured forth as a ſacrifice, if my death may be any way ſerviceable unto you, if it may help forward the ſtrengthening and confirming of your faith, I am willing to die, I rejoyce to do it: ſo full of affections was this Apoſtle, that he could not chooſe but love his people,

though the more he did love, the leſs he ſhould be loved: in 2 *Corinth.* 12. 15. oh how did *Paul* ſweeten all his Sermons with love, in 2 *Cor.* 12. 15. if he reproved ſin, yet he was angry in love; he dipt the pill in ſugar, *Gal.* 4. 9, 10, 11. *How turn ye again to weak and beggarly elements! you obſerve dayes, and months, and years; I am afraid of you, leſt I have beſtowed upon you labour in vain; Brethren, I beſeech you, be as I am.* See how Saint *Paul* chides their ſins, and yet at the ſame time courts their ſouls: No ſooner did he lance the wound, but preſently he poured in wine and oyl into it: ſo did *Paul* love his people, that he would not juſtly give any offence to the weakeſt believer. 1 Cor. 8. 13. *If meat make my brother to offend, I will never eat fleſh more whilſt the world ſtandeth.* *Paul* was like ſome tender mother, who forbears to eat thoſe meats that ſhe might, for fear of hurting the child that ſhe gives ſuck to. Thus you ſee he was a ſpiritual father made up of love: and ſurely, my brethren, this affection in ſome degree is in all the true Miniſters of Jeſus Chriſt, they are full of ſympathy and bowels unto thoſe over whom the holy Ghoſt hath made them Overſeers.

I ſhall only glance at the Reaſons, why it will be thus, and why it ſhould be thus, that ſuch flaming affections there ſhould be in all Chriſts Miniſters to their people.

It will be thus for theſe two Reaſons briefly.

Firſt, from that principle within that teacheth Love. Grace doth not fire the heart with paſſion, but with compaſſion. Grace in the heart of a Miniſter files off that ruggedneſs that is in his ſpirit, making him loving and courteous. *Paul* once breathed out perſecution: but when Grace came, this bramble was turned into a ſpiritual Vine, twiſting himſelf about the ſouls of his people with loving Embraces.

Secondly,

Secondly, there will be this ardent love in a miniſter heart, from that ſpiritual relation that is between him and his people: he is a ſpiritual Father: and ſhall we think him to be without bowels! 1 *Cor.* 4. 15. *Though you have ten thouſand inſtructors, yet have you not many fathers; for in Chriſt Jeſus I have begotten you through the Goſpel.* Some he begets unto Chriſt, others he builds up in Chriſt. Doth not a Father provide chearfully for his children? can a father ſee bread taken from his childe and not have his heart affected with it? Is it not a grief to a parent to ſee his child put out to a dry Nurſe?

Secondly, there ſhould be this ardent love and affection in all Gods Miniſters for this reaſon, becauſe this is the livelieſt way to do moſt good: knotty and ſtubborn hearts will ſooneſt be wrought upon with kindneſs. The fire melteth the hardeſt metall; the fire of love with Gods bleſſing will melt the moſt obdurate ſinner. A *Boanerges*, a ſon of conſolation, who comes in the ſpirit of love and meekneſſe, is the fitteſt to do a piece of Goſpel-chirurgery, to reſtore and put ſuch an one in joynt again that is overtaken with a fault. *Gal.* 6. 1. *Reſtore ſuch a one with the ſpirit of love and meakneſſe.* Thus much in ſhort for the doctrinal part.

Give me leave now to make ſome application.

And firſt, here are ſeveral Inferences that may be drawn from this: As

Firſt, ſee here the right character of a Goſpel-Miniſter: He is full of love, he exhorts, he comforts, he reproves, and all in love; he is never angry with his people, but becauſe they will not be ſaved? How loth is a Miniſter of Chriſt to ſee precious ſouls, like ſo many jewels, caſt over-board into the dead Sea of hell? A conſcientious Miniſter would count it an unhappy gain, to gain the world and loſe the ſouls of his people: he ſaith, as the King of *Sodome* to *Abraham*, *Give me the perſons, and take thou the goods*, Gen. 14. 21.

The second branch of Information is this; Are true Gospel-Ministers so full of love? then how sad is it to have such Ministers put upon a people as have no love to souls? The work of the ministry, it is a labour of love: Oh how sad is it to have such in the ministry, that can neither labour nor love? that are such as are without bowels, that look more at tyths then at souls? It must needs be sad with a people in any part of the world to have such ministers set over them, as either poyson them with error, or do what in them lies to damn them by their wicked example: How can the Devil reprove sin? how can the Minister cry out in the Pulpit against drunkenness, that will himself be drunk? *Rom.* 2. 22. *Thou that teachest, A man should not steal, dost thou steal? Thou that sayest, A man ought not to commit adultery, dost thou commit adultery?* We read that the snuffers of the Tabernacle were to be made of pure Gold, *Exod.* 37. 23. Those who by their calling are to reprove and snuff off the sins of others, they should be pure gold, holy persons. In the Law God did appoint the lip of the Leper should be covered; he ought to have his lip covered, he should not be permitted to speak the Oracles of God, who though he be by office an Angel, yet by life is a Leper.

Thirdly, See from hence the happiness of a Minister who is placed among such a people as give him abundant cause of love: How happy is he that can say to his people from his heart, Ἀγαπητοί *My dearly Beloved!* And here let me speak by way of encouragement to you of this Parish, I find Sr. *Paul* commending the good he saw in his people; 1 *Thess.* 1. 3, *We are bound to thank God alwayes for you, beloved, because your faith grows exceedingly.* Here *Paul* is commending his people. In imitation of this Apostle, let me at this time speak a commendatory word to you; I have exercised my Ministry now among

you

you for almoſt ſixteen years, and I rejoice and bleſs God that I cannot ſay, The more I love you, the leſs I am loved; I have received many ſignal demonſtrations of love from you: though other Pariſhees have exceeded you for number of houſes, yet I think not for ſtrength of affection. I have with much comfort obſerved your reverent attention to the word preached; you rejoiced in this light not for a ſeaſon, but to this day: I have obſerved your zeal againſt error, and, as much as could be expected in a critical time, your unity and amity: this is your honour, and if for the future there ſhould be any interruption made in my Miniſtry among you, though I ſhould not be permitted to preach to you, yet I ſhall not ceaſe to love you, & to pray for you: but why ſhould there be an interruption made? where is the crime? Some indeed ſay, that we are diſloyal and ſeditious? Beloved, what my actings and ſufferings for his Majeſty have been, is known not to a few of you: but however, we muſt go to Heaven through good report, and through bad report: and it is well, if we can get to glory, though we paſs through the pikes. I ſhall endeavour that I may ſtill approve the ſincerity of my love to you. I will not promiſe that I ſhall ſtill preach among you, nor will I ſay that I ſhall not; I deſire to be guided by the ſilver-thread of Gods word, and of Gods providence: my heart is toward you: there is, you know, an expreſſion in the late Act, that we ſhall be now ſhortly as if we were naturally dead; and if I muſt die, let me leave ſome legacy with you before I go from you: I cannot but give you ſome counſel and advice for your ſouls, and I hope there is no hurt in that: There are, my beloved, theſe twenty directions, that I deſire you to take ſpecial notice of, which I would leave as advice and counſel with you about your ſouls.

Firſt, I beſeech you, keep your conſtant hours every day with God; the godly man is a man ſet apart, *Pſal.* 4, 3. not

only becauſe God hath ſet him apart by election, but becauſe he hath ſet himſelf apart by devotion. Give God the *Auroræ filium*, begin the day with God, viſit God in the morning before you make any others viſits; wind up your hearts toward heaven in the morning, and they will go the better all the day after. O turn your Cloſets into Temples: read the Scriptures: the two Teſtaments are the two lips by which God ſpeaks to us; theſe will make you wiſe unto ſalvation: the Scripture is both a glaſs to ſhew you your ſpots, and a laver to waſh them away: beſiege heaven every day with Prayer: thus perfume your houſes, and keep a conſtant intercourſe with heaven.

Secondly, get good books into your houſes: when you have not the ſpring near to you, then get water into your ciſtern; ſo when you have not that wholeſome preaching that you deſire, good books are ciſterns that hold the waters of life in them to refreſh you. When *Davids* natural heat was taken away, they covered him with warm clothes, 1 *Kings* 1. ſo when you find a chilneſs upon your ſouls, and that your former heat begins to abate, ply your ſelves with warm clothes; get thoſe good books that may acquaint you with ſuch truths as may warm and affect your hearts.

Thirdly, have a care of your company: Take heed of unneceſſary familiarity with ſinners: we cannot catch health from another, but we may ſoon catch a diſeaſe: the diſeaſe of ſin is very catching: I would be as fraid of coming among the wicked, as among thoſe that have the plague, *Pſal* 106. 35. *They were mingled with the heathen and learned their works*: if we cannot make others better, let us have a care that they make not us worſe. *Lot* was was a miracle, he kept freſh in *Sodomes* ſalt-water. My beloved, take heed of the occaſions of ſin: evil company is an occaſion of ſin. The *Nazarites* in the old Law, as they might drink no wine, ſo they were forbidden grapes,

whereof

whereof the wine was made, as you read in *Numb.* 6. to teach us, that all occasions of sin must be avoided: evil company is, *bellus animarum*, the Devils draw-net, by which he draws millions to Hell: How many families and how many souls have been ruined and undone in this City by evil company? many there are that go from a Playhouse to a Whorehouse, & from a Tavern to Tyburn.

Fourthly, have a care whom ye hear; it is our Saviour Christs counsel, *Mat.* 7. 15. *Beware of false Prophets, that come to you in sheeps cloathing, but inwardly are ravening wolves.* Let me tell you, the Devil hath his Ministers as well as Christ: *Rev.* 12. 15. *The Serpent cast out of his mouth water as a flood after the woman*: that is, as the learned expound it, Satan by his Ministers and Emissaries cast out the flood of *Arrian* doctrine to drown the Church. There are some, who by the subtilty of their wit have learned the Art to mix error with truth, and to give poyson in a golden cup. Take heed, who you hear, and how you hear; be like those noble *Beræans*, that searched the Scriptures whether the things that they preached were so or not, *Acts* 17. 11. Your ears must not be like spunges that suck in puddle-water, as wel as wine; but your ears must be like a fan, that fans out the chaffe, but retains the pure wheat: you must be like those in the Parable, *Mat.* 13. 48. that gathered the good fish into vessels, but cast the bad away. The Saints are called Virgins for their wisdom: they will not let every one defile their souls with error; they have a judicious ear, and a critical palate, that can distinguish betwixt truth and error, and put a difference betwixt meat of Gods sending, and the Devils cooking.

Fifthly, study sincerity, *Psal.* 51. 6. *Behold thou desirest truth in the inward part*: be what you seem to be: be not like Rowers in a Barge, that look one way and row another: Do not look heaven-ward by your profession, and row hel-ward by your conversation: do not pretend to

love

love God, and yet love ſin: *Simulata ſanctitas, duplicata iniquitas*: Counterfeit piety is double iniquity. Let your hearts be upright with God: the plainer the Diamond is, the richer it is; and the more plain the heart is, the more doth God value this jewel: A little ruſty gold is far better then a great deal of bright braſſe: a little true Grace, though ruſted over with many infirmities, is better then all the gliſtering ſhews of hypocrites: A ſincere heart is Gods currant coin, & he will give it grains of allowance.

Sixthly, as you love your ſouls, be not ſtrangers to your ſelves; be much and often in the work of ſelf-examination; among all the books that you read, turn over the book of your own heart; look into the book of conſcience, ſee what is written there: *Pſal. 77. 6. I communed with mine own heart*: Set up a judgment-ſeat in your own ſouls; examine whether you have grace or not: prove whether you are in the faith: be as much afraid of a painted holineſs as you would be afraid of going to a painted heaven: Do not think your ſelves good, becauſe others think ſo: let the Word be the touch-ſtone, by which you try your hearts: let the word be the looking glaſs, by which you judge of the complexion of your ſouls: For want of this ſelf-ſearching, many live known to others, and die unknown to themſelves.

Seventhly, keep up your ſpiritual watch, *Mat.* 13. 37. what I ſay unto you I ſay unto all, watch: if it were the laſt word I ſhould ſpeak, it ſhould be this word, watch. O what need hath a Chriſtian to be ever upon his watch! the heart is a ſubtle piece, and will be ſtealing out to vanity, and if we are not careful it will decoy us into ſin: we have a ſpecial eye upon ſuch perſons as we ſuſpect: thy heart is a ſuſpicious perſon: O have an eye upon it, watch it continually: it is a boſom-traytor. *Job* ſet a watch before his eyes, *Job* 31. 1. We muſt every day keep ſentinel: ſleep

not

not upon your guard: Our ſleeping time is the Devils tempting time: Let not your watch-candle go out.

Eighthly, you that are the people of God, do you often aſſociate together, *Mal.* 3. 16. *They that feared the Lord, ſpake often one to another.* Chriſts Doves ſhould flock together: one Chriſtian will help to heat another: a ſingle coal of Juniper will ſoon die; but many coals put together, will keep life one in another. Conference ſometimes may do as much good as Preaching: one Chriſtian by good diſcourſe drops holy oyl upon another, that makes the lamp of his grace to ſhine the brighter. It is great wiſdom to keep up the trade in a Corporation. Chriſtians by meeting often together, ſetting good diſcourſe on foot, keep up the trade of Godlineſs, that elſe would decay and ſoon be loſt. Is not the communion of Saints an Article in our Creed? Do not then live ſo aſunder, as if this Article were blotted out. The Naturaliſts obſerve there is a ſympathy in Plants; they ſay, ſome Plants bear better when they grow near other Plants, as the Vine and the Elm, the Olive and the Myrtle, thrive beſt when they grow together: It is true in Religion, the Saints are trees of righteouſneſs, that thrive beſt in godlineſs when they grow together.

Ninthly, get your hearts ſcrewed up above the world; *Set your affections on things above*, Col. 3. 3. We may ſee the face of the Moon in the water, but the Moon is fixed above in the Firmament: ſo though a Chriſtian walks here below, yet his heart ſhould be fixed above in Heaven: in Heaven there is our beſt Kindred, and pureſt Joy, our Manſion-houſe; O let our hearts be a-[illegible]: it is the beſt and the ſweeteſt kind of life: the higher the birds flies, the ſweeter it ſings: and the higher the heart is raiſed above the world, the ſweeter joy it hath. The Eagle that flies in the air, is not ſtung

by

by the Serpent: thoſe whoſe hearts are elevated above the lower Region of this world, are not ſtung with the vexations and diſquietments that others are, but are full of joy and contentment.

10. Trade much in the Promiſes: the Promiſes are great ſupports to faith; Faith lives in a promiſe as the fiſh lives in the water: the Promiſes are both comforting and quickning: they are *mitralia evangelii*, the very breaſts of the Goſpel: as the child by ſucking the breaſts gets ſtrength; ſo faith by ſucking the breaſts of a promiſe gets ſtrength and revives. The promiſes of God are bladders to keep us from ſinking when we come into the waters of affliction: the Promiſes are ſweet cluſters of grapes that grow upon Chriſt the true Vine: O trade much in the promiſes: there is no condition that you can be in, but you have a promiſe: the promiſes are like Manna, that ſute themſelves to every Chriſtians palate.

11. All you that hear me, live in a calling. *Jerome* gave his friend this advice, To be ever well employed, that when the Devil came to tempt him, he might finde him working in his vineyard. Sure I am, the ſame God that ſaith, *Remember the Sabbath-day to keep it holy*; ſaith alſo, *Six dayes ſhalt thou labour*. The great God never ſealed any warrants to Idleneſs: an idle profeſſour is the ſhame of his profeſſion, 2 *Theſſ.* 3. 11. *I hear there are ſome*, ſayes the Apoſtle, *that work not at all, but are buſibodies: ſuch we exhort, by our Lord Jeſus Chriſt, that with quietneſs they work*. *Solon* made Laws to puniſh idleneſs; and *Seneca* ſaith of an idle man, *Spiritum trahit, non vivit*, He draws his breath, but doth not live; he is not uſeful: but a good Chriſtian acts within the ſpere of his own calling.

12. Let me intreat you to joyn the firſt and the ſecond Table together: piety to God, and equity to your Neighbour:

Neighbour: the Apoſtle puts theſe two words together in one verſe, δικαίως καὶ εὐσεβῶς, *Titus* 2. 12. *That we ſhould live righteouſly and godly*: Righteouſly, that relates to morality; Godly, that relates to piety and ſanctity: alwayes remember this, every Command hath the ſame Divine ſtamp and authority as another Command hath. I would try a moral man by the duties of the firſt Table, and I would try a profeſſor by the duties of the ſecond Table: Some pretend faith, but have no works; others have works, but they have no faith: Some pretend zeal for God, but are not juſt in their dealings; others are juſt in their dealings, but have not one ſpark of zeal for God. If you would go to heaven, you muſt turn both ſides of the Table, the firſt and ſecond Table; joyn piety and morality together: as we blame the Papiſts for blotting out the ſecond Commandment, let not the Papiſts blame us for leaving out the ſecond Table.

13. Joyn the Serpent and the Dove together, innocency and prudence, Mat. 10. 16. *Be wiſe as Serpents, and harmleſs as Doves.* We muſt have innocency with our Wiſdom, elſe our wiſdom is but craftineſs; and we muſt have wiſdom with our innocency, elſe our innocency is but weakneſs: We muſt have the harmleſneſs of the Dove, that we may not wrong others; and we muſt have the prudence of the Serpent, that others may not abuſe and circumvent us. Not to wrong the truth by ſilence, here is the innocency of the Dove; not to betray our ſelves by raſhneſs, here's the wiſdom of the Serpent: how happy is it, where theſe two are united, the Dove and the Serpent? the *Dove* without the *Serpent* is folly, and the *Serpent* without the *Dove* is impiety.

14. Be more afraid of ſin than of ſuffering: A man may be afflicted, and yet have the love of God; but he cannot ſin, but preſently God is angry: ſin eclipſes the light of Gods countenance; in ſuffering, the conſcience may

may be quiet. When the haſl beats upon the tiles, there may be muſick in the houſe; and when there is ſuffering in the body, there may be peace and muſick in the conſcience; but when a man ſinneth wilfully and preſumptuouſly, he loſeth all his peace. *Spira* abjured his faith, and he became a terrour to himſelf, he could not endure himſelf; he profeſſed he thought *Cain* and *Judas* in hell did not feel thoſe terrors and horrors that he felt. He that will commit ſin to prevent ſuffering, is like a man that lets his head be wounded, to ſave his ſhield and his helmet.

15. Take heed of Idolatry: In 1 *Joh.* 5. 21. *Little children, keep your ſelves from Idols.* Idolatry is an Image of *jealouſie* to provoke God, it breaks the mariage-knot aſunder, and makes the Lord diſclaim his intereſt in a people: What kind of Religion is Popery? it is the mother of many Monſters. What Soul-damning doctrines doth it hold forth, as the meriting of ſalvation by good works, the giving of pardons, the worſhipping of Angels, Popiſh indulgencies, Purgatory, and the like? it is a Soul-damning Religion, it is the breeder of ignorance, uncleanneſs, and murder; the Popiſh Religion is not defended by ſtrength of Argument, but by force of Arms; keep your ſelves from Idols, and take heed of Superſtition. That is the Gentleman-uſher to Popery.

16. Think not the worſe of Godlineſs becauſe it is reproached and perſecuted: wicked men being ſtirred up by the Devil, do maliciouſly reproach the ways of God; ſuch were *Julian* and *Lucian*: though wicked men would be godly on their death-beds, yet in the time of their life they revile and hate godlineſs; but think not you the worſe of Religion becauſe it is reproached by the wicked. Suppoſe a Virgin ſhould be reproached for her chaſtity, yet chaſtity is never the worſe: if a blind man jeer the Sun, the Sun is never the leſs bright. Holineſs

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is a beautiful and glorious thing; It is the Angels glory, and ſhall we be aſhamed of that which makes us like the Angels? There is a time coming when wicked men would be glad of ſome of that holineſs that now they deſpiſe; but they ſhall be as far then from obtaining it, as they are now from deſiring it.

17. Think not the better of ſin, becauſe it is in faſhion; think not the better of impiety and ungodlineſs becauſe moſt walk in thoſe crooked wayes. Multitude is a fooliſh argument: Multitude doth not argue the goodneſs of a thing; the Devils name is Legion, that ſignifieth a multitude. Hell-road is this day full of Travellers; eſteem not the better of ſin becauſe moſt go this way; do we think the better of the Plague becauſe it is common? The plea of a multitude will not hold at Gods bar; when God ſhall ask you, Why did you prophane my Sabbath, why were you *drunk*, why did you *break your Oaths?* to ſay then, Lord, Becauſe moſt men did ſo, will be but a poor plea: God will ſay to you, Then ſeeing you have ſinned with the multitude, you ſhall now go to Hell with the multitude. I beſeech you as you tender your ſouls, walk Antipodes to the corruptions of the times; if you are living Fiſh, ſwim againſt the ſtream; dead fiſh ſwim down the ſtream. *Eph. 5. 11. Have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them.*

18. In the buſineſs of Religion, ſerve God with all your might, *Eccl. 9. 10. Whatſoever thy hand findeth to do, do it with thy might; for there is no work or device in the grave whither thou goeſt.* This is an Argument why we ſhould do all we can for God, ſerve him with all our ſtrength, becauſe the grave is very near, and there is no praying, no repenting in the grave; our time is but ſmall, and therefore our zeal for God ſhould be great. *David* Danced with all his might before the *Ark*, and ſo ſhould we act vigorouſly for God in the ſphere of Obedience.

dience. *Rom.* 12. 12. *Fervent in ſpirit, ſerving the Lord.* Take heed of a dull lazy temper in Gods ſervice; you muſt not only ſay a prayer, or read a prayer, but you muſt pour out your ſoul in prayer; not only love God, but be ſick of love to God. God in the old Law would have the coals put to the Incenſe, *Lev.* 16. 13. & why ſo? to typifie that the heart muſt be inflamed in the worſhip of God; your Prayers muſt go up with a flame of Devotion. I confeſs Hell will be taken without a ſtorm, you may jump into Hell with eaſe; but it is all up hill to Heaven, and therefore you muſt put forth all your might, *Mat.* 12. 11. *The violent take heaven by force.* Heaven is not taken but by ſtorm: do you no ſee men zealous and very active for the Devil, and for their Luſts? and ſhall they take pains for Hell, and will not you take pains for Heaven?

19. Do all the good you can, while you live, to others. God hath made every Creature uſeful for us; the Sun hath not its light for it ſelf, but for us; the Fountain runs freely, and ſo does the myrrhe drop from the Tree; every Creature doth, as it were, deny it ſelf for us; the Beaſt gives us its labour, the Bird gives us its muſick, and the Silk-worm its ſilk; Now hath God made every thing uſeful for us? and ſhall not we be uſeful one for the good of another? O labour to be helpful to the ſouls of others, and to ſupply the wants of others: Jeſus Chriſt was a publique Bleſſing in the world, he went about doing good; we are all members of the body politick; nay, are we not members of the body myſtical, and ſhall not every member be helpful for the good of the body? that is a dead member that doth not communicate to the good of the body. O labour to be uſeful to others while you live, that ſo when you die, there may be a miſs of you; many live ſo unfruitfully, that truly their life is ſcarce worth a prayer, nor their death ſcarce worth a tear.

20. Every

20. Every day ſpend ſome thoughts upon Eternity. O Eternity, Eternity! All of us here are ere long, it may be ſome of us within a few days or hours, to lanch forth into the Ocean of Eternity. Eternity is *ſtatus interminabilis*, ſayes *Boetius*; no proſpective-glaſs can ſee to the end of Eternity. Eternity is a ſum that can never be numbred, a line that can never be meaſured; Eternity is a condition of everlaſting miſery or everlaſting happineſs. If you are godly, then ſhall you be for ever happy, you ſhall be alwayes ſunning your ſelves in the light of Gods countenance; if you are wicked, you ſhall be alwayes miſerable, ever lying in the ſcalding Furnace of the wrath of the Almighty. Eternity to the Godly is a day that hath no ſun-ſetting; Eternity to the Wicked is a night that hath no ſun-riſing. O, I beſeech you my Brethren, every day ſpend ſome time upon the thoughts of Eternity. The ſerious thoughts of an Eternal Condition would be a great means to promote holineſs.

1. The thoughts of Eternity would make us very ſerious about our Souls. O my Soul, thou art ſhortly to flie into Eternity, a condition that can never be reverſed or altered; How ſerious would this make us about our heaven-born ſouls? *Zeuxes* being once asked why he was ſo long in drawing a Picture; anſwered, *Æternitati pingo*, I am now painting for Eternity. Oh how fervently would that man pray, that thinks he is praying for Eternity. Oh how accurately and circumſpectly would that man live, that thinks, upon this moment hangs Eternity.

2. The thoughts of Eternity would make us ſleight and contemn all the things of this world. What is the world to him that hath Eternity alwayes in his eye? Did we think ſeriouſly and ſolemnly of Eternity, we ſhould ne-

ver over-value the Comforts of the world, nor over-grieve the Croſſes of the world.

1. We ſhould not over-value the Comforts of the world. Worldly comforts are very ſweet, but they are very ſwift, they are ſoon gone; the pleaſures of the world are but for a ſeaſon; juſt like *Noah*'s Dove that brought an Olive branch in her mouth, but ſhe had Wings, and ſo did preſently flie from the *Ark*; ſo are all outward Comforts, they bring an Olive branch, but they have wings too, with which they flie away.

2. The thoughts of Eternity would make us not to over-grieve the Croſſes and Sufferings of the world. What are theſe ſufferings to Eternity? *Our Sufferings*, ſayes the Apoſtle, *are but for a while*, 1 *Pet.* 5. 10. What are all the Sufferings we can undergo in the World, to Eternity? Affliction may be laſting, but it is not everlaſting. Our Sufferings here are not worthy to be compared to an eternal weight of Glory.

And thus, my Beloved, I have given you theſe Twenty Directions for your precious Souls: I beſeech you treaſure them up as ſo many Jewels in the Cabinet of your breaſt: Did you carry theſe Directions about you, they would be a moſt excellent Antidote to keep you from ſin, and an excellent means to preſerve the zeal of Piety flaming upon the Altar of your Hearts.

I have many things yet to ſay to you, but I know not whether God will give me another Opportunity; my ſtrength is now almoſt gone: I beſeech you, let theſe things which I have ſpoken, make deep impreſſions upon all your ſouls. Conſider what hath been ſaid, and the Lord give you Underſtanding in all things.

Mr.

Mr. Watſon's *Sermon at St.* Clements.

ISAIAH 3. 10, 11.

Say to the Righteous, It ſhall be well with him; for they ſhall eat the fruit of their Doings. Wo unto the wicked, it ſhall be ill with him; for the reward of his hands ſhall be given him.

THis Text is like to *Iſraels* Pillar of Cloud, it hath a light ſide and a dark ſide; it hath a light ſide to the godly, *Say to the righteous, It ſhall be well with him:* and it hath a dark ſide to the wicked, *it ſhall be ill with him.* Both you ſee are rewarded, both the righteous and the wicked; but there's a vaſt difference, the one hath a reward of Mercy, and the other a reward of Juſtice.

I ſhall begin with the firſt of theſe, *Say ye to the righteous, It ſhall be well with him.* This Scripture was written in a very ſad and calamitous time, as you may read in the beginning of the Chapter, *The mighty man, the man of war doth ceaſe, the prudent and the ancient, both the Judge and the Prophet ſhall be taken away.* This was a very ſad time with the Church of God in *Jeruſalem*; if the Judge be taken away, where will there be any Eqnity? and, if the Prophet be taken away, where will there be any Piety? the whole body Politick was now running to ruine, and almoſt in the rubbiſh: Now in this ſad juncture of time, God would have this Text to be written; and it is, methinks, like a Rain-bow in the Clouds. God would have his people comforted in the midſt of all theſe afflictions; *Say ye to the righteous, It ſhall be well with him.*

The Propoſition that lies in the words, is this:

That however things go in the World, It ſhall be well with the righteous.

This is an Oracle from Gods own mouth; and therefore we are not to queſtion or diſpute it; *Say ye to the righteous, It ſhall be well with him*; I might multiply Scriptures for the proof of this, but I ſhall inſtance but in one, *Eccleſ.* 8. 12. *Surely, I know that it ſhall be well with them that fear God.* It is a golden Maxim, not to be diſputed; I know it ſhall go well with them that fear God,

For the illuſtration of this, conſider two things;

Firſt, What is meant here by the *righteous man.*

Secondly, Why, however things go, *it ſhall be well with him.*

Firſt, Who is meant here by the *righteous man.* There is a Threefold righteouſneſs.

Firſt, a legal righteouſneſs, and ſo *Adam* in this ſenſe was ſaid to be righteous, when he did wear the robe of Innocency; *Adam's* heart did agree with the Law of God exactly, as a well made Dial goes with the Sun. But this righteouſneſs is loſt and forfeited.

Secondly, There is a Moral righteouſneſs, and thus he is ſaid to be righteous, who is, adorned with Moral Vertues, that is prudent, juſt, temperate, and the like.

Thirdly, There is an Evangelical righteouſneſs, and that is meant here. And this Evangelical righteouſneſs is twofold: A righteouſneſs by Imputation, and a righteouſneſs by Implantation.

Firſt, There is a righteouſneſs by imputation, and that is, when Chriſts righteouſneſs is made over to us; and this righteouſneſs, beloved, is as truly ours to juſtifie us, as it is Chriſts, to beſtow upon us.

Secondly,

Secondly, There is a righteouſneſs by implantation, which is nothing elſe but Gods infuſing of the ſeed and habits of grace into the heart, the planting of holineſs in a man, and making him partaker of the divine Nature: Now this is to be righteous in the ſight of God, to have a righteouſneſs of imputation, and a righteouſneſs of implantation. And ſo much for the firſt thing.

The ſecond thing is to ſhew you why, however things go in the world, it ſhall be well with this righteous man; and it muſt needs be thus, for two reaſons.

Firſt, Becauſe he that is righteous, hath his greateſt evil removed, his ſin is pardoned; and therefore it muſt needs be well with him. Sin is a thorn in a man's Conſcience; now when this thorn is pluckt out in forgiveneſs and remiſſion, then is it well with that man. Forgiveneſs of ſin, in Scripture, is called, The lifting off of ſin; ſo it is in the Hebrew, *Job* 7. *Lord why doſt thou not lift off my ſin?* It is a Metaphor taken from a weary man that goes under a burthen, ready to ſink under it, and another man comes and lifts off this burthen; ſo doth the great God, when the burthen of ſin is ready to ſink the Conſcience, Gods lifteth off this burthen from the Conſcience, and lays it upon Chriſts ſhoulders, and he carries it; now he that hath his burthen thus carryed, it is well for him, however things go. Pardon and forgiveneſs of ſin it is a crowning bleſſing, it is a Jewel in a Believers Crown: Pardon of ſin is a multiplying mercy, it brings a great many mercies along with it; whom God pardons, he adopts; whom God pardons, he inveſts with holineſs and with glory. Pardon of ſin is ſuch a mercy, that it is enough to make a ſick man well, *Iſa.* 32. 24. *The Inhabitants ſhall not ſay, They are ſick, the people that dwell therein ſhall be forgiven their iniquity.* The ſenſe of pardon takes away the ſenſe of pain; it muſt needs then be well with the righteous, his greateſt evil is removed.

Secondly, However things go, *It ſhall be well with the righteous*, becauſe God is his portion, *Pſal. 16. 5. The Lord is the portion of my inheritance, the lines are fallen to me in pleaſant places.* In God, all things are to be found; and all that is in God, is engaged for the good of the Righteous; His power is his, to help him; His wiſdom is his, to teach him; His ſpirit is his, to ſanctifie him; and His mercy is his, to ſave him. God is the righteous mans portion; and can God give a greater gift to us, than to give Himſelf to us? God is a rich portion, the Angels riches; God is a ſafe and a ſure portion, for his Name is a ſtrong Tower. He is a portion that can never be ſpent, for he is infiniteneſs; and he is a portion can never be loſt; for he is Eternity; *Thou art my portion for ever, Pſal. 73. 26.* And ſurely, it is well with them that have God for their portion: Is it not well with them that are happy? Why, if God be our portion, we are happy, *Pſal. 144. 15. Happy is the people whoſe God is the Lord.* And ſo much for the Doctrinal part.

The Application of this point may afford abundance of comfort to every godly man, to every perſon fearing God in this Congregation. God hath ſent me this day with a Commiſſion to comfort you, O that I might drop in the oil of gladneſs into every broken and troubled ſpirit; *Say to the righteous, it ſhall be well with him:* Here's good news from heaven, however things are, yet ſtill it is well with the righteous.

But here's a great queſtion to be anſwered, How doth it appear that it is well with the righteous? for we often ſee it is worſt with him; he is deprived of his comforts, he is made the reproach of the world for Chriſt, yea many times he loſeth his life? how then is it well with the righteous?

I anſwer, yet ſtill is it well with the righteous: though he meet with trouble in the world, and one wave riſeth upon

upon the neck of another: yet is it well with the righteous, as appears in these following particulars:

First, All the troubles that a righteous man meets with, turn to his good, and so it is well with him: That's a famous Scripture, *Jer.* 24. 5. *Whom I have sent out of this place, into the Land of the Chaldeans, for their good.* Gods own Israel were transported into *Babylon* among their enemies, for their good. The troubles of the righteous are only a means to purge out their sins, and that's for their good. I have read a story of one *Peleus*, who running at another with a sword to kill him, by accident the sword only run into his Impostume, and broke that. Thus all the evils and troubles of the righteous, do but serve to cure them of the Impostume of pride, and to make them more humble. When the body of a Saint is afflicted, his soul that revives and flourishes in grace; like two Lawrel trees that I have read of, that when one withered, the other flourished; so, when the body is afflicted, yet grace flourishes. God doth distil out of the bittrest drugs, his glory and our salvation. That that the world looks upon as a punishment, that God makes medicinal, to heal the soul. Well then may it be well with the righteous; the rod of God upon a Saint, is but only Gods pencil, whereby he draws his Image more lively upon the soul. God never stretcheth the strings of his Viol, but to make the musick so much the sweeter.

Secondly, In the midst of all the troubles that befal the righteous, yet still it is well with them, in regard of those inward heart-revivings that God gives them; we see a godly man in misery; but we see not his comforts; we see his prison grates, but we hear not that sweet musick that he enjoys in his Conscience. God sweetens to his people outward troubles with inward peace. It is the title that is given to God, 2 *Cor.* 6. 7. *The God that comforteth them that are cast down.* The Bee can gather Ho-

ney as well from the Thiſtle and bitter Herb, as from the ſweet Flower: and a Child of God can gather joy out of his ſorrow; out of the very Carcaſs ſometimes he fetcheth Honey.

When the body is in pain, the ſoul may be at eaſe, as when a mans head akes, yet his heart may be well; Thus it is well with the Righteous, God gives him inward comforts that revive him, and ſweeten his outward pain.

3. In times of calamity and trouble, yet ſtill is it well with the Righteous, becauſe many times God hears his people in the time of trouble; in a ſtorm God will have a care of his Jewels, he will hide them, and ſuffer them not to be carryed away; and thus he makes good that Scripture literally, *Pſal.* 91. 4. *He ſhall cover thee with his feathers, and under his wings ſhalt thou truſt, no evil ſhall touch thee.* God oftentimes verifies this Scripture literally, he makes his Angels to be his Peoples Life-guard to hide them and to defend them. When a Flood was coming on the World, God provided an *Ark* to hide *Noah* in; When *Iſrael* was carryed and tranſported into *Babylon*, God hides *Jeremy*, and gives him his life for a prey, *Jer.* 39. 11, 12.

And in this ſenſe the Saints of God are called his hidden Ones. *Pſal.* 83. 3. Why ſo? not only becauſe they are hid in Gods decree, and hid in Chriſts wounds, but oftentimes God hides them in time of common danger and calamity; they are hidden Ones; Thus God reſerved to himſelf ſeven thouſand that had not bowed the Knee to *Baal*; the Prophet knew not of any, but God knew of ſeven thouſand that he had hid; and in this ſenſe it is well with the Righteous in time of publick miſery.

But you will ſay, Sometimes it is worſe than all this with them; ſometimes the Righteous dye and periſh, and are carryed away with a tempeſt; How is it well with

with them then? Yes, yet ſtill it is well with the Righteous; though their Life be taken away, yet ſtill it is well with them, and that in a two-fold ſenſe.

Firſt, Many times God takes away the Righteous by death in great mercy; he takes them away that they ſhall not ſee the miſeries that are coming upon a Land; as *Virgil* the Heathen Poet ſaid, *They were happy that dyed before their Countrey*, meaning, before they ſaw the ruins of their Countrey. And truly many times God takes away his Children in mercy, that they ſhall not ſee the miſeries that are coming on a Land; you have a pregnant and clear Scripture for this, 1 *King.* 14. 13. *He only of the Houſe of* Jeroboam *ſhall come to his grave*; it is ſpoken of *Abijah* his Son, He only ſhall come to his grave, becauſe in him there was found ſome good thing towards the Lord God of *Iſrael*. God would put this man into his grave betimes in mercy, becauſe he ſhould not ſee the evil that was coming upon the Land. You have a parallel Scripture to this, 2 *King.* 22. v. *ult.* It is ſpoken of *Joſiah*, *I will gather thee to thy Fathers, thou ſhalt be gathered to thy grave in peace, and thine eye ſhall not ſee the evil that I will bring upon this place.* Why, *Joſiah* died in battel: How is it ſaid then, that he went to his grave in peace? the meaning is this, becauſe *Joſiah* was an holy man, he had made his peace with God, and ſo went to his grave in peace; and becauſe he ſhould not ſee the evil approaching, therefore God gathered him to his grave in peace.

Jerome ſpeaks thus of *Nepotian*: it ſeems *Jerome* lived to ſee ſome troubles before he died: Meeting with ſome ſtorms; *Now* (ſaid he) *how happy is my friend* Nepotian *that ſees not theſe troubles? happy is he that is gotten out of the ſtorm, and is in the haven.*

Thus *Luther* died in mercy before the troubles of *Germany* began to break forth. Thus it is well with the Righteous, though they do die; God takes them away

away in mercy, that they may not see approaching evils.

Secondly, Though the righteous do die, are taken away, and perish in a storm, yet is it well with them, because death cannot hurt them; it can neither hurt their Bodies, nor yet their Souls; the Body is safe, it doth not perish, though it doth die; the bodies of the Saints are very precious dust in Gods account; the Lord locks up these Jewels in the Grave, as in a Cabinet; the bodies of the Saints lie mellowing and ripening in the grave, till a blessed time of resurrection: How precious is the dust of a Believer! though the World mind it not, yet 'tis precious to God. The Husbandman hath some Corn in the Barn, and other Corn in his ground; the Corn in the ground is as precious to him as that in the Barn: Why, the Bodies of the Saints in the grave, are Gods Corn in the ground, and God makes a very precious account of this Corn; the bodies of the Saints shall be more glorious and blessed than ever at the resurrection. *Tertullian* says, the Bodies shall be then *Corpora Angelica*; the Body shal be angelified, in regard of that beauty and lustre which shall be put upon it: As it is with a piece of silk, or cloth, that is died of a Purple scarlet colour, it is made more bright and illustrious than it was before. Thus it is with the bodies of the Saints, they are dyed of a brighter colour at the resurrection, they are made like Christs glorious body, *Phil.* 3. 20. Thus, shall it be well with the righteous in their bodies; they shall not perish.

Secondly, At death it shall be well with the righteous, as to their souls. O it shall be a blessed time; Methinks it is with a Saint at the time of death, just as it was with *Paul* in his voyage to *Rome*; the ship did break into many pieces, but yet he got safe to shore; so it is with a believer, though the ship of his body may be snap't and broken at death; yet the passenger is safe, the soul

ſoul gets ſafe to ſhore even to the heavenly *Jeruſalem*; then ſurely it is well with the righteous at his death; the day of a believer's death is the birth-day of his bleſſedneſs; it is his aſcenſion-day to heaven; his death-day is his mariage-day with Jeſus Chriſt; faith doth but Contract us here, but at death the Nuptials ſhall be ſolemnized in glory; and ſhall it not be well with the righteous? they ſhall ſee God face to face: And ſays *Auſtin*, *Ipſe Deus ſufficit ad præmium.* It will be heaven enough to have the ſight of God. The Saints ſhall then enter into joy; joy now enters into them here, but then they ſhall enter into joy; they ſhall drink of that pure river that runs from God the everlaſting Fountain.

Thus you ſee it ſhall go well with the righteous, however things go, though troubles come, though death it ſelf come; and therefore let thoſe that are the people of God, comfort themſelves with theſe words.

To conclude this firſt point, what encouragement is this to all you that hear me now, to begin to be righteous! This Text may tempt us all to be godly. *Say to the righteous, It ſhall be well with him*; when things go never ſo ill with him; yet ſtill it ſhall be well with him: Grant that all things are ill with you in your eſtate, in your relations; yet then, if you are righteous, all things ſhall be well with you; your pardon is ſealed, you are an Heir of Gods Promiſes, all things ſhall work for good; you have God for your Father, you have heaven in reverſion for your inheritance; and is it not well with you? how may this make us all in love with godlineſs, how may this tempt us to be godly? For if ever we would enjoy happineſs, we muſt eſpouſe holineſs; *Say to the righteous, it ſhall be well with him.* And ſo much for the firſt propoſition. The godly mans comfort in life and death.

Now if this will not prevail with men to make them leave

leave their ſins and become righteous. I muſt paſſe in a few words to the next branch of my Text, to ſcare men out of their ſins, to affright them out of their wickedneſſe: *Wo to the wicked, it ſhall be ill with him, for the reward of his hands ſhall be given him.* This, my beloved, is the dark ſide of the cloud, and it may cauſe in every wicked man that hears me, a palpitation and trembling at the heart, *Wo to the wicked, it ſhall be ill with him.* And ſo the Propoſition is this:

That when things ſeem to be well with wicked men, it ſhall be ill with them at laſt.

Though things ſeem to be well with the wicked, they have more then heart can wiſh, yet it ſhall be ill with them at laſt; *Væ improbo! Wo to the wicked; it ſhall be ill with them.* In *Eccleſ.* 8. 11. *It ſhall not be well with the wicked, nor ſhall he prolong his days, that are as a ſhadow, becauſe he feareth not God.* The God of *Truth* hath pronounced it, this is as true as God is true, *It ſhall not be well with the wicked.*

Now that I may a little clear this to you, I ſhall demonſtrate it to you in theſe following Particulars:

1. It is ill with the wicked in this life.
2. It is ill with him at his death.
3. It is ill with him at the day of Judgement.
4. It is ill with him after the day of Judgement.

Firſt, It is ill with the Wicked in this life. There's hardly a wicked man that hears me, that thinks ſo: when he hath the affluence and confluence of outward comforts, when he eats of the fat, and drinks of the ſweet, he will hardly believe that Miniſter that tells him it ſhall be ill with him; yea, but it is ill with the wicked even in this life; for is it not ill with that man that hath a curſe, yea the curſe of God, entailed upon him? My Text pronounceth a curſe againſt the ſinner, *Væ improbo, Wo to the wicked:* And can that man thrive that lives under a curſe?

Clouds

Clouds of blood & wrath hang over the head of a wicked man; he is heir to all the plagues that are written in the Book of God; all God's curſes are the Sinners portion, and if he dies in his ſins, he is ſure to have the portion paid him. *Woe to the Wicked*; every bit of Bread he eateth, he hath it with a curſe, like poyſoned Bread given to a Dog; every drop of Wine he drinks, he ſwallows down a curſe with it. *Wo to the wicked*, there is a Curſe in his cup, there is a curſe on his table; God hath ſaid, Wo to him.

We read of *Belſhazzar*, *Dan.* 5. 4, 5. that *when he taſted the wine, he commanded to bring the gold and ſilver veſſels taken out of the Temple; then they brought the gold and ſilver veſſels, and drank wine, and praiſed the gods of gold and ſilver.* He was very jovial: but in the midſt of his cups and joyallity, Wo to the Wicked; for in the ſame hour there came forth the fingers of a Mans hand, and wrote over againſt the Candleſtick on the wall a curſe and wo. *Wo to the wicked*; let a ſinner live till he be a hundred years old, yet ſtill he is accurſed, *Eſay* 23. 20. *Though a ſinner live a hundred years old, yet ſhall he die accurſed*; his gray hairs have a curſe upon them.

Secondly, It ſhall be ill with the wicked at the hour of death, & that in two reſpects; Death puts an end to all his comforts, and death is a beginning of all his miſeries.

Firſt, Death puts an end to a Sinner's comforts. There ſhall be no more indulging of the Fleſh, and pampering of it; no more cups of Wine, and no more Muſick to be ſeen or heard then. In *Rev.* 18. 14. & 22. *The things that thy ſoul luſteth after, are departed from thee; the voyce of the Harpers, Muſicians and Trumpeters ſhall be no more at all in thee*; it is ſpoken of the deſtruction of *Rome*. Thus may it be ſaid of a wicked man at death, All joy and pleaſure is now departed from thee; no more ſhalt thou hear the voyce of the Harp, Organ, or Trumpet: no more

ſhall

ſhall the Sinner be cloathed in Scarlet robes, or adorned with ſparkling Diamonds; Now, all oyl and balſome, all joy and gladneſs, at death ſhall ceaſe and depart from the Sinner.

Secondly, As death puts a period to a Sinners mirth, ſo it layes a foundation for all his ſorrows. Uſually before death doth cloſe the eye of the Sinners body, the eye of his Conſcience is firſt opened.

Every ſin at the hour of death ſtands with a drawn ſword in his hand: Thoſe ſins that delighted the ſinner formerly, now terrifie and affright him. All his joy and mirth is turned into ſadneſs.

As ſometimes you have ſeen Sugar lying in a damp place, diſſolve and turn to Water: Thus all the ſugarly Joyes of wicked men, at the hour of death turn to water, even the water of tears and ſorrow.

Thirdly, It ſhall be ill with a wicked man at the day of Judgement, when he is cited before Gods Tribunal, when he ſhall leave courting his wickedneſs, and ſtand at Gods Barr to anſwer for it.

You read of *Fœlix*, that when he heard *Paul* ſpeak of Judgement, *Fœlix* trembled. *Joſephus* obſerves that *Fœlix* was a wicked man; and ſhe that then lived with him, her name was *Druſilla*, whom he had enticed away from her Husband, and lived in ſin with her: Now when *Fœlix* heard *Paul* ſpeak of Judgement, he trembled; his conſcience that check'd him for his ſin.

Now, if *Fœlix* trembled at the hearing of Judgment, what will ſinners do when the day of Judgment ſhall come; when all mens ſecret ſins ſhall be made manifeſt, when all their midnight wickedneſs ſhall be written upon their Foreheads, as with the point of a Diamond?

At the day of Judgment, my Beloved, there will be two things:

1. *The Legal Tryal.* 2. *The Sentence.*

1. *The*

1. *The Legal Tryal.* God will call forth ſinners by Name, and ſay, Stand forth, Hear thy charge, Let me ſee what thou canſt anſwer to it? What canſt thou ſay for all thy Sabbath-breaking? for all thy Drunkenneſs and Perjury? for all thy Revenge and Malice? for all thy perſecuting of my Members? what canſt thou ſay for all theſe? Guilty or not guilty? Thou Wretch dareſt not ſay, Not Guilty; for have not I been an eye-witneſs of all thy wickedneſs? Do not the *Books agree*, the *Book* of thy *Conſcience*, and the *Book* of my *Omniſcience*? and canſt thou plead, Not Guilty? Here the Sinner will be amazed with horror, and run into deſperation.

2. After this *Legal Tryal*, follows the *Sentence*; *Ite Maledicti*, Go ye curſed; What, go from the preſence of Chriſt, *in whoſe preſence there is fulneſs of joy!* and go from Chriſt with a *curſe!* That word *Depart*, ſaid St. *Chryſoſtome*, is worſe than the torments themſelves.

And, Beloved, remember this ye that go on in a ſin; when once the Sentence is paſt, it can never be reverſed; This is the moſt Supreme Court of Judicature, from whence there is no Appeal. Here on earth, men can remove their Cauſe from one Court to another, from the Common-law to the Chancery; but if once the Sentence be paſt at this Judgment-barr, there is no removing your Cauſe. This is the higheſt Court, there is no appealing any where elſe. And thus you ſee it is ill with the Wicked at the day of Judgement.

Fourthly, It ſhall be ill with the wicked after the day of Judgement. Oh! then there is but one way, and they would be glad if they might not go that way; But they muſt go that way even to priſon, yea to hell. *Luke* 16. 23, 24. *In hell he lift up his eyes.* Hell is the very center of Miſery, the ſpirits of torments ſtilled out.

The Scripture tells us in Hell there are three things:

1. *Darkneſs.* 2. *Fire.* 3. *Chains.*

1. Hell

1. Hell is called a place of *Darkneſs*. In *Jude* v. 13. *To them is reſerved the blackneſs of darkneſs for ever.* Darkneſs, you know, is the moſt uncomfortable thing in the world: A man that goes in the dark trembles every ſtep that he goes: Hell is a black Region; there is nothing but *blackneſs of darkneſs*; It muſt needs be a dark place, where there ſhall be a ſeparation from the light of Gods preſence. Indeed *Auſtin* thinks, that there ſhall be ſome little ſulphureous light: But ſuppoſe there be, that light ſhall only ſerve the damned to behold the tragedy of their own miſery, to ſee themſelves tormented.

2. In Hell there is *Fire*; it is called *a burning Lake*, *Rev.* 20. 15. *Whoſoever was not found written in the book of Life, was caſt into the lake of fire.* You know, Fire is the moſt torturing Element, it makes the moſt dreadful impreſſion upon the fleſh. Why, Hell is a place of Fire. It is diſputed among ſome of the learned, what kind of fire it is: I wiſh we may never feel what kind of fire it is. *Auſtin*, *Peter Lumbard*, and others affirm, That it is a material Fire, but far hotter than any culinary fire; the fire on your hearths is but painted fire compared to this. But I rather think, the fire of the damned is partly material, and partly ſpiritual. Partly material, to work upon the body; and partly ſpiritual, which is the wrath of God to torment the Soul: This is that *Lake* of burning fire, Oh! Who knows the power of Gods anger? *Who can dwell with theſe burnings?* It is intolerable to bear theſe ſcorchings, and it is impoſſible for the damned to eſcape them.

3. In Hell there are *Chains of darkneſs*: In the *6. ver.* of the Epiſtle of *Jude*, *Thoſe ſinners that would not be bound by any law of God, ſhall have chains of darkneſs to bind them.* But what is the meaning of this phraſe, *Chains of darkneſs?* I ſuppoſe it may be this, to intimate to us, That the

the wicked in Hell ſhall not have power to walk up and down; which, perhaps, would be a little eaſe to them, though a very little: yea, but they ſhall not have ſo much as that little eaſe, but ſhall be chained, tyed, and ſtaked faſt with *chains of darkneſs*, that they ſhall not ſtir: And this is very terrible.

Suppoſe a man did always lie upon a down-bed, if he might not ſtir off the place, it would be very painful to him, though on a bed of down; How terrible then will it be to the damned, that muſt lie under the ſcorchings of Gods fury, chained down, and not be able to move? And thus ſhall it be to the *wicked*.

And to add to the torments of Hell, there are two things which ſhew it ſhall be ill with the *wicked*, let them die when they will.

1. *There is the Worm.*
2. *There is the Serpent.*

1. *There is the Worm, to torture the ſpirit*; and this is no other but the worm of Conſcience, *Mark* 4. 44. *Where their worm never dies*: How dreadful will it be to have this Worm gnawing continually! *Melanthon* called it, *a helliſh fury*. Conſcience will be juſt as if a Worm full of poyſon were gnawing the heart of a man: Thoſe ſinners that would never hear the voice of Conſcience, ſhall for ever feel the worm of Conſcience.

2. *There is the Serpent*, and that is the Devil, called, *the old Serpent*, Revel. 4. As there is the biting of the Worm, ſo there is the ſtinging of the Serpent. The damned in Hell ſhall be forced to behold the Devil, that damned Monſter. I remember what *Anſelm* ſaith, *I had rather endure all the torments of this life, than ſee the Devil with bodily eyes*: But this ſight of the Devil the *wicked* ſhall ſee whether they will or no; and not only ſee, but ſhall feel the ſtingings of this old Serpent.

Satan is full of rage againſt Mankind, and he will ſhew

no mercy; as he puts forth all his ſubtilty in tempting men, ſo he puts forth all his cruelty in tormenting men.

And this is not all; there are two things more that aggravate the *torments of hell*, to ſhew that it ſhall be *ill with the wicked*.

1. *Theſe agonies, theſe hell-convulſions, ſhall be for ever.* Rev. 14.11. *The ſmoak of their torment aſcended for ever and ever, and they ſhall have no reſt day nor night.* Thus is it in *hell*; they would die, but they cannot; *Mors ſine morte*, the *wicked* ſhall be alwayes dying, yet never dead; alwayes conſuming, yet never conſumed; *the ſmoak of their furnace aſcends for ever and ever.* Oh! who can endure thus to be for ever on the wrack; this word *Ever* breaks the heart of the *wicked*: They think a Sabbath long, and a Sermon long, and a Prayer long; they cry out, *When will theſe be over?* Oh! how long then will it be to lie in *hell-torments for ever and ever?* After the *wicked* have lain there millions of years, their torments will be as far from ending as they were the firſt hour they came there.

2. *The damned in hell ſhall have none to pity them.* It is ſome comfort and eaſe, to have friends pity us when we are on our ſick beds, or under any affliction; but the damned ſhal have none to pity them: Mercy will not pity them, that is turned to fury: Chriſt will not pity them, he is no more advocate for them: Angels will not pity them, for they rejoyce to ſee the vengeance; they inſult and glory to ſee the juſtice of God executed upon them. Oh! how ſad is it to lie in the ſcalding furnace of Gods wrath, and to have none to pity us? Gods bowels will be locked up, and his heart will be hardened to damned ſinners; then they ſhall call and God will laugh at them, *Prov.* 1.26. *I will laugh at your calamity.* Hear this, all you that go on in ſin, *It will be ill with the wicked:* O therefore *turn from your ſins, leſt God tear you in pieces, and there be none to deliver, or help you.*

For

For the Application of this point.

First, What a confounding word is this to all the *wicked*, that go on desperately in sin, that add drunkenness to thirst? Never was there such an inundation of wickedness, as there is now adayes: Men sin, as if they would sin to spight God; as if they would dare heaven to punish them; men sin so greedily, as if they were afraid, Hell-gate would be shut up ere they could get thither. How many are there that sin manfully? that go to Hell stoutly in their wickednes? as *Seneca* speaks. These are in a sad condition. Remember what the text saith, *Wo to the wicked, it shall be ill with them*; ill with them in life, in death and after death. A *wicked* man lives cursed, and dies damned. Sinners are Gods standing mark that he shoots at, and he never misseth the mark. You know what the Scripture saith, *There shall be weeping and gnasking of teeth.* It is a saying of *Latimer*, That is very sad fare, where weeping is the first course, and gnashing of teeth is the second.

But whence may this gnashing of the teeth come?

1. It ariseth from the extremity of the torments that the damned suffer; this makes them gnash their teeth with horrour, they are not able to bear it, and yet they know not how to avoid it.

2. The *Wicked* gnash their teeth out of envy, to think that the godly are happy and blessed; those whom they reproached, hated and persecuted, they are happy in glory, and they themselves are thrown down into Hell; this cuts them to the heart to think of it, and makes them gnash their teeth, *Luke* 10. *There shall be weeping and gnasking of teeth, when you shall see Abraham, and Isaack, and Jacob in the Kingdom of God, and you your selves thrust out.* And this is the first use, shewing the misery of a *wicked man*; if all the curses in the Bible will make him miserable, he shall be miserable. God will make his Arrows drunk with his bloud.

Secondly, Take heed that none of you here be found in the number of the *Wicked*: Take heed of being of this black Regiment: beware of the Devils colours; fight not under this Banner: *It ſhall be ill with the Wicked*; the Sinner and the Furnace ſhall never be parted.

In a word, I beſeech you take heed of thoſe ſins that bring to Hell fire. *There are*, ſaith St. *Bernard*, *fiery ſins that bring men to hell fire.* What are theſe fiery ſins? Why, they are the fire of Malice, the fire of Paſſion, the fire of Luſt, the fire of Concupiſcence, and the fire of Revenge: theſe fiery ſins, bring men to fiery plagues, to Hell fire. When you are tempted to any ſin, think with your ſelves, How can I bear the lying in the fierceneſs of the Wine-preſs of Gods wrath for ever?

I have read a ſtory of a Virgin, that being tempted by a young man to commit folly; ſayes ſhe to him, *If you will grant me but one requeſt, I will do what you deſire. What is that?* ſaid he. *Why, do but hold your Finger one hour in this burning Candle.* No, he would not do that: Said ſhe to him, *Will not you for my ſake hold your Finger one hour in the Candle, and would you have me lay my Soul burning in Hell for ever, for the ſatisfying of your Luſt?* and thus ſhe refuted that temptation.

Why, Doth Satan tempt you to Wickedneſs? hold up this Text againſt the Devil, as a ſhield to quench his fiery darts; Satan, *it will go ill with the wicked*; If I embrace thy temptation, I muſt be under thy tormenting for ever. O therefore learn to be Righteous, *It ſhall be well with the Righteous*: Take heed of living and dying in ſin, *It ſhall be ill with the Wicked*: the God of Heaven hath ſaid it.

I will conclude all, with a ſaying of *Auſtin*, ſayes he, *When a man hath been virtuous, the labour is gone, and the joy remains: when a man hath been wicked, the pleaſure is gone, and the ſting remaineth.*

Dr.

Dr. *Jacomb's* Prayer at St. *Martin's*, *Ludgate*.

BLeſſed God, thou art a God bleſſed for ever; thou giveſt mercy to all returning and repenting ſinners; Thou art worthy to be praiſed by all that draw nigh unto thee.

Thou haſt vouchſafed to us one Sabbath more, oh that we might all of us be in the ſpirit upon this Lord's day; that, whatever we do, we may do it in the ſtrength of God, that we may offer ſpiritual ſacrifices to God this day, through our Mediator the Lord Jeſus.

It is a very great condeſcention, that thou ſhouldſt ſuffer ſuch as we are to come unto thee; O Lord, we are unclean, we are unclean; from the crown of the head to the ſole of the foot, we are overſpread with the Leproſie of ſin; all the faculties of our ſouls are defiled; our underſtandings are darkned, our wills are corrupted: We have affections, but they are Carnal; we have hearts, but they are impure; we have conſciences, but they are ſeared. And as our inward man, ſo our lives are unholy; as the fountain is, ſo is the ſtream: beſides that our general guilt that we brought into the world, we are guilty of innumerable actual tranſgreſſions againſt thy holy Law. We think, oh Lord, there are not greater ſinners in the world than we: Our ſins are attended with many aggravations.

We have ſinned againſt prayers, againſt vows, and promiſes; we have had as much light ſhining before us, as any in the world have had: Great is our unbelief. Oh that we could lay theſe things to our hearts!

We do refuſe to come to Chriſt, we go about to eſtabliſh a righteouſneſs of our own, and neglect the righteouſneſs of God by faith in Jeſus Chriſt: how are our hearts glewed to the preſent things of this world! oh what do we do for thy glory! how unreformed are we under all the ways of God that he has taken to make us a holy people! Give us a ſight of our ſins; oh Lord, we confeſs, ſometimes we do make ſome formal confeſſion, but we do not find our hearts melted for ſin as they ſhould.

Oh take away from every one of us this heart of ſtone, and give a heart of fleſh; give us tender hearts, make us ſenſible of all our departing from thee.

Oh let us look upon Him whom we have pierced, and let us mourn that the water of penitential ſorrow may flow from us; we are ſtrangers to our ſelves; we do not ſee what a Hell there is in our natures; oh how ſhould we put our mouths in the duſt, and loath our ſelves, if ſo be there might be hope!

Oh Lord, convince us of ſin; give us ſuch a ſight of ſin as may make us fly to thee; give us ſuch a ſight of our own guilt that may prepare us for the grace of God; now we are ſtung with the fiery Serpent, help us

to come to Jesus Christ our brazen Serpent; give us thy holy Spirit, to bring us out of the state of nature; oh let that God that made us creatures, make us new creatures; oh Lord, we are thine own work, but we are dead in trespasses and sins; give us grace, and speak a word to them that are dead: put out thine almighty power, and draw some sinners to Christ this day: and those that have any breathings after thee, oh thou that quickest them that desire, carry on thine own work in them: where thou hast begun a good work, carry it on: let sin, as the house of Saul, *grow weaker and weaker, and grace, as the house of* David, *grow stronger and stronger. Oh increase our faith; oh Lord, in this time we do not only stand in need of grace, but of a great measure of grace; oh help us by faith to relie upon God, that thou mayst help us at last. Bless with us all thine, remember thy people from one end of the world unto the other; thy people are very low; this is a time of* Jacob's *troubles; the bush is burning every day, oh thou the hope of* Israel, *and the Saviour thereof, shew thy self in mercy to these nations. We bless thee for all thy mercies, that thy judgements do not seize upon us every day, that thou dost not sweep us away, that thou dost not rain fire and brimstone on* England, *as thou didst on* Sodom; *our sins cry aloud to Heaven for vengeance; God is greatly provoked every day, and it is a miracle of patience that yet thou hast not destroyed us. God can pardon the sins of the Nation at once, but we are not fit for pardon; we do not humble our selves, oh Lord, humble us. Give repentance to* England *from the highest to the lowest, that we may return unto thee.*

We desire to bless thee, that our enemies have not had their wills over us; they said, they would pursue, and overtake, and satisfie their lusts; but God did blow upon them, and they did sink in the mighty waters; and thou hast yet preserved thy Church: we pray thee do not leave us, nor remove thy Gospel, whatsoever thou dost. Pour down the best of thy blessings upon thy Servant and our Soveraign, Charles, *by thy Grace, of* England, Scotland, France, *and* Ireland *King: bless him with the blessings of Heaven and Earth; make Him a blessing to all of us: bless him in all His Relations: the Lords of the privy Council: Look on them that have desired an interest in our prayers: Known to thee are all of them, know their souls in this time of adversity; make their beds in their sickness; give faith to them that complain of unbelief; give the spirit of Prayer to those that complain they cannot pray. Be a Counsellor to those that want Counsel in their affairs either by Sea or Land, let thy blessing go with them wheresoever they go; spare the lives of children, if it be thy will.*

Prepare us for thy good and holy Word: let it be a savour of life unto life, and let it come with power unto us. Oh let us hear it as Thy Word: not as the word of a poor man, but as the Word of God: And all for the Lord Christ his sake, for whom we bless thee, to whom with thee and the Spirit of Grace, be given Glory and Honour for evermore, Amen.

Dr.

Dr. *Jacomb's* Forenoon Sermon.

JOHN 8. 29.

And he that ſent me, is with me: the Father hath not left me alone: for I do alwayes thoſe things that pleaſe him.

THeſe are the words of our bleſſed Lord and Saviour Jeſus Chriſt; they are ſpoken by himſelf, & they are ſpoken of himſelf; though yet, in a ſober and modeſt ſenſe, they are applicable to all his members: That which Chriſt here affirms, is, that the preſence of God was alwayes with him; and this is firſt propounded, *He that ſent me is with me*; and then it is amplified, *and the Father hath not left me alone*: and then thirdly, the reaſon of this is annexed; *for I alwayes do thoſe things that pleaſe him.*

I ſhall ſpeak but very little of the words as they do refer to Chriſt; he tells us, his Father was with him; he did not leave him alone in all the troubles and difficulties that he met withal in the finiſhing the great work of man's Redemption; ſtill God was with him: It is true, there was a time when Chriſt was without the ſenſible manifeſtation of his Father's preſence, when he cried out, *My God, my God, why haſt thou forſaken me?* Why, but yet even then in truth and in reality his Father did not leave him; for though he had not the evidences of his Father's preſence, yet he had the influences of his Father's preſence. It would take up much time to ſhew you how in all Particulars the Father was preſent with Chriſt: I will only ſpeak this one word, and inſtance in this one thing; God's

assisting presence was alwayes with him, both in his active, and also in his passive obedience; and indeed, he had that work to do, and those miseries to suffer, that, if God had left him, if he had not been mightily assisted by the Divine Nature, Christ as meer man could neither have done, nor have suffered what he did; but the Father was with him, to support him; *Isa.* 42. 1. *Behold my servant whom I uphold.* You shall find that Christ did act faith upon this, in *Isa.* 50. 7. *The Lord God will help me, therefore shall I not be confounded.* Ver. 9. *The Lord will help me.* So to the same effect is *Psalm* 16. 9. And you shall find this made good to him in the Scriptures, in his greatest necessities.

Take a Double Instance.

In the first place, After he had been engaged in that Combat with Satan, you read of in *Matth.* 4. (The strongest Combat or Duel that ever was fought; wherein you have the Prince of Peace, and the prince of darkness; the Lion of the Tribe of *Judah*, and the roaring lion that seeks how to devour; both of them putting forth their utmost strength, and endeavouring to overcome each the other: Now I say) in this Combat the Father did not leave Christ, but he helps him; for he sends an Angel for to minister unto him, *Mat.* 4. 11.

So in Christ's bitter Agony in the Garden, just before his bitter passion and death upon the Cross, the Father did not leave him alone; for he sent an Angel unto him to strengthen him, *Mat.* 22. 43. and so in several other places, and in several other things I might instance; but I shall pass this by. I but now, Why did the Father thus stand by Christ? he gives you the reason of it in the Text, *because he alwayes did the things that pleased him:* This I shall open in a double respect.

First, Christ's undertaking the *Work* of our Redemption: it was very well pleasing unto his Father, that poor

lost

loſt undone ſinners ſhould be brought back again unto God, and reſtored unto his love and favour: I ſay, the Father was infinitely well-pleaſed with Chriſt in this undertaking, *Iſa.* 53. 10. *The pleaſure of the Lord ſhall proſper in his hand*; the pleaſure of the Lord, that is, the *Work* of our Redemption; wherein God the Father took great pleaſure or delight; therefore when Chriſt was publiquely in the eye of the world to enter upon this great *Work*, the Father ſends him out with this witneſs, *This is my beloved Son, in whom I am well-pleaſed.* He ſpeaks not only of his well-pleaſing to his Perſon, but alſo to his well-pleaſing as to his Undertaking.

Secondly, as the *Work* it ſelf was pleaſing unto God, ſo Chriſt's managing of this *Work* was all along pleaſing unto his Father: and that doth appear in this, that Chriſt in all things kept to his Father's Commiſſion, and to his Father's Command: I ſay, in all things he kept to his Father's Commiſſion; he did nothing here upon Earth, but what was within the compaſs of his Commiſſion; for, ſaith he, in the verſe before the Text, *I do nothing of my ſelf, but as my Father bids me.* So alſo he acted in conformity to his Father's Will; that was the rule and ſquare by which Chriſt ordered all his actions; his eyes was ſtill upon his Father's Will; whatever he willed him to do, that he did; whatever he willed him to ſuffer, that he ſuffered; and thus he alwayes did the things that were pleaſing to his Father. But I do not inſiſt further upon the words, in this reference; For my deſign is to bring down the words unto our ſelves, to thoſe that are the members of Chriſt; for there is the ſame diſpoſition of heart in all Believers to pleaſe God: In all things to pleaſe God, this was the frame and temper and carriage of Chriſt: ſo it is the frame and temper of every true Believer; and this is a part of our likeneſs unto Chriſt; As you know there is a bleſſed reſemblance

ſemblance and ſimilitude between Chriſt and his Members; they have the ſame ſpirit that Chriſt had, only in a different proportion; for he had it without meaſure; they have the ſame grace as Chriſt had for ſubſtance, though not for degree; *Of his fulneſs we all have received grace for grace*; that is, as many interpret it, grace anſwerable unto grace: As the print in the wax, anſwers to the print in the Seal; and as face anſwers to face: ſo grace in believers, anſwers unto that grace that was in Chriſt: They are to ſhew forth the vertues of Chriſt, 1 *Pet.* 2. 11. Now this was the grace, & vertue, and holineſs of Chriſt; that *He alwayes did the things that pleaſed his Father.* Why this is in all believers, only with this difference; it was actual performance in the one, it is but endeavour in the other; it was perfect in the one; it is ſincere, but imperfect in the other.

Chriſt alwayes did the things that pleaſed God; a Believer endeavours alwayes to do the things that pleaſe God; he doth not alwayes do ſo; witneſs *David* in the Caſe of his uncleanneſs, when he diſpleaſed the Lord, as it is in 2 *Sam.* 11.

The Obſervation I intend to ſpeak to, ſhall be this: *They that pleaſe God, and endeavour alwayes to do the things that pleaſe God, ſuch God will be with: ſuch the Father will not leave alone; eſpecially in times of ſuffering and trouble.* (For I will bring it to that Caſe.)

Indeed God will not leave ſuch at any time; for that promiſe is exceeding full, *Hebr.* 13. 5. *I will never leave thee, nor forſake thee.* I do not know any one promiſe in all the Bible, that is expreſt with ſuch an Emphaſis as that Promiſe is; ſuch a multiplication of Negatives in the Original. But eſpecially, God will not leave ſuch in an afflicted and ſuffering condition.

In the proſecuting of this, I will ſpeak to four things: Firſt, I will ſhew you when a man may be ſaid to do

do the things that pleaſe God. 2. I will confirm the truth of the Doctrine. 3. I will ſhew you in what reſpects God will be with them that deſire to pleaſe him, in a ſuffering condition. 4. I will give you the grounds and reaſons of it; and then I ſhall come to the Application.

For the firſt: We pleaſe God in what we do, when we act, 1. In a ſuitableneſs to Gods nature: And 2. In ſubjection to Gods Law: For pleaſing of God lies in theſe two things. As that pleaſes a man which is ſuitable to his diſpoſition, and is correſpondent with his Command: We do the things that pleaſe God, when we do that which God doth; and when we do that which God commands: When we hate ſin, as God hates ſin; when we are holy, as God is holy. You ſhall find it in *Col.* 1. 10. *That you may walk worthy of God, unto all well-pleaſing.* Obſerve, This walking worthy of God, is walking ſuitably, or walking anſwerably to God. *Mat.* 3. 8. *Bring forth fruit worthy of repentance*; or, bring forth fruit anſwerable to repentance; ſo, to walk worthy of God, is to walk ſuitable to God, to his Nature: Now then, obſerve what follows, that you might walk worthy of God to all well-pleaſing; then we pleaſe God, when we walk ſuitably unto God: So alſo when we act in a bleſſed conformity to God, to his Law; for nothing can pleaſe the good God, but what is good: Now the Law being the meaſure and ſtandard of all goodneſs, nothing can be good, but what bears conformity to this Law, which is the will of God. God is well pleaſed, when his will is obſerved: As you know, you that are Maſters, your ſervants pleaſe you when they do your will. That inference of the Apoſtle for this is very appoſite, *Rom.* 8. 8. *So then, they that are in the fleſh cannot pleaſe God.* What is this ſame inference grounded upon? *becauſe the carnal mind is enmity againſt God; for it is not ſubject to the law of God,*

God, neither indeed can; ſo that they that are in fleſh cannot pleaſe God. Why? Becauſe there is that principle in them, as carries out a real enmity to the Law and Will of God; it is as if the Apoſtle had ſaid, They will not be ſubject to Gods will, nor obedient to Gods commands; there is a principle of enmity in them againſt theſe things, and ſo cannot pleaſe God: God is pleaſed when his will is fulfilled, and his commands obſerved; to pleaſe God, is, in all things ſo to act, that whatever we do, we may expreſs a likeneſs to Gods nature, and a bleſſed ſubjection to Gods revealed will; and this is the firſt thing.

A ſecond thing is the proof of the Doctrin; they that thus pleaſe God, he will be with them, he will not leave them alone; eſpecially in an hour of tryal: For, my brethren, aſſure your ſelves of this, That which the Father did for Chriſt, he will do for all his Members; it is true, Chriſts ſufferings, being greater than ours poſſibly can be, and ſo his relation to God being higher than ours is; (he a Son by eternal Generation, we only by Adoption) he had the preſence of God in a more glorious manner then we can expect; but yet in our Sphere according to the meaſure of our trial, and according to our capacity, we ſhall as really have the preſence of God with us, as Chriſt had with him; that, as we are partakers of Chriſts ſufferings, ſo we alſo ſhall be partakers of Chriſts ſupport; He that will be preſent with believers in heaven, as he is with Chriſt, he will be preſent with believers here on earth, as he was with Chriſt in all his ſorrows and ſufferings.

Now for the confirming of this comfortable truth, I need not ſpeak much: Many promiſes you have in Scripture for it, and whatever God hath promiſed, he will certainly make good: Turn to that one promiſe inſtead of many, *Iſa.* 43. 2. *When thou paſſeſt through the water, I*

will

will be with thee; through the rivers, they ſhall not overflow thee; when thou walkeſt through the fire, thou ſhalt not be burnt, neither ſhall the flame kindle upon thee. And you ſhall find too that the Saints have experienced it, in all ages God hath made it good. *Jacob* was a man that met with many ſharp trials, God exerciſed him with many troubles; you ſhall find that when he was going to *Padan-Aram*, and was in a very afflicted condition, *Gen.* 28. 15. God comes unto him, and ſaith, *Behold I am with thee*, *Gen.* 31. 5. His father frowned upon him, but the God of his fathers helped him: *Joſeph*, (*Gen.* 29. 20.) his maſter took him, put him into priſon, a place where the Kings Priſoners were bound; he was in the priſon, but the Lord was with *Joſeph*. The Prophet *Jeremy* was thrown into a dungeon, but the Scripture ſaith, *God was with him.* The three Children were thrown into the Furnace of fire, but there was a fourth with them, and that was the Son of God, *Dan.* 3. 25. *Paul* when he was brought to his trial, all men forſook him, but God ſtood by him, 2 *Tim.* 4. 16. So the Chriſtians in all their ſharp ſufferings, 2 *Cor.* 4. 9. they were *perſecuted, but not forſaken*; perſecuted by men, but not forſaken by God. God hath abundantly made out this, and doth ſo ſtill, that he will never leave thoſe alone in a time of ſuffering, who deſire unfeignedly in all things to pleaſe God.

Now the third thing is to ſhew you in what reſpects God is with ſuch: why this preſence of God is an active preſence: God is not meerly with his people, but he is with them in an active way: for this is a certain truth, God is working when the Saints are ſuffering, I will open this in ſeveral particulars.

Firſt, God is with ſuch in his teaching preſence. Gods correction, and Gods inſtruction they

uſually

uſually go together; and where there is the chaſtening of Gods hand, there is alſo the teaching of Gods Spirit, *Pſal.* 90. 12. *Bleſſed is the man whom thou chaſteneſt, and whom thou teacheſt.* Chriſt, though he were a Son, yet learned obedience by the things that he ſuffered: God teacheth his upright ones many leſſons in a time of adverſity, which they never learned in a time of proſperity. For we are like idle boyes, or bad Scholars, that learn beſt when the rod is over us: In a proſperous condition Gods ſpeaks to us, and we mind him not, *Jer.* 2. 21. *I ſpoke to thee in thy proſperity, but thou wouldeſt not hear:* and this hath been thy manner from thy youth upwards: In proſperity God ſpeaks once and twice, as *Job* ſpeaks, but we will not hear; but in the time of adverſity God opens the ears: *Judg.* 8. 16. As *Gideon* taught the men of *Succoth* with thorns and briars: ſo doth God teach his people by afflictions: and oh the many bleſſed truths that they learn, when they are under the rod. When they want liberty, Oh what a mercy is it to have liberty then! When they have not Ordinances as before, what a mercy is it to have Ordinances then! Oh what an evill thing is it then for them, that they have departed from God! God teaches them theſe things then: ſin is never ſo bitter, mercy is never ſo ſweet, as in a time of ſuffering: Oh how vain and empty is the creature then! Oh how ſweet is communion with God then! I ſay, ſuch things as theſe God teaches then.

Secondly, God is with ſuch in his guiding preſence, *Pſal.* 73. 24. *Thou wilt guide me with thy counſel, and afterwards receive me unto glory.* When *Iſrael* was in the Wilderneſs, then they had the cloud to guide them. It is a bleſſed thing to live under the conduct and direction

ction of the wise God: we never have so much of this as in an hour of travel: indeed the people of God never flie so much to God for direction as at such a time: as *Saul*, when he was in distress, then he calls for the Ephod. And thus it is with us under affliction; then we look to God.

Thirdly, God is with them in his preserving and hiding presence: God is the Saints hiding-place, their Shield, their Buckler, their Rock, their Defence: the Scripture-expressions are many to hold out Gods protection as to his people: God hath a constant care over them to preserve them and save them; oh but especially in a time of trouble: as the Mariner is never so careful of the Ship as under a storm; So God is never so careful of his Church and people as under an affliction. *Jeremy* is in the Dungeon, now God saves him: *Daniel* is in the Den, now God saves him; The three Children in the Fire, now God saves them: *Peter* is in Prison, now God saves him: The Mother never tends the Child so carefully, as when the child is sick; and Providence is never so tender to the people of God, as under a suffering condition.

Fourthly, God is with them in his comforting presence: 2 *Cor.* 4. 1. *Who comforteth us in all our tribulation:* and usually we have most of consolation from God, when we have most of tribulation from without: as our sufferings do abound, so our consolation doth abound much more: The Child that is beaten when it is well, is cherished when it is ill: when persons are sick, then you give them Cordials; God gives the best of comforts in the worst of times: when the burden is heavy upon the back, then the peace of Conscience is great within: the worse it is without, the better it is within: when men discover

diſcover moſt of anger, then God diſcovers moſt of love.

Fifthly, God is with ſuch in his ſtrengthening preſence; to enable them, and to ſupport them, to undergo whatever he is pleaſed to call them unto: this is the way of our good and gracious God, he alwayes gives out ſtrength as he lays on affliction: he never leaves his Children alone in this reſpect: he will be with them to ſupport them: though it may be not to deliver, yet he will cerrainly be with them to ſupport; the rod and the ſtaff they go together, *Pſal.* 23. 4. the afflicting rod, and the ſupporting ſtaff: when one hand is upon the Saint to afflict, then the other hand is underneath the Saint to ſupport: *Iſai.* 41. 10. *I will uphold thee, I will ſtrengthen thee; fear not, I will help thee; yea, I will uphold thee with the right hand of my righteouſneſs.* This *David* found, *I cryed unto the Lord in my diſtreſs, he anſwered me, and ſtrengthened me in my inward man*, *Pſal.* 138. 3. Oh when men afflict, God ſupports: when men put the Children of God into deep waters, then God takes them by the chin, and holds them up, that they ſhall not ſink and be drowned.

Sixthly, God is with them in his ſympathizing preſence: Oh he hath a tender ſenſe of all the ſorrows and calamities of his people! Oh it grieves him when they are grieved! they that touch them, touch the Apple of his eye: in all afflictions he is afflicted, *Saul, Saul, Why perſecuteſt thou me?* Every blow that is given to them, God bears a part of it himſelf: As they are ſenſible of Gods diſhonour, ſo God is ſenſible of their ſufferings; it pains him to the heart to ſee his Children wronged and abuſed by a malicious world.

Seventhly, He is with them by his ſanctifying preſence: all their troubles are to do them good, and

and to make them good: and therefore the furnace it is but to refine them from their droſs: the pruning hook of affliction, is but to cut off their luxuriant branches: God takes the ſharp knife into his hand and lances them, but it is only to fetch out their corruption: *By this ſhall the iniquity of Jacob be purged, and this is all the fruit to take away his ſin.*

Eighthly, God is with them by his quickening preſence, to make their Prayers more fervent, to make their requeſts to the throne of Grace more importunate. The children of God cry moſt to him when they ſuffer moſt from men, and their prayers are beſt when their condition is worſt: Prayer ſhortens affliction, and affliction heightens Prayer: God is with them to hear their Prayers. Oh the Prayer of the afflicted that comes up to Heaven! God hears the ſighs and grones of his oppreſſed ones, their tears pierce the Heavens, they call upon God in time of trouble, and pour out their ſorrows before the Lord, and he doth hear them.

Ninthly, God is with them by his raiſing preſence, to raiſe up their hearts higher, to elevate their ſouls, and bring them more near to himſelf. Gods people when they meet with troubles in the world, oh nothing ſo ſweet unto them as the enjoyment of God: then no life ſo ſweet unto them as the life of faith; then they reliſh a ſweetneſs in the promiſe: then every ſmile of God, oh how welcome is it! then all the affections of their ſouls center in God, and run to God: as in winter time all the ſap of the tree runs to the root: in ſummer time it ſpreads it ſelf in the body, but in the winter it goes to the root: when a man is ſick, all the blood goes to the heart: ſo, in a ſuffering condition all the affections of the ſoul go to God.

But now what are the Reaſons why God will not leave his people that thus deſire to pleaſe him?

Why, 1. God loves them, therefore he will not leave them; persons we love, we cannot leave: especially when they are in a distressed condition; and as God hath set his love upon them, so they have set their love upon God, they love God. *Psal.* 91. 15. you have there an expression, *Because he hath set his love upon me, therefore I will deliver him: he shall call upon me, and I will answer him, I will be with him in trouble.* God is a God of bowels, of great pity and compassion, and therefore he will not leave his people in a time of distress: you know bowels how they stand in you towards them that are in misery; it goes to the heart of a mercifull man, to leave a person in misery: Oh how great are the bowels and compassions of God! *Is Ephraim my son, is he a pleasant childe? Oh, my bowels are turned within me, I will have mercy on him.*

2. Such as please God shall have his presence under suffering, because now they need God most: if God will not leave his people as to temporal supplies, because they need such and such things; they need meat, and they need cloathing: surely much more God will not leave his children as to spiritual supplies, under times of distress, because then they need God. Oh what can a Believer do, or what can a Believer suffer when God leaves him? his strength is in God, his support is in God, his comfort is in God; his All is in God, and therefore if God now leave him, what will become of him? he needs God at all times, but never so much as when his condition is dark and troubled. What was *Sampson*, that man of so great strength, when his hair was gone? And what is a Believer when his God is gone?

3. God loves to see his people chearfull in a time of suffering, and therefore he is with them; he loves not that they should walk dejectedly. When God is present,

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Paul and *Silas* can ſing in priſon: the Apoſtles can rejoyce, that God honours them to be reproached for him. When God is preſent, the people of God are not only chearfull under tribulation, but can glory: their Croſs is their Crown: but if God be withdrawn, what can there be? drooping hearts, and penſive ſorrows.

4. God will not leave them, becauſe they will not leave God: God will not leave them becauſe they ſuffer for his ſake: were they not tender of Gods glory, and carefull to pleaſe him, they might be free from ſuffering as well as others; but it is for Gods ſake they ſuffer; *For thy ſake, we are killed like ſheep all the day long.*

Laſtly, It is thus, becauſe God will make it appear to all the world, that he puts a difference between them that deſire to pleaſe him, and other men: God hath a value for ſuch: Do but ſee how *Moſes* argues the caſe with God (*Exod.* 33. 13.) and ſo on, where he comes to God with a great requeſt, that God ſhould ſhew him his way that he might know it: Why ſaith God to him, *My preſence ſhall go with thee.* *Moſes* ſaid unto him, It is well thou art pleaſed to promiſe ſo great a mercy; *If thy preſence go not with me, carry us not hence: for wherein ſhall it be known that I and thy people have found grace in thy ſight? Is it not in this, that thou goeſt with us?* Obſerve. *Moſes* pleads with God, How his favour and love, and mercy, ſhould be with them, unleſs he were preſent with them? And ſo God, he walks with his people in trouble; for how ſhould the world ſee that God regarded them, and did favour them, unleſs he manifeſted his preſence unto them in a time of trouble and affliction?

Dr. *Jacomb's* Afternoon Sermon.

JOHN 8. 29.

And he that sent me, is with me: the Father hath not left me alone: for I do alwayes those things that please him.

I Was upon these words in the morning; having spoken something to them as they referre to Christ who spake them here of himself: I then brought them down to his Members, Believers: and so propounded this Observation from them, *That whoever they are that desire to please God, to do the things that are pleasing to him, God will be with such, and the Father will not leave such alone especially in a time of suffering and trouble.*

In the prosecuting of this point I spake to four things, which I shal not now repeat, but come to the mark which I intend at present; & that is to make some Application.

1. Let me endeavour to prevail with every one of you, so to carry your selves in your several places and capacities, that whatever you do, you may please God.

It was a blessed testimony that was given of *Enoch, Before his translation he had this testimony, that he pleased God.* Oh how happy will they be at the great day of Judgement, who shall be singled out by Christ, before Angels and Men; and Christ shall say of them, This was the Man, or this was the Woman that pleased God! There is a great deal of pleasing in the World, but there are but very few that make this their business, to please God; therefore I would have you shun that which is sinfull, and press after that which is matter of Duty.

2. There are some that mind nothing but to please themselves, to promote their own interest, to love their own

own eaſe, to indulge themſelves in their own carnal delights; but they never mind the good of others, or the pleaſing of God; the Apoſtle ſpeaks of and againſt theſe, *Rom.* 15. 1, 2, 3.

2. There are others that look no further than the pleaſing of men; if they can but keep fair with men, and ſhun the diſpleaſure of men, that is all they aim at: but, my Brethren, what a poor thing is it to pleaſe man, and diſpleaſe God? what a poor thing is it to have Man to be our Friend, and God to be our Enemy? to have the ſmiles of a poor dying periſhing Worm, and to lye under the frowns of the great God?

Indeed, there is a good pleaſing of men, to pleaſe them for their Edification, as the Apoſtle ſpeaks, *Rom.* 15. 2. and ſo the Apoſtle ſpeaks of himſelf, 1 *Cor.* 10. 32. *Even as I pleaſe all men in all things*, that is, in all things that are of an indifferent nature, not ſimply good, in all ſuch things.

This Apoſtle was of a yielding and complying ſpirit, that he might thereby the better inſinuate himſelf into the affections of men, and be more inſtrumental to the glory of God in the work of the Goſpel, 1 *Cor.* 9. 22. *To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means ſave ſome; and this I do for the Goſpel ſake.*

But now in matter of Duty, ſuch things as are expreſly determined by God, and ſo are either good or evil; in theſe things the Apoſtle would be no pleaſer of men: *If I ſhould pleaſe men, I ſhould not be the ſervant of Chriſt*, Gal. 1. 10. It is good to pleaſe others to their Edification; but we muſt not pleaſe others to their own ruine and condemnation; It is good to pleaſe men, when we can ſo do, and not grieve God.

Inſtead of pleaſing men, let it be your conſtant care & beſt endeavour in all things to pleaſe God: my Brethren,

this is a duty of so great importance, that, was I now to take my leave of you, and should certainly know that I should never speak to you more, as we are come very near to that; for though I speak to you as a living man, yet I speak to you as a dying Minister, this, I say, is a duty of that weight and importance, that I know not what to press upon you more material then this; consult but two places of Scripture, Col. 1. *For this cause we do not cease to pray for you*: What was the thing the Apostle in this his constant Prayer did begg of God for them? It was this, That they might please God; and when he was taking his leave in the winding up of his Epistle to the *Hebrews*, *Now the God of peace that brought again from the dead our Lord Jesus, the great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight.* I need not go beyond the Text for Motives to stirre you up to these Endeavours: For

(*Motive* 1.) First, Consider what that God is which I would have you endeavour to please; He is that God which made Heaven and Earth; that God before whom all this World is as nothing, but as a little dust in the ballance, and as a drop of water to the bucket; that God whom Angels adore and worship; that God who by a word from his mouth is able to bring the whole Universe into nothing. Will not you study to please this God? But further consider what this God is to you: He is the fountain of your being; he is the God of all your mercies; he is your Creator and Soveraign; he is your Maker & Law-giver. It is he that by a smile can make you happy, and by a frown can make you miserable; it is he that hath Heaven and Hell at his disposal, *who openeth and none can shut, who shuts and none can open.* He that must judg every one of you either to eternal blessedness, or else to eternal torments; it is he in whose hands your breath your

your life, your ſoul, your All is; will you not endeavour to pleaſe this God? as the Prophet argueth in point of fear, Iſa. 51. 12. *Who art thou that art afraid of a man that ſhall die, or of the Son of man that ſhall be made as graſs, and forgetteſt the Lord thy maker?* Oh poor Creature, Who art thou that goeſt about to pleaſe a mortal dying man, and doſt not go about to pleaſe the Great God, thy Creator and Soveraign!

2. Conſider that relation wherein you profeſs your ſelves to ſtand to God; he is your Maſter, you his Servants; he is your Father, you his Children; he is your Lord, you his Subjects: You know all that are in cloſe Relations, will ſtudy to pleaſe them that are above them, as the Servant his maſter, the child his father, the ſubject his Prince; All perſons that are in a ſtate of inferiority, will ſtudy to pleaſe their Superiours, eſpecially when they do depend upon them. Oh! how infinitely is God above thoſe Relations! Alas, there is but a very little diſtance betwixt you and your Servants, and yet you expect they ſhould pleaſe you; will you not therefore pleaſe God? eſpecially conſidering your dependance upon him.

3. You ſhall not loſe by pleaſing God; that is enough to put us upon this; He that pleaſeth God, profiteth himſelf; in that very act wherein we pleaſe God, we profit our ſelves: Men can do but little for us, and yet upon what they can do, we ſtudy to pleaſe them.

Let me open this in a few particulars:

1. If you will ſincerely endeavour in all things to pleaſe God, God will give you a gracious return to all your prayers. Oh what a mercy is this for a man to have his prayers anſwered by God! 1 Joh. 3. 22. *Whatever we aſk, we receive of him, becauſe we keep his commandements, and do thoſe things that are pleaſing in his ſight.* Never expect that God ſhould hear any Prayers, if we do not endeavour to do thoſe things that pleaſe him.

2. Do you please God, and he will please you; Mercy pleaseth us, and Duty pleaseth God. Now when we please God in a way of Duty, he will please us in a way of Mercy: If we order our wayes so as to please God, he will order his wayes so as to please us.

3. Great is the benefit of pleasing God, even as to men; and this *Solomon* sets before you, Prov. 16.7. *When a mans wayes please the Lord, he maketh even his enemies to be at peace with him*; and he hath such another expression, Prov. 22. 11. *He that loveth pureness of heart, the King shall be his Friend*: the meaning of this Scripture is this, When we keep close to God, and walk in complyance with his will, and make it our great design to please him, He will give us to find favour in the eyes of men: He that maketh God his Friend, God will make that mans Enemies to be his Friends. Men are possibly full of anger, revenge, and exasperation: be it so; do you desire to please God: God can turn their hearts towards you; God can sweeten them in their spirits, and take away that venome that is in them: so you know he did in the case of *Esau* to his Brother *Jacob*.

4. This is the way to Heaven and Happiness; God will be pleased before the Sinner shal be saved *Heb.* 11. Enoch *before his translation had this testimony that he pleased God*; there is no way to Heaven but by this way: the Child pleaseth the Father, and then the Father giveth him the Inheritance. So it is here.

5. Let me return to the argument in the Text; God will never leave them alone, that desire sincerely to please him. Methinks this should be a very prevailing Motive to you, especially now; Please God, and he will never leave you, no not in a time of distress and trouble. Here is the great difference betwixt a faithfull God, and a false Man. In time of trouble & adversity men leave us & forsake us; in time of prosperity then they flatter us, and pretend

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a great deal of friendſhip and kindneſs: But as no man looks upon the Dial when the Sun is under a cloud; ſo theſe very men that pretend ſo much of Kindneſs and friendſhip; if ſo be we do but come under a frown, or into trouble, then their Friendſhip and Kindneſs is at an end, as *Paul* ſaid, No man ſtood by him when he came to be tried before *Nero*; all men forſook him, but God did not forſake him. The Wiſeman hath an expreſſion, *Prov.* 17. 17. *A friend loveth at all times, and a brother is born for adverſity*; But where ſhall we find ſuch a friend? and indeed where ſhall we find ſuch a brother? But now if you will pleaſe God, God will ſtand by you when all men leave you; When you have the greateſt need of God, he will then ſtand by you; If you be in a Priſon, he will be with you; If you be baniſhed, he will be with you: If Sin doth not part God and you, certainly no Affliction ſhall part God and you.

Study to pleaſe God; Oh, is it not a ſad thing for God to leave you? that is the ſaddeſt of all; when we loſe God, we loſe all, *Hoſ.* 9. 12. *Wo unto them when I depart from them.* What are all your mercies if God leave you? no more than if a man ſhould have a fair pleaſant Houſe, and never ſee the Sun more.

Oh do the things that alwayes pleaſe the Lord, and he will never leave you; under mercies, under afflictions, he will be with you, and then your mercies ſhall be very ſweet, and your afflictions ſhall not be very bitter; You know how earneſt *Moſes* was *Num.* 10. 31. with his Father in law, *Hobab* the *Midianite*, *Leave us not I pray thee, foraſmuch as thou knoweſt how we are to encamp in the wilderneſs, and thou maiſt be to us as eyes.* Oh keep God to you, eſpecially when you are entering into the wilderneſs of trouble, God will be to you inſtead of eyes; he will be your Counſellor, your Comforter, your Guide, your Treaſurer, your Portion, your All.

I might add one thing more in the laſt place.

Study to pleaſe God, becauſe he is ſo eaſie to be pleaſed; this is a motive to us to endeavour to pleaſe thoſe perſons who are eaſie to be pleaſed; a Child that hath a Father that is eaſie to be pleaſed, a Servant that hath a Maſter that is eaſie to be pleaſed, will ſtudy to pleaſe them. Sincerity pleaſeth God, though in the midſt of much infirmity; He is ſo gracious and merciful, that whenſoever a poor ſinner doth but deſire to pleaſe God, he will accept of thoſe deſires; If we can but pleaſe God, it is no great matter whether we pleaſe men or not.

I ſhall conclude this branch with 1 *Theſ.* 4. 1. *We beſeech you brethren, and exhort you in the Lord Jeſus, that as you have received of us how you ought to walk and pleaſe God, that you would abound more and more.*

Uſe. By way of direction: I ſhould here ſhew you how you are to pleaſe God. I told you in general in the morning this pleaſing of God lieth in two things.

1. In ſuitableneſs to his Nature.
2. In ſubjection to his Law.

If you would pleaſe God in all your Actions, look to this, That what you do, may bear ſome reſemblance to his Nature, and hold forth obedience to his Law.

Conſult the Will of God, and in all things act in conformity to that Will; do not allow your ſelves in the Commiſſion of any known ſin, for that will certainly diſpleaſe God; as it was ſaid of *David* when he took *Bathſheba* to Wife; but, ſaith the Text, *The thing diſpleaſed the Lord.* Do not bauk any known duty, for that will diſpleaſe God. In a word, be holy in all manner of Converſation.

This being too general, I ſhall not inſiſt upon it; only in a word, more particularly,

Do thoſe things now, make Conſcience of thoſe Duties

Duties which now lie upon you, in the doing of which you will certainly pleaſe God: And they are ſuch as theſe:

Be ſtedfaſt in the good wayes of God; in the midſt of a backſliding and apoſtatizing age, ſtand faſt to the law of God, *Phil.* 4. 1. *Contend for the faith which is delivered to the Saints*, (the 3d. Verſe of the Epiſtle of *Jude*.)

Be not aſhamed to own Chriſt before all the World; if you be aſhamed of him on Earth, he will be aſhamed of you in heaven; and wo be to that Sinner whom Chriſt is aſhamed to own.

Reckon Reproaches for the Name of Chriſt better than the Pleaſure of ſin that is but for ſeaſon.

When God calleth you to it, aſſert the purity and ſpirituality of Goſpel-worſhip; Do not place Religion in a few Shadows where the Subſtance is neglected; but chiefly mind Self-denial, Mortification, Crucifixion to the World, keeping up cloſe Communion with God.

Love the people of God, whatever the World ſay or think of thee; for God is highly pleaſed when he ſeeth his Children loved.

Keep up Religion in your Families, whatever ſcorn or contempt is caſt upon you. Oh that you would labour to be of *Abrahams* ſpirit; *I know*, ſaith God, *he will command his Children and his Houſhold after him, and they ſhall keep the way of the Lord*, Gen. 18. 19.

I do not know any one better means for the keeping up of Religion in this Nation, than for Maſters of Families to be conſciencious in the diſcharging of this Duty.

Be good in bad times; be Patterns of good works to thoſe that ſhall behold you.

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Let no Reproach or Obloquy make you to abate your exact walking with God; whatever you meet withall in the wayes of Holineſs and a ſtrict life, ſay, If this be to be vile, I will be more vile.

Make Conſcience of a ſtrict obſervation of the Lord's day; take heed of that Sacriledge of ſtealing away holy time; of proſtituting that to common and civil uſe, which is impropriated and dedicated to the ſervice of God.

Pray for, and love, all thoſe that have been inſtrumental for your ſpiritual good in the work of the Miniſtry, whatever dirt is now thrown in their Faces, and though you never get more good by them.

Forget not to diſtribute to the neceſſities of God's people, that are many of them in a low condition; for this is a ſacrifice of a ſweet Odour, and well-pleaſing to him.

Carry your ſelves with all Patience and Chriſtian Meekneſs towards them that wrong you: Pray for them that are your Enemies; and when you are reviled, revile not again; but commit your ſelves to that God which judgeth Righteouſly.

Do your Duty to Superiours, and to thoſe that are in Authority.

So carry your ſelves, that it may be with you as it was with *Daniel*; they had nothing againſt him, ſaving in the matter of his God.

Bauk not any Duty for Suffering: Chuſe the greateſt of Suffering, before the leaſt of Sin.

In a word, So walk as it becometh the Goſpel: And finally, I ſpeak to you, as the Apoſtle ſpake to them, *Phil.* 2. 16. *Holding forth the word of life, that I may rejoyce in the day of Chriſt, that I have not run in vain, nor laboured in vain.*

The third Uſe is for comfort, to all thoſe that do conſcienciouſly endeavour in all things to pleaſe God; the comfort lies in this, you may ſuffer; but when-

whenever you ſuffer, the Father will not leave you alone; pleaſing of God does not ſecure a man from ſuffering from men, ſometimes it rather expoſes a man to ſuffer from men: But now, though it does not prevent ſuffering, yet it takes away the ſting and venome of ſuffering; it makes it to be like *Sampſon*'s Lion, when it was ſlain, he found nothing but honey in the belly of it. Oh! the preſence of God in a time of affliction, is exceeding precious; it turns gall in honey, thorns into roſes. Be not troubled into your thoughts, about what you may undergo; if God be with you, all will be well; if God comes, when the croſs cometh, the weight of it ſhall never hurt you: what is a priſon when God is there? My brethren, though eſtate leave you, relations leave you, all your comforts leave you; ſo long as God doth not leave you, it will be well; therefore do not fear, be not dejected or diſcouraged. *Iſa.* 43. 1, 2. *Fear not, O Jacob*; why ſo? *when thou paſſeſt through the water, I will be with thee.* We have more reaſon to be afraid of proſperity, with God's abſence, than of adverſity with God's preſence. A good God will make every condition to be good; it is not a priſon but a pallace, where God is: they that do the things that pleaſe God, whatever condition they may be brought to, the Father will not leave them alone. Miniſters may leave you, the Means of Grace and Ordinances, in a great meaſure may leave you; your creature-enjoyments and comforts may leave you; but here is a God that will never leave you; Oh bleſs his holy name.

Fourthly, is this pleaſing of God a duty of ſo great importance and benefit? Then be tender and charitable in judging of thoſe that do differ from you and others, upon this account, becauſe they dare not diſpleaſe God. I may ſeem, in this caution, to aim at my

ſelf,

ſelf, and others of my brethren in the work of our Miniſtry; but I am not here at preſent to take my laſt farewel; I hope I may have a little further opportunity of ſpeaking to you; but if not, let me require this of you, to paſs a charitable interpretation upon our laying down the exerciſe of our Miniſtry; there is a greater Judge than you, muſt judge us all at the great Day; and to this Judge, we can appeal before Angels and Men; that it is not this thing or that thing, that puts us upon this diſſent, but it is conſcience towards God, and fear of offending him. I cenſure none that differ from me, as though they diſpleaſe God; but yet, as to my ſelf, ſhould I do thus and thus, I ſhould certainly violate the peace of my own conſcience, and offend God, which I muſt not do; no, not to ſecure my Miniſtry; though that either is, or ought to be, dearer to me than my very life; and how dear it is, God only knoweth. Do not add affliction to affliction, be not uncharitable in judging of us, as if through pride, faction, obſtinacy, or devotedneſs to a party, or, which is worſe then all, in oppoſition to authority, we do diſſent; the Judge of all hearts knows, it is not ſo. But it is meerly from thoſe apprehenſions which, after prayer, and the uſe of all means, do yet continue; that doing thus and thus, we ſhould diſpleaſe God; therefore deal charitably with us in this day of our affliction. If we be miſtaken, I pray God to convince us: if others be miſtaken, whether in a publick or private capacity, I pray God in mercy convince them; but however things go, God will make good this truth to us; in this work he will not leave us, and our Father will not leave us alone; for it is the unfained deſire of our ſoul, in all things to pleaſe God.

Mr.

Mr. *Caſe*'s Farewell Sermon.

REVEL. 2. 5.

Remember therefore from whence thou art fallen, and repent, and do the firſt works; or elſe I will come unto thee quickly, and will remove the Candleſtick out of his place, except thou repent.

CHriſt here preſcribes pretious phyſick for the healing of this languiſhing Church of *Epheſus:* 'Tis compounded of a threefold ingredient.

1. Self-reflection, *Remember from whence*, &c.

2. Holy-contrition and humiliation before the Lord, *Repent.*

3. Thorough-Reformation, *Do thy firſt works.*

I left the laſt time upon the ſecond of theſe, namely, *Repentance*; and that which I did upon this part of Chriſts advice was, not ſo much to open to you the nature of Repentance (which is not ſo proper for this place) as to give in a catalogue or liſt of ſuch ſpecial ſins, as Chriſt doth expect that all his people in theſe three Nations ſhould lay to heart, and repent of before the Lord. I gave you, in a liſt, eleven ſpecial ſins that we ſhould repent of, and humble our ſelves for, before the Lord. As,

1. *Omiſſion of duty.* Prayer, reading the Word, Meditation, *&c.* Any thing will be for excuſe to lay by duties, and we are ſecretly glad of an excuſe.

2. *Remiſ-*

2. *Remiſneſs in duty.* In things of the world we are all in all, and all in every part; a man cannot thruſt another thought into us; but in Prayer, how many things are we doing?

3. *Hypocriſie.* How unlike are we at home, to what abroad? and in company, to what in ſecret?

4. *Pride.* In apparel, houſes, parts, bloud, birth-right, yea, of grace it ſelf, of humility, Miniſters, Ordinances, *&c.*

5. *Covetouſneſs.* Never did covetouſneſs invade the profeſſing party as now: The more goods men get, the leſs good they do.

6. *Senſuality.* Voluptuouſneſs, wantonneſs: Chriſtians let themſelves looſe to the Creature; lay out their affections on things below, as if that part in the Serpents curſe (*to lick the duſt of the earth*) were their own as well as his.

7. *Animoſities and diviſions amongſt Chriſtians:* many have been active to kindle, but few to quench diviſions.

8. *Uncharitable cenſuring one another.*

9. *Formality in duty.* Witneſs

1. Unprepared coming.

2. Unſutableneſs of ſpirit to: And

3. Want of reflection after duty, how we have ſped, what we have got; Sabbath, Sacraments, comes and goes, Monday morning finds us the ſame as before.

Miſſpent-Sabbaths. Some prophane, others idle away the Sabbath, *&c.*

11. *Neglect of our Bibles in our Families and Cloſets.* I pray God it forego not ſome great evil coming upon you, as before the maſſacre in *Germany* it was obſerved, *&c.* I proceed.

12. The

12. *The want of mutual forbearance among Christians* Alas, Christians know not how to bear one with another in the least kind of measure. Oh the short-spiritedness amongst Christians, they cannot bear one another burdens, they cannot bear with one another. 'Tis very sad, that we that stand in need of so much forbearance, should express so little to our Brother: 'Tis an Argument *we know not of what spirit we are of* (as Christ told his Disciples.) Oh! how unlike to are we that God whom we profess to be our God? He is long-suffering, patient, full of goodness, gentleness, mercy, *&c.* we can bear nothing, we can suffer nothing one from another.

13. *Our great murmuring against Reformation and Reformers* (God hath heard the voice of our Murmuring, *Exod.* 16.) As if there had been nothing that would have undone us but Reformation: and truly God seems to speak such a word as that was, *Numb.* 7. 5. in displeasure and anger, *I will make your murmurings to cease*: I will take away the cause of your murmuring: I would have reformed you, and you would not be reformed: As Christ to *Jerusalem, I would, but you would not, Mat.* 23. The time may come when we would, and God will not: when we shall cry, *Other Lords have had dominion over us, &c.* Isa. 26. 13. but thou, Lord, set up thou thy government: rule thou over us: and God may say, *No,* 'tis too late, *I would have healed you, and you would not be healed.*

14. *The great neglect of the care of our Families.* Truly 'tis not the least sin that threatens the removal of our Candlestick. How generally have the duties of Religion been let fall in our Families; reading the Word, singing Psalms, *&c.* Time was, when one could not have come through the streets into *London* on an evening in thee *week-day* but we might hear the pra-

ses of God, singing of Psalms; now it's a stranger in the City, even upon the *Lords own day*. Oh! how have Governours of Families cast off the care of the souls that God hath committed to them? How careless are they of the souls of their *yoak-fellows* that lie in their bosoms, of their *children*, the fruit of their loins; *Masters* of their *servants*, &c! And in the mean time are ready to stand up and justifie themselves with the boldness of *Cain*, to say to God, *Am I my brothers keeper?* Am I the keeper of my yoak-fellow, children, servants, souls? yes, thou art the keeper, *&c.* God hath put them unto thy trust, and if they perish through thy fault, *they may die in their sins*, but *their blood shall be required at thy hand.* God will say to thee, as he did to *Cain*, *Thy brothers blood cryeth in my ear.*

15. *Our indifferences as to matter of faith and doctrine.*: That we have not been more zealous for the truth of Christ, that great trust and *depositum* which hath been committed to us: We have accounted it no matter of what opinion or judgment men be in these latter times. 'Tis an universal saying, *No matter what judgment men be of, so they be Saints*: as if *truth in the judgment* did not go to the making up of a Saint, as well as *holiness* in the *will* and *affections*: As if Christ had not come into the world to *bear witness of the truth*, which was his great design: as if it were no matter, if God have the heart, so the Devil be in the head: as if no matter, that be full of darkness, so the heart be for God.

16. *The unsuitableness of our conversations to the Gospel of Christ*: 'Tis the only thing the Apostle puts the *Philippians* in mind of, and commits to their care, *Phil.* 1. 27. And truly, in these unhappy dayes, it hath been the only thing men have neglected and despised. How little care, that our conversations should honour the Gospel? *&c.*

17. *Our living by ſenſe, and not by faith.* Surely (my Brethren) among all the ſins in *England* that the people of God have cauſe to be humbled for, there is not any whereby we have more provoked God, than by that ſin of Unbelief. Murmuring, and Infidelity, have been our two great ſins, for which, it is the wonder of Gods mercy that he hath not cauſed our carcaſſes to fall in the wilderneſs: He may take up that complaint of us, that he did of *Iſrael*, Numb. 14. 22. *Becauſe all thoſe men which have ſeen my glory and my miracles which I did in Egypt and in the wilderneſs, and have tempted me now theſe ten times, and have not hearkened to my voice; ſurely they ſhall not ſee the land*, &c. And this is the lamentation we may take up, that truly to this very day we have not faith enough to carry us from one miracle to another, from one deliverance to another, from one ſalvation to another: let one deliverance paſs over our head, and no ſooner one wave riſes higher than another, but we are ready to cry out with *Peter*, *Lord ſave me, I periſh*: and well were it, if our fears did iſſue into tears and cryes after Chriſt: we rather are ready to cry out, as thoſe in *Ezek.* 37. 11. *Our bones are dryed, and our hope is loſt, we are cut off for our parts.* We are a people that never knew how to honour God in any diſtreſs God hath brought us into; never learnt to glorifie God by believing: if we cannot ſee him, we cannot believe him: ſurely that which God hath done for us, in ſuch a ſucceſſion of miracles, it might well at leaſt have been food for our faith during our ſojourning: In our pilgrimage we might have learned by all that we have ſeen to believe God: we might have made experience to be the food of our faith: and upon all the providences of Divine Power, Wiſdome, and Goodneſs, we might have diſcourſed

our ſelves into belief, as *David*, 1 Sam. 17. 37. *The Lord that delivered me out of the paw of the Lion, and of the Bear, he will deliver me out of the hand of this Philiſtine.* So *Paul*, *He hath delivered, and doth deliver; we truſt, he will alſo deliver.*

Oh my Brethren! we diſhonour God, and ſtarve our faith, by forgetting our experiences, while we proclaim by our own Unbelief, That we have a God that we dare not truſt. If we periſh, we may thank our ſelves for it: ſurely, if we miſcarry, that account may be given for it which we find, *Mat.* 13. 58. *Becauſe of their unbelief.* There is a Reſt of God before us; if we do not enter in, it is becauſe of our Unbelief.

18. *Want of ſympathy with the bleeding, gaſping, groaning, dying Churches of Jeſus Chriſt.* They have been in great afflictions round about; have call'd unto us, Pity me! Oh! pity me my friends! for the hand of God is gone out againſt me. We cannot look any way, but we ſee cauſe of bitter mourning; but we have not laid the bloud of *Germany*, *Lithuania*, *Piedmont*, &c. to heart; therefore God may juſtly lay it to our charge. Want of fellow-feeling with our Brethren in their afflictions, it is a kind of Perſecution, a kind of being acceſſary to their Sufferings. That we have not mourned, wept, bled with them; that we have not lyen in the duſt, ſmote on our thighs, &c. God may juſtly ſay to us, as *Amos* 6. 6, 7. *They ſhall go captive with the firſt that go captive, becauſe they are not grieved for the affliction of Joſeph.* The word in the *Hebrew* ſignifies, *None of them have been Sick for the affliction of Joſeph*: Oh my Brethren! when did we go to bed *ſick* for the afflictions of Gods people abroad? when did their miſeries coſt us an hours ſleep or a meals meat? when did we lie in the duſt, and cry out, Ah Lord! their Glory? Becauſe we have not ſhed *tears*

for

for their *blood*, God may justly say, The next turn of *Persecution* shall be yours, Because you have not been afflicted in the afflictions of my people, &c.

19. *Our grievous unsensibleness of Gods Dishonour.* Religion never suffered the like, as it hath done these latter dayes, by the *pride* and *hypocrisie* of some *Pretenders* to it; Gods name hath been thereby blasphemed by an evill and hypocritical generation; the people of God have lien under the greatest reproaches and contempts that ever any did under the heavens; and yet all this while we have not been concerned in it: carryed our selves as if unconcern'd in the reproaches of Religion; Blasphemies reflected upon the name of God. Who, in these times of Blasphemy, have gone in secret? lyen in the dust? and cryed with holy *Joshuah*, *What wilt thou do unto thy great name?* Josh. 7. 4. We have not laboured to preserve in our own Souls, or stir up in our Brethren, a holy sense of Gods name, as those primitive Saints, *Mal.* 3. 16. Where are they that have been affected with, and afflicted for, the sufferings of the name of God? Oh consider how little is God and Religion beholden to us for our tears, sighs, or groans? What is become of that Child-like spirit, that was wont to possess the spirits of Gods people? 'Tis perished, and with it, without special timely Repentance, we shall perish also.

20. *That Epidemical sin of Self-seeking, and self-pleasing.* Oh my Brethren! we may revive that complaint of the Apostle, *All seek their own, not the things which are Jesus Christs*, Phil. 2. 21. This, This hath been the *source* of all our miseries. While some had *power* in their hands to have done *great things for God*, what did they do, but neglect the interest and trust in their hands, and fell a feathering their own nests, and building to themselves Houses, and Names, that

they thought would continue for ever; and to divide the ſpoil among themſelves, as if their own game they hunted: and others in inferiour ſtations began to divide, and every one began to ſnatch, as if the duſt of the earth would not ſerve every one for a handful; and in the mean time, a ſea of Errour, like an inundation, hath been ready to overturn us. Yea, all men ſeeking to be pleaſed, not to pleaſe; whereas our duty is, to ſtudy to pleaſe, not to be pleaſed, &c.

You ſee, in all this, I have not mentioned one of thoſe groſſe prophaneſſes that ſtare Heaven in the face, as *Drunkenneſs*, filthy and abominable *Whoredome*, *Fornication*, poured out in every place; horrible *Blaſphemy*, contempt of *God* and *Religion*, prophanation of *Gods Sabbath*, &c. becauſe I ſpeak now to thoſe that are *Profeſſors*. I have been giving in a Catalogue of the ſins of thoſe that profeſſe the name of Chriſt, that relate to Chriſt by a ſpecial Engagement and Relation; theſe have been the ſins of Gods family.

And if we would have God repent of the evill of *puniſhment*, we had need to make haſte to repent of the evill of *ſin*: We have been a long time in ſinning, we had need be a long time in repenting. I tell you Chriſtians, we have been theſe laſt 20 years doing nothing elſe but ſinning againſt God; and, ſhould God let us live twenty years more, it would be too little to weep for the provocations thereof. Learn to lay theſe and other ſins ſo to heart, that God may never lay them to charge.

The third advice Chriſt gives here for the prevention of the removal of her Candleſtick, is, Reformation, [*Do the firſt work.*] Reformation, that indeed is a fruit and evidence of ſound Repentance; Repentance is nothing elſe but the breaking of the heart *for* and *from* ſin.

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I have ſpoken of it merely as it is the contrition of the Soul for ſin; I come to ſpeak a word of the other part, as it conſiſts in *turning to God*, and *doing our firſt works*.

This is the method God preſcribes his people, *Lam.* 3. 39. *Wherefore doth a living man complain, &c.* under Gods afflicting hand, inſtead of *reforming*? Men are prone to fall a complaining, not only *naturally*, as Irrational creatures may under ſome pinching extremity; but *ſinfully*, i. e. when their *natural grief* is let out in a diſtempered and inordinate manner; when *natural groans* are accompanyed with *unſcriptural affections*, which vents it ſelf.

1. Sometimes upon the *affliction*, as if but one intolerable burden in the world, and God muſt needs lay that upon them, *Lam.* 1. 12. & 3. 1. & 5. 10..

2. Sometimes of *inſtruments*; thus *Eſau* complains of his brother; Is he not rightly called *Jacob*, a *Supplanter*? of his Father, *Haſt thou but one bleſſing, &c. Gen.* 27. 3, 4. of any thing rather than of himſelf; he doth not ſay, *Am I not rightly called Eſau? What a wretch am I that have deſpiſed and ſold my bleſſing?* Moſtly, we complain of that which deſerves no blame, the *guilty* of the *innocent*; 1 *King.* 18. 7. *Iſa.* 10, 5. *Jer.* 8. or we pore too much upon *ſecond cauſes*, or complain of inſtruments; not of our ſelves; or of wicked men, not of wickedneſs; of their Cruelty, more than of their Blaſphemy; of their injuries againſt us, more than as Gods enemies; or more of revenge in our Complaints, than murmuring; our complaints concerning their afflicting us, not accompanyed with our Prayers for their Converſion, *&c.*

3. Sometimes of *God himſelf*: not as one of his children, who complains,

1. *To* God, not *of* God; thus Chriſt, *My God, my God, &c.*

2. With a holy Confidence, *My God, my God*; two words of *faith*, for one word of *fear*, &c.

3. In his complaints, is very tender of Gods glory; affraid to think or speak a hard or uncomely thought, or word, of God.

4. Carefully distinguishes between what God doth, and what man doth; observes and separates the *unrighteousness* of men from the *righteousness* of God.

5. With humble inquiry what *cause* there may be of this dispensation, *Job* 10. 2. & 34. 31.

6. With a disposition to bring up his will to God; not that God should bring down his will to him; if it be possible, let this *Cup pass*; however, glorifie thy *Name*, provide for thy *own glory*, and do with *me* as *thou pleasest*. But a *sinful Creature*, is sometimes ready to call *Providence in question*, Ezra 8. 12. or to break forth and charge God foolishly, either of too much *severity*, *Ez.* 18. 2. 25. or of too long *delay*, *Isa.* 49, 14. or their *mournings* are turned into *murmurings*, *Numb.* 14. 27. or their *complaints* are mixed with *unbelief*, *Psal.* 78. 19. or their punishment, not for their sin; and nothing will satisfie them but *deliverance*.

Now this is not the way; for this way of complaining is,

1. *Fruitless*; a House on Fire is not quenched with *tears*; Murmuring will not scatter the Clouds.

2. *Causeless*; Thou hast thy life for a *prey*, *Jer.* 4. 5, 6. What a *living man* and *complain*, and that when 'tis for the punishment of his *sins*? This kind of *complaining* is *causeless*; if you compare *sin* and *punishment* together, there's no proportion, for *sin* is a transgression against an infinite God; *punishment* but an affliction upon the finite Creature: *Sin* is an evil against God; *punishment* an evil against the Creature; Or, if you consider *what sin is* in its *nature*, 'tis a *contrariety* to Gods *nature*;

(God

God is holy; Sin impurity) A contradiction to God's will; (God ſaith, *Do this*; the Sinner ſaith, *I will not*: God ſaith, *Do not this abominable thing which I hate*; the Sinner ſaith, *I will*: It is the tranſgreſſion of *God*'s pure and holy Law; nay, it is a practical blaſpheming againſt all the *Names of God*; the *rape* of *God's mercy*, and the *dare* of *God's Juſtice*, the *challenge* of *God's Power*; Sin gives the *lye* to *God's Truth*, and the *fool* to *God's Wiſdom*. And what can Sin do more than to take away *God's good Name*? *God's Being*? and that, Sin would do. Or, 'tis *cauſeleſs*, if you conſider againſt whom ſin is, *i. e. God himſelf*, who is a *jealous God*; now a Sinner takes another Lover into his boſom before his eyes; yea, he is a *holy*, *righteous*, *omnipotent*, *almighty*, *living God*: Thoughts of this may well keep us from complaining. Indeed, whatever our affliction be, we have as much cauſe to give thanks as to mourn; whether you conſider, whatever the puniſhment be, it might be worſe; or do but look well into it, you will ſee more Mercy than Affliction, *Pſal.* 119. 75.

3, *Sinful*. There is in it, 1. *Unthankfulneſs*; *while* we complain of one Affliction, we overlook a thouſand Mercies; whereas true *Grace* is ingenuous, and can ſee a little Kindneſs mingled with a great deal of Severity. The Church of *God* in captivity comparing her *afflictions* with her *mercies*, breaks forth; *It is of the Lord's mercy that we are not conſumed*, Lam. 3. 22. Bleſſed be *God*, it is not yet ſo *bad*, but it might be *worſe*; 2 Cor. 4. 8. *We are troubled on every ſide, yet not diſtreſſed*: though laid wait for, beſet on every ſide, put to ſtrive and ſtruggle, yet we eſcape; *God* gives an iſſue in the Temptation: *we are perplexed, but not in deſpair*; we are not ſo helpleſs that we know not whither to turn our ſelves; we have a *God* to go to, as bad as things are; the name of the Lord

is

is a ſtrong Tower: *perſecuted, but not forſaken*; we are ſhaken our, but not to ſhivers; perſecuted, but not conquered; our God hath not utterly forſaken us: *Caſt down but not deſtroyed*; Pſ. 118. 13. we are caſt *down*, but not caſt *off*. Thus *Luther*, *They may thruſt me back; but they cannot thruſt me down; they may cruſh me, but they cannot kill me*: or, *they may kill me, but they cannot hurt me; they may ſhew their teeth, but they cannot devour*. Is it a Feaver? it might have been eternal *flames*; Is it Scarcity? it might be univerſal *famine*; Is it the danger of loſing the *Goſpel*? 'tis the mercy of God, it is not gone already: Are we in Captivity? we might have been in Hell; Are we in Priſon? it might have been *Tophet*: *The Lord hath chaſtened me ſore, but he hath not given me over unto death*, Pſal. 118. 18. Though men have loſt their Bowels, Gods *compaſſions* fail not; God's as faithful as ever; he hath taken away ſome of our mercies, but he hath not taken away all; he hath left us more than he hath taken: They are new, they are renewed every morning; when old mercies are ſpent, God ſends us new; he is *the Father of Mercies*, begets new mercies every moment. Who can number or meaſure his mercies of one day? whatever our Fears are, Oh bleſſed be God, he loads us with mercies.

Now the *Complainer* over-looks all theſe; there's much unthankfulneſs in it, and that's a kind of Atheiſm, *She knew not that I gave her corn and wine*, &c. *Hoſ.* 2. 8.

2. *Pride*; Only by *pride* comes *contention*; men never quarrel with God about their Condition, but 'tis long of the *pride* of their heart. Proud man would fain ſin, and not hear from God; would take liberty to ſin, but would not have God take liberty to puniſh, *Iſay* 8. 3. God muſt take notice of our Duties, not our Sins. God ſhall hear of it, if he take not notice of our *Prayers*;

prayers; but it shall be by complaining, if he take notice of our *sins*. A proud man whatever he *hath*, it is no more than his *due*; and whatever he *wants*, God's his *debtor*, *Hos.* 6. 13.

The want of a Complement undoth them in the midst of honour: If we want but one thing our hearts would have, surely Nature is proud and ready to pick quarrels with God on the least occasion; nay, if he will not give that mercy we would, take all, *&c.*

3. Rebellion; God strikes him for sin, he strikes against God, *Jer.* 31.18. God draws one way, and he another, *&c.*

4. *Unbelief*. He that complains of his punishment, never believed sin to be so great an evil, or God to be such a One as revealed in the Word.

5. Interpretative *Blasphemy*.

1. While we dispute our afflictions, and wrangle with the present dispensation, what is it but to make our selves wiser than God? We seem to tell God how it might have been better, and so we do as it were give God Counsel: When he calls for Obedience, is not that Blasphemy to set up our wisdom against God's?

2. While we complain of Punishment, we take Sin's part against God; we do as it were justifie sin, and judge God: God is unrighteous to punish such a sin as this with such grievous Afflictions.

3. By complaining we do as it were summon God to our Bar, to come & give an account of his actions at our Tribunal. What poor miserable Creatures are we, that in our Afflictions are so far from helping our selves, that we commonly add to our own misery!

No Affliction is intolerable, till Sin come in it.

The yoke God hath made easie, we make intolerable, and make God to be our enemy, while he by Affliction would become our friend.

Now

Now this being found, not to be the way; that which God counsels and advises, is,

1. Self-Examination: [*Let us search and try our ways.*] Sin and Hypocrisie lies close and deep; therefore we must take pains, dig to the bottom, set up a Tribunal in our own Conscience, summon, try, judg our selves over and over, in God's presence: He stands at our Closet Doores, to hear what we will say, *Jer.* 8. 6. before execution; what Indictments we will bring in against our selves.

We can tell what such a Drunkard, such an unclean person, *&c.* hath done; but no man saith, *What have I done?* My pride, my unthankfulness, my unfruitfulness, *&c.*

2. Reformation: [*and turn again to the Lord.*] Sin is *aversio à Deo & conversio ad creaturam*, Reformation is a turning again from the creature to God.

3. Frequent and fervent Prayer: [*Let us lift up*] There's the frequency, let do nothing else but pray; lets be continually lifting up our Prayers; make your houses houses of Prayer: Thus *David*, *Thou foughtest against me without a Cause* (Did he take Counsel against Princes to be disloyal? To take up Arms? No.) *But I gave my self unto Prayer*, *Psal.* 109. 4. Therefore if you prayed before, now do nothing else; it notes habitual and constant Prayer. [*our hearts with our hands*] to cleave, and as it were to pull down mercy, as if we would wrestle with God, and say, *Nay, I will not let thee go, until thou bless me*, *Gen.* 32. 26. it notes our fervency; And for our encouragement, it is [*unto God in the Heavens.*] which expresses his Soveraignty, Omniscience, Omnipotency, Everlastingness, *&c.*

4. Judging our selves, or Confession of sin [*We have transgressed.*]

5. Ag-

5. Aggravating our sins [*and have rebelled*]. i. e. we have turned sin into Rebellion; Rebellion hath been the aggravation of our sins; we have sinned against the clearest light, dearest love, &c. *Nehem.* 9. *Ezra* 9. *Dan.* 9.

6. Justifying God [*thou hast not pardoned*]. A word, not of murmuring, complaining, or accusing God of hard dealing; but by way of justifying God; we have transgressed, therefore thou hast not pardoned: Why should'st thou repent of the evil of punishment, when we have not repented of the evil of sin? Thou hast punished us less then our Iniquities deserve.

So in the Text [*Do the first works*]. Sin is a departure from God; Repentance a coming back again to God. Turn thou to him from whom the Children of *Israel* have deeply revolted. The soul hath many turnings and windings; but that's the best motion of all, when the Soul (with the Dove) returns to God, from whom it came.

Apostacy is the loss of our *first love*: *Repentance* is the Recovery of it, and *Reformation* is the *doing* of our *first works*. I have not time to enlarge, as I desired; I shall only offer a few things, that may help to quicken you to this great duty.

My Brethren, we have no great cause to boast of *England's first love*: Never so good as it should be, yet many can remember when *England* hath been much better then 'tis.

Time was, when *Doctrines* have been more sound; *Discipline* more exercised for the suppressing of sin and profaneness; *Ordinances* kept more pure from sinful mixtures; when *London* kept *Sabbaths* better then now; loved their *Godly Ministers* more then now; honoured them that were set over her, for their works

sake;

sake; would have thought nothing too good for a faithful Minister; when Christians loved one another with a dear hearty fervent love; when there was less *Complement*, but more real love and affection among Christians; when Christians improved their meetings, converse, Christian Conferences, and other soul-duties to better purpose then now; not to foolish disputations, or wanton sensual excesses, but to their mutual edification; when they improved their time for comparing their evidences, communicating their experiences, and building up one another in their most holy faith; when there was more industry in Professors than now, to bring in *Converts*; when private Christians thought it their duty to be subservient to the work of their *Ministers*, to bring in others to Christ, especially their Family.

Time was, when more care of *Young Converts* then now; when none could have looked out after Religion, but some or other ready to lend them their hand, and shew them the way, explaining it clearly to them; but now Young Converts may be snapt into separations and errour, and none looks after them.

Time was, when more care of the truly godly poor; when errour was more odious; when Popery was more hated then now; when the name of a Toleration would have made Christians to have trembled; when Christians were better acquainted with their Bibles; when more time spent in secret Prayer; when more tender of one anothers Names and Honours, would heal one anothers Reputations, and would spread the lap of Charity over those mis-reports and scandals that might be cast upon them; when Christians rejoyced more in one anothers good, and mourned in one anothers sufferings; when Christians did more earnestly contend for the faith once delivered to the Saints, &c.

Oh

Oh do you not onely *your first works*, but our *fore-fathers first works*: Be as zealous for God and his truths, as tender, mutually careful of one another, as they.

Our fears be very great, but truly our provocations be greater; our dangers are great, but our sins greater: yet here is a word, here is matter of encouragement, that yet there is *Balm in Gilead*, Physick of Christs own compolition, for the reviving and healing of a back-sliding people. Christians, Christ Jesus is become your Physitian, he hath prescribed you a potion made up of these 3. ingredients, *Self-Reflection*, *Holy Contrition*, *Thorow Reformation*. Christians, now take this Receipt, Christ advises you, if you will not, there is no way but one, *Or else I will come unto thee quickly, and will remove thy Candlestick.*

There is yet a means or two I find in Scripture for the preventing of threatned ruin that hath been very near, that God hath prescribed for a people or person in great danger, when ready to be cut off and destroyed.

Now that which I would commend unto you, in reference to what you should beg of God for *England*, is,

First, In your addressing your self to God for that mercy your souls are set upon, and you wrestle with God for, that you would make some special Vow to God. I find the Saints have done so, when reduced to great Straits, not knowing what to do: Thus *Jacob vowed a Vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my fathers house in peace; then shall the Lord be my God. And this Stone which I here set for a pillar, shall be Gods house*, Gen. 28. 20, 21, 22.

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The specialest thing *Jacob* vow, is, that he would continue in the pure worship of his forefathers; that he would still honour God as his God, in that way he would be worshipped; the special thing is, that he would build a house for the worship of God; here he would erect a place of publick worship. And thus *Israel vowed a vow unto the Lord, and said, if thou wilt indeed deliver this people into my hands, then I will utterly destroy their Cities.* Numb. 21. 2. They vowed a vow they would not spare any of the enemies of God, if he would deliver them into their hands. Thus *Jephtah, Hannah, David,* &c. *Judg.* 11. 30. 1 *Sam.* 1. 11. *Psal.* 132, 1, 2. Certainly in times of great distress, 'tis not improper or uncomely, but that which God may expect and take well, that you make some special Vow, if God would prevent your fears; if God would continue forfeited mercies, dearer to you then your lives, you would set apart some special thing for God, something for the propagation of the Gospel abroad, for the maintenance of a godly Ministry at home, for setting up the preaching of the Gospel in the dark corners of the Kingdom, &c. This must have some cautions with it; as

1. We must be sure our Vow be of what is in our own power; we must not make vows of that which is none of our own, *I hate Robbery for burnt-offerings.* We must not make a vow to God of that which hath been unjustly or unrighteously taken away, or withheld from any. 'Tis *Sacrilege* instead of a *Sacrifice.*

2. It must be of things warrantable and justifiable by the Word.

3. It must be of such things that we are not bound to do, before vows, by the standing obligation of Religion, and of our Profession; but of something that is in our own choice, that we will *voluntarily* make a free-will offering to God.

4. We

4. We muſt take heed that we do not entertain a ſuperſtitious thought of our own Vows, as if we had merited a mercy at Gods hands by our vowes; God looks for ſome ſpecial vow at our hands, that we may ſhew how much we priſe and value the mercy we would have, that we would be content to part with any thing, though to the half of our Eſtate, for it.

2. Another thing I find, is, that in the mean time we ſhould do ſomething by way of extraordinary bounty and charity to the relief of Gods indigent Servants. Thus the Prophet *Daniel*, *Wherefore, O King, let my counſel be acceptable to thee; Break off thy Sins by Righteouſneſs, and thine Iniquities by ſhewing mercy to the poor, if it may be a lengthening of thy tranquillity*, Dan. 4. 27.

The Prophet adviſes him to break off his ſins by righteouſneſs, there's Reformation, & beſides Reformation, that he would do ſomething in an extraordinary way to the relief of the poor. *Mercy to the poor*, what's that?

Interpreters conceive, by the *poor* here, he underſtands *Gods poor*, i. e. the poor *Jews*, that were now in the *Babylonian Captivity*; he adviſes he would do ſomething by way of ſympathy to the *Jews*, to eaſe their yoaks and oppreſſions; break off thy iniquities by pitying & ſhewing mercy to thy poor Captives under thy power now at this time; take off their yoak, eaſe their burdens, and reſtore them to their liberties again. Thus do ye to thoſe that have been the inſtruments of your Converſion, or Edification, ſet apart ſomething extraordinary for their relief and ſupply. The Prophet *Daniel* ſeems to adviſe this to the King, as it were, by way of ſatisfaction.

There be two things in Repentance; in wrongs we have done there muſt be Confeſſion, and Satisfaction or Reſtoration: He ſeems to adviſe this to make up compleat Repentance; namely, to make Reſtoration and Retribution of what he had injuriouſly taken from the *Jews*. Oh

then! let me say, without breach of Charity, that whatsoever, except it be in this case of extraordinary supplyes for his poor, it will be found but making Restitution and Satisfaction. It may be upon a two-fold ground.

1. With some it may be truly Restitution and Restoration of what he hath *taken away* by *unjust means*, God knows how; that's between God and their own Souls, what unlawfull means hath been used to augment the heap, and swell their Estate.

If there be any that hears me this day, whose Consciences shall tell them, that they have increased their Estate by undue and unwarrantable means; Oh *Restore, Restore, break off your Iniquities by shewing mercy, &c.* by making Reparation as you can; it will be but like *Zacheus* giving half his goods to the poor, and restoring four-fold, &c. in a liberal Contribution to the poor.

2. It will be Restitution in another sense, in reference to an *unjust withholding*; some have got injuriously, and I am afraid too too many have kept injuriously: Have we not *rob'd* the *poor* by an unjust denying of what God hath commanded us to distribute to their necessities? *There is that withholdeth more then is meet*, &c. *Prov.* 3. 17. & 11. 24. It may be God hath given you so much; there's God's share, there's the Ministers portion, &c. Now all that you have withheld beyond the *Rule of Scripture*, is all *stoln goods*, and, like a Wheat-sheaf on fire, will burn down the whole barn of Corn.

That which I would exhort you to, is, Every one to set apart some considerable part of your Estate, and account it as a hallowed thing, dedicated to God, as a thing which to touch were Sacriledge; that you may be ready on all occasions in all regular and due wayes, to bring out for the relief of the Poor; you know objects abounding in every place, and you may expect warrantable means for dispensing of what God shall put into your hearts in this matter.

Mr.

Mr. *Sclater's* Farewell Sermon.

1 JOHN 5. 1. & 21.

Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him.
Little Children, keep your selves from Idols.

THis General Doctrine I have already delivered unto you from this Text, which indeed is the marrow and substance of the whole Chapter,

That Gospel-believing is a Duty, which they that really perform, are highly priviledged by to their greatest advantage.

I have spoken concerning Gospel-believing, and that it is a duty, and that they that do really perform it are highly dignified and priviledged by it, as hath been made to appear from the Chapter; that which remains to be done, and shall be, as God enables the work of this morning, is, to make improvement of this Doctrine, which is one of the most material and momentous Doctrines that can be preached to us. Gospel-believing it hath most precious priviledges entailed upon it; whosoever believeth that Jesus is the Christ, that Jesus is the Son of God, that Jesus is come in the Flesh, is born of God, knows God, and shall be eternally blessed of *God*, and with *God*; surely then, the World runs upon a very great mistake. I have hinted something already to that purpose, but I have left the more full

diſcuſſion and diſcovery of the matter untill now. Why, who is there among the generality of common Profeſſors that is not very pregnant to hold forth this to be their Faith? If ſo be that it ſhould be put to the Queſtion; Friend, What is your Faith, what Belief are you of? Why, not one in a thouſand, I think, but will be apt to ſay, Why truly I will give you this Account: There is a Goſpel which is preached among us, and in the World; and this Goſpel doth hold forth this for true Doctrine, That *Jeſus*, the Son of *Mary*, that was born at *Bethlehem*, is the Chriſt, is the *Meſſiah* which was promiſed by the Father, and which the World did live in expectation of ſo long; This *Jeſus*, I believe is the Son of God, this *Jeſus* I verily believe is come in the Fleſh, and he is come to be the Saviour of the World; this is the Belief, and that which is the common profeſſion that is made by the generality of people. Why, but will you conſider now this Text, and other Scriptures which ſpeak fully to this purpoſe, Whoſoever doth believe this, That *Jeſus* is the Chriſt, the Son of God & that he is come in the Fleſh, whoſoever believes this, is of God, is born of God. And it doth clearly appear, and may be moſt convincingly made out, that many thouſands that profeſs their belief concerning theſe things, yet notwithſtanding are not born of God. Why certainly, there muſt needs be a great and groſs fallacy in the buſineſs; Goſpel-faith and Believing, it is not ſo common a thing as many take it to be; and therefore if this be Goſpel-faith, and that which doth intereſt perſons in ſuch great and precious priviledges, truly it concerns us to look well to it, that we be not miſtaken concerning this Belief. Now this I would ſay, there is ſomething in it to be conſidered with reſpect to the time wherein Chriſt appeared viſibly to the World,

World, and the after-times wherein the Apoſtles did hold forth theſe great Doctrines of the Goſpel concerning Chriſt. And this we are to ſay, that in ſuch a time as that was, when this was the Critical point, as it were, the diſcriminating thing; in ſuch a time for any to make this profeſſion, and to hold forth this to be their Faith, and Belief, that Jeſus is the Chriſt, the Son of God, it was of high ſignification, and might very well, as to man, beget a comfortable confidence and hope concerning ſuch perſons; that certainly they were born of God, as to man, and according to rational Charity it might be very probable, that in ſuch Perſons as did thus believe, and profeſſe this to be their Faith and Belief, there were ſome bleſſed beams upon their Souls; for, mark ye, it hath been thus in the World, and among the people of it, concerning matters of God and Godlineſs, that there hath been ſuch and ſuch a Truth, that hath been the Critical Truth, as I ſaid; that hath been, as I may ſo ſay, the *Shibboleth* whereby people are diſtinguiſhed one from another. I allude to that paſſage in *Judges* concerning the *Gileadites*: they made a profeſſion of themſelves to be ſuch and ſuch, and they were put to it to pronounce *Shibboleth*; they that could not ſpeak out the word, and clearly pronounce it, they were not judged to be the perſons that they profeſſed themſelves to be; but they that could do it, held their liberty: ſo, ſometimes ſuch and ſuch a Doctrine is ordered out to be a diſtinguiſhing point, upon the account of the deſperate oppoſition that the World makes againſt it; and upon this account the Prieſts and the Rulers, and the reſt of the World were deſperately bent againſt Chriſt; they called him Jeſus, but could not endure him to be called *Chriſt* the Son of God; it was an Act and Decree amongſt

them, That whosoever should confess Jesus to be the Christ, should be put out of the Synagogue, should be excommunicated. Now for persons at such time, wherein it was as much as their Liberty, it may be their Lives were worth, to own that Jesus Christ was the Son of God; for persons now at such a time to own this Jesus, that was in so mean a condition, to be the Christ, there is very much in it, infinitely more then for persons now to take up this profession. Why? because this Doctrine hath obtained in the World, and it is a Doctrine among *Papists* as well as *Protestants*; there is no such danger now for Persons to be of this Belief. But shall I say this, That for all that, to believe this really according to the right account, and true genuine interpretation of Gospel-believing, the Case is the same with them and with us at this day, setting aside the consideration of time and times; the danger then, and the encouragement now; the Case is the same: Gospel-believing of these truths according to a genuine interpretation of Gospel-believing, it is the same now as then, and then as now: And therefore we must consider and look further.

I would put these few things to your consciences: You profess this to be your faith, you believe that Jesus is the Christ, the Son of God, that he is come in the flesh; these things you profess to believe, and if you do so indeed, you are highly priviledged people, blessed of God, and shall be to all Eternity. But do you not mistake? Do you believe this, that Jesus is the Christ? How came you by this belief? What account can you give of it? How were you brought over to this Belief? Did you not come to this Faith and Belief by common report? You were born to this Doctrine; You look upon it as that which is the benefit you have

by

by your being born in a Nation, and among a People that profeſs the Name of Chriſt, and this hath been inſtilled into you by education, and upon this account you take it: Did you ever buy this truth? It is a truth, that Jeſus is the Chriſt, how came it to be yours? Did you ever buy this truth? Buy it? I ſay buy it? For the very truth is, we are never able to make out a good Title to any Goſpel-truth, untill ſuch time as we can ſay we have bought it: How? why, by ſerious medication, ſtudying the Scriptures, ſearching into them, ſeriouſly pondering and weighing of them, crying mightily to God, that he would manifeſt them to us, and encountring temptations from without, from within; being at a point willing to engage liberty and eſtate, and life, and all, for this truth's ſake: Can you ſay, We have pondered, and are ſo fully ſatisfied about it, as that if all the world ſhould come in a way of contradiction, and riſe up in oppoſition to us, and come with fire and ſword to beat us out of this truth; yet we are reſolved to ſtick to it? Can you give ſuch an account of your ſelves, that you have not taken it up on a common report, but are able to ſay, there hath been an inward Revelation made of theſe things to your ſouls, that there hath been a ſanctified work of the Spirit upon your underſtandings, that you come to ſee into the myſtery of theſe Goſpel-teſtimonies? Is there an habitual frame of ſpirit wrought in you, whereby you are carried out to cloſe with every truth of God, and to cloſe with it upon this account, becauſe of a divine authority ſtampt upon it? When we give aſſent to common truths, but not with a common ſpirit, but in the ſtrength of an inward conviction, we aſſent to it upon the account of an unction that we have received from the Holy One; and we

assent to this and that truth upon the account of a divine authority which we see to be stampt upon it, and withall we find that there are suitable workings of our heart in the loves and desires and delights of them to these truths (as there will be a kindly working of the heart, where there is a right assent suitable to the truths assented to) as, If there be a threatning, the Soul assents to it, and will tremble before God; If a promise be made, or a Gospel-revelation, it will be accompanied with a holy rejoycing in God, that ever he should make such a Promise or Revelation; and then there will be a holy resolution of spirit, Come what will come, I will never part with this truth. I have bought the truth, that was my duty; and having bought it, I will never sell it, that is my duty too: Can we give such an account as this? But then withall let me a little further improve that which I have already spoken from the Chapter.

You say this is your belief, That Jesus is the Christ, the Son of God; but, can you give an account of those priviledges that are entailed upon this belief? For you must know that the priviledges which belong to such, will serve as Evidences that they are such.

Now if you believe, it is your priviledge to be born of God; and this being born of God must be the evidence of this belief; Can you give an account of your being born of God? If you are not born of God, you do not believe, That Jesus is the Christ. Can you give an account of your overcomming the World? Are you such as are enabled to stand out in opposition to the errors, and heresies, and corrupt doctrines and practises that are in the World? Can you bear up against the lust of the eye, the lust of the flesh, and the pride of

of life? If you are in ſlavery to the world, in bondage to the beggarly rudiments of the world, you are miſtaken, That Jeſus is the Chriſt: For he that believeth according to a true interpretation of Goſpel-believing, That Jeſus is the Chriſt, doth overcome the world, and by vertue of this belief he is enabled to get a conqueſt over the world, and over corruptions that are in it through luſt.

And then again, You profeſs to believe that Jeſus is the Chriſt, *the Son of God:* Oh! but you are able to give an account that you have believed into this Jeſus, and upon this Jeſus? for that is it the Text holds forth; He that believes that Jeſus is the Chriſt, doth believe on Jeſus the Chriſt; Are you, by vertue of this believing which you profeſs, drawn out to a cloſing with Chriſt? do you roll your ſelves upon him? own him for Righteouſneſs and Salvation, and are willing to yield your ſelves up in ſubjection to him? You believe, Jeſus to be the Chriſt; but do you believe on that Jeſus whom you profeſs to be the Chriſt? Now this being thus laid down as a Foundation, I would infer thus, and ſo go on to a farther branch of this Application; Either you do really believe with a Goſpel-believiug theſe Truths and Doctrines concerning Chriſt, or you do not; Why, they that profeſs they do, but in truth they do not, there is a clear and manifeſt contradiction which this profeſſion meets withal, and that upon the accounts I have formerly given: As alas, this Profeſſion ſuffers contradiction generally; generally, the Profeſſors of this Faith, that Jeſus is the Chriſt, do clearly make a flat contradiction; and I am very confident that there are thouſands, that, if they ſhould be put to the Trial, Will you ſtick to this Truth? If you do, it ſhall coſt you the loſs of your Liberty, and Eſtates; nay, your Life ſhall

go

go for it. Oh I am very apt to think that you ſhall have thouſands that will turn their backs upon this Profeſſion, renounce this Profeſſion. Now concerning ſuch, this I would ſay.

Firſt, that the Condition of ſuch perſons as are not right in Goſpel-believing, is a moſt mournful and miſerable Condition; however it may be with them in other reſpects, yet it is ſad to think what a Condition they are *in*; for conſider firſt of all, they that do not perform this Great Duty of Goſpel-believing according to the truth and reality of it, I will tell you what they do, they do give *God* the lye, they do by interpretation tell *God* to his face, that he is a very Lyar; and what higher blaſpheming can there be than to give the lye to the *God* of Truth! every one will be apt to bleſs themſelves, and ſay, Oh far be it from me, God forbid that I ſhould be charged with ſuch an horrid impiety as this! Oh but, Brethren, the very truth is, it is a very common thing, by interpretation to give the lye to *God*; and all that do not believe according to that Goſpel-believing that you have heard, do tell *God* to his face that he is a Lyar. How doth that appear? Why take a little help, ſuch as I am able to give you; To profeſs that Jeſus is the Chriſt, the Son of *God*, that he came to be the Saviour of the world, is ordered out to be our Righteouſneſs, is ſent of *God* to preach Liberty to Captives, to heal diſeaſed Souls, and to deliver poor Creatures from the bondage of the Devil; theſe things People generally profeſs to believe; but mark you now, they never come to Chriſt, nor never ſet in with him upon this account, and to this purpoſe; Oh Lord thou art the Jeſus, the Annointed of *God*; I come to thee for life, I am a poor dead Creature, I am in a ſtate of unrighteouſneſs, and thou art given to be for Righteouſneſs;

neſs; Lord, I fly to thee for it, I am a poor diſeaſed creature; the Plague is upon my ſoul, and thou art appointed to heal the Soul of the Plague; I come to thee for healing. There is not one of thouſands that come thus to Chriſt. Will you now ſee how the lye is given to God? I profeſs for my part, ſaith one, I know no ſuch matter; Jeſus is the Chriſt, and I profeſs to believe ſo, and he is appointed of God for ſuch and ſuch things; he is ſent to preach liberty to the Captives; I know not that there is any ſuch bondage. Chriſt came to ſave ſinners; alas I know no need of any ſuch ſalvation by him; he came to heal diſeaſed ſouls; I am well enough, what need have I of Chriſt? What is this, but to give the lye to God? He that receives not Chriſt, makes God a lyar; for he doth in effect ſay, Lord thou ſayeſt ſo and ſo concerning the World; I know nothing of all this; and ſo the lye is given to God; And is it nothing, to give the lye to the great God, the God of truth? And I tell you while you profeſs this Jeſus to be the Chriſt, the Son of God, and in the mean time flye not to him; you believe him to be the Son of God, and that all Authority is given unto him, and you will not ſubject to his Authority, why you give the lye to God, and is this nothing?

2. Conſider the ſad condition of ſuch as believe not according to a right Goſpel-believing; they are ſuch as are lyable to the dreadfulleſt touches from the Devil that poſſibly can be; He that believeth is born of God, overcomes the World, and is enabled to keep himſelf, that the wicked one doth not touch him with a mortiferous touch; but I tell thee whatever thou art, that art under the power of unbelief, thou art in danger of a dreadfull touch from the Prince of darkneſs; and if thou liveſt and dieſt in a ſtate of unbelief, thou wilt fall under

under the power of condemnation. Remember what our Saviour ſpeaks, and conſider well of it, You ſtand out in oppoſition to my Doctrine; *but I tell you, Except you believe that I am He, you ſhall dye in your ſins*; A dreadful word! *you ſhall die in your ſins*, and what then, *be damned eternally*. This is the condition of all ſuch as are in a ſtate of unbelief: but then, on the other hand, in caſe we be able to give a good account of our believing that Jeſus is the Chriſt, the Son of *God*, and of our believing on him concerning whom theſe Teſtimonies are given, Oh what cauſe have all ſuch to rejoyce in their condition! The condition of ſuch perſons is happy beyond all expreſſion and comprehenſion, who have owned theſe Truths, owned that Jeſus of whom the faithful Teſtimonies are given.

Now all the Chapter, according to the account I have given you, comes in to the purpoſe of comforting and rejoycing the heart of ſuch Perſons. Here is your comfort now; really believing according to a right interpretation of Goſpel-believing, this is your priviledge, you are the Perſons that are born from above, you are the Perſons that ſhall be enabled to overcome the World, to bear up againſt all oppoſition that Men and Devils can make againſt you; you are the Perſons that have the Witneſs within you, and you ſhall be able to bear up againſt all the contradictions of Sinners; you are the Perſons that have Chriſt, and have eternal life by him: you ſhall have it; nay, you have it already. *He that believeth on the Son of God, hath eternal life*; he hath it in the beginnings of it, and ſhall have it in the compleat ſtate of it; being brought over to Goſpel-believing, you may come with boldneſs to *God* in a way of prayer, with holy confidence that whatever elſe you ask believing, you ſhall have a good account of it; *God* doth

doth not neglect any believing prayer of a believing ſoul: And all the Priviledges of the *Goſpel* are entailed upon you, and you are entitled unto them; and you ſhall have the Benefit of them while you live, and when you die unto all Eternity. Well may it be ſaid of ſuch a Perſon, Bleſſed is he and ſhe, that hath believed with a Goſpel-believing Goſpel-Truths and Teſtimonies concerning Chriſt, and on Chriſt, on whom thoſe Teſtimonies are given; for there ſhall be a full and perfect accompliſhment of whatever *God* hath ſpoken with his mouth concerning ſuch.

And then laſtly, If the *Grace* of *God* hath brought us over to a cloſing with Chriſt, of whom theſe truths and teſtimonies are given; why, the laſt Branch of the Application is but this, That you would but juſtifie your Believing, and labour to manifeſt the reality of your Believing according to the *Goſpel* by a ſuitable walking; This is that that ſhall be the cloſing up of this Application.

Oh Brethren, Let us conſider well: our Saviour tells us in *Mat.* 11. *Wiſdom is juſtified of her Children.* Why, if ever we mean to approve our ſelves to be Wiſdom's children, our care muſt be for to give in our Juſtification of Wiſdom's ſayings, and for to carry it in a congruouſneſs and ſuitableneſs unto that Goſpel-believing which we profeſs to be by grace brought over to. Why, but what is that, you will ſay? Why, conſider the Text, and ſee what remains of the Chapter. I ſhall make it out, give it up to you in this way:

Why, Firſt of all this is one ſpecial Duty that lies upon you, That you would ſtudy your Mercy, and know what *God* hath been to you, and done for you, and how highly you are dignified, and not to be alwayes in a fluctuating ſtate; and upon the queſtioning and diſputing

ting point; but to come to ſome well grounded confidence; that you may be able to ſay, We know that this and that is our condition, and this and that is our dignified priviledge that we are planted under.

Do but mark how the Point in hand doth charge this upon us, in the thirteenth verſe of this Chapter, *Theſe things have I written to you that believe on the Name of the Son of God, that you may know that you have Eternal Life.* Here is your duty according to what the Text it ſelf doth charge upon you; if you be ſuch as by grace are brought over to a Goſpel-believing, the Apoſtle *John* that did write this Epiſtle, and I, from it, preach unto you into the Name of the Lord, and by authority from him, that this is your duty, to know that you are Perſons that have Eternal Life, that you are ſuch as Chriſt by his blood hath made a purchaſe of Eternal Life for; that he hath by his blood once for all entred into the Holy place, that is not made with hands, that he might prepare for you, and that you might have, the poſſeſſion of thoſe bleſſed manſions that he hath made preparation of.

Eternal Life it is yours, and you may be bold to claim it, and you are bound to hope and rejoyce in the expectation of the full enjoyment of it, and not to be alwayes upon the queſtion, and diſputing point, but to go on with a holy confidence towards God, according to what the Apoſtle expreſſes, 1 *Cor.* 2. *We know, that when this Earthly Tabernacle ſhall be diſſolved, we ſhall have an houſe not made with hands, &c.*

But then a ſecond thing that I have to charge upon you, is this; That you would acknowledge with all thankfulneſs and enlargedneſs of heart to God, the riches of his mercy, and grace to you, that hath been pleaſed

pleaſed to cull you out of an unbelieving world, and bring you over to the Goſpel, and to the participations that are by Chriſt, according to the Goſpel: Oh! This you ſhould ſet your hearts upon, by admiring the riches of God's grace; and ſay, Lord, Why ſhouldſt thou manifeſt thy ſelf to me, and not to the world! That many thouſands ſhould live and die in the total ignorance of Chriſt, and the Goſpel-myſteries, or elſe live and die in an empty profeſſion; and yet that God ſhould be pleaſed to pitch upon me! This is that that the Text doth hint unto us in the nineteenth verſe of this Chapter. Oh! ſaith he, in a triumphing manner, *We know that we are of God, and that the whole world lies in wickedneſs*: Oh! our mercies and the riches of grace that hath appeared to us, while the whole world that lies in wickedneſs, is put into the Malignant evil One, lies in the Devil; for he is the malignant evil one, while the whole world lies in the Devil in malignity! Oh! It is a ſad condition infinitely more ſad than for a man to lie in the moſt noiſomeſt ſtinking ditch, or in the loathſomeſt kennel; why this is that that heightens the mercy to poor ſouls that are called by grace according to the purpoſe of God, that while the whole world lies in wickedneſs, and ſo are like to lie; yea, and to lie in hell to all Eternity, that God ſhould pleaſe to lay you in the boſom of his Son, and to take you into the arms of his mercy; this is that that ſhould heighten our thankfulneſs. I may make uſe of that expreſſion which we find in *Acts* 14. when *Paul* and *Barnabas* came unto a company of Heathens, and they ſaw what great things were done by them, and took notice of the gracious ſpirit that they diſcovered; ſure ſay they, *The Gods are come among us in the likeneſs of men.* Conſidering the ſtate of times, and what an height

height of wickedneſs many at this day are grown up unto, the dreadful ſwearing, blaſpheming of God and his ways: Truly, judge of it your ſelves, Whether we may not ſay, The devils are come among us in the likeneſs of men. Why now, oh! How ſhould we heighten our love and thankfulneſs to God, that ſhould pleaſe in free grace to bring us over to cloſe with Jeſus Chriſt!

But then fourthly, As many as are brought over to *Goſpel-believing*, this is your duty, To ſtudy and endeavour, what you can, your advantages in *Faith*; and ſo the Apoſtle gives it in charge here in the Chapter in verſe 13. *Theſe things have I written to you that believe on the Name of the Son of God, that you may know that you have eternal life, and that you may believe on the Son of God.* This is that you ſhould ſet about. If God hath brought you over to a cloſing with Chriſt, and an embracing of the teſtimonies concerning him, believe more and more, labour for your advancement, and let it be your Prayer, *Good Lord increaſe our Faith:* Labour that you may be clear in your apprehenſions of Goſpel-myſteries, and that you may be more ſtrong in your adherence to Chriſt, of whom thoſe Goſpel-teſtimonies are given, and that you may not only come to have an adhering-faith, but to an aſſuring-faith; that you may not be like waves toſſed and tumbled up and down; but that you may come to be rooted, and eſtabliſhed, and grounded in your faith; that you may not come to be unſetled by Hereſie, corrupt Doctrines, or the Apoſtacy of others, but that you may be ſtedfaſt and unmoveable.

Yet further, fifthly: This is to be given in charge to ſuch as do believe according to the Goſpel, that they carry it ſuitably to a believing ſtate, as in thoſe particulars

ticulars that I have inſiſted upon, ſo in a deportment congruous and ſutable to the privi.ledges which belong to believing: You are born of God; carry it as men and women that are ſo indeed: What! Born of *God*, the Sons and Daughters of *God*? What! and not live according to *God*? and not ſtudy conformity to *God*? I remember, what he ſpeaks there concerning *Amnon*, *How is it, that thou being the Kings Son, art lean from day to day*? How is it, that we that profeſs to be the Sons and Daughters of *God*, are lean and lank, not more improved? that we do not ſhew forth *God*, and expreſs *Chriſt*? This lies in the beginning of the Chapter, *If you be born of God, remember that you be born of him that is the God of Love*; And therefore you are to manifeſt this birth, and your believing, and your being born of *God*, by loving *God*, and by loving them that are born of *God*: *He that believeth is born of God; and he that loveth him that begat, loveth him that is begotten of him.* The *God* of Love, doth beget a People of Love; a loving *God*, a loving People: And this is that that you ſhould expreſs your Believing by, and your Adoption by; by the Love you bear to *God*, and the children of *God*.

A hatefull ſpitefull ſpirit, where it doth diſcover it ſelf, ſpeaks thoſe perſons not to be born of *God*, but of the Devill, carry it as Believers, as perſons of *God*, by ſtudying a conformity to *God*, and by keeping his Commandments, ſubjecting your ſelves to his Authority; not living according to your own Lufts; but according to the Lawes and Rules which *God* hath given you: ſaith the Apoſtle here, *This is the Love of God, that we keep his Commandments.*

It is not love in Word, and in Tongue, but in reality; a love discovering it self by a consciencious care to hold conformity to all the Will of *God*: And if any should object, *This is a hard saying, Who can bear it?* saith the Apostle; No such matter, there is never a Believing Soul will say, The Commandements of Christ are grievous or burdensome; no, they are light to them that are brought over to the faith of the Gospel.

And the last thing I have to charge upon you, upon the account of your Gospel-believing, and being brought over to a closing with Christ, it is this, (and so, upon the matter, I have given you an account of the substance of this precious Chapter, having reduced it to that general Doctrine I propounded before:) I say, the last thing is this, That you would walk suitable to a Believing state, by being very carefull concerning your Worships that you do perform, that they be according to *God*, and according to the *Gospel*; and this is that which the Apostle closes the Chapter withall, in the 21 Verse, *Little Children, keep your selves from Idols, Amen.* As I take it, in the former Translation, it was *Babes, Babes, keep your selves from Idols*; Here it is, *Little Children.*

I observe, in this Epistle, the Apostle makes a distinction of Believers into three Ranks, as you shall find in the second Chapter, *I write unto you Little Children, I write unto you Young men, and I write unto you Fathers*; in the close of the Epistle, he concludes with this *Charge*, to *Little Children.* Now, whether he includes all the rest under this Title of *Little Children*, I forbear to dispute: But sure I am, it is a duty lies upon one and other, whether

ther they be Babes, or Young men, or Aged Fathers in Christ; Whatever our rank and condition be, I am sure of this, This is a great Duty that lies upon all that will approve themselves in Godliness, and to be brought over to the faith of the Gospel, that they look to their Worships, and that they take heed of Idols; as if he should say, He that is born of *God*, he keeps himself that the wicked One doth not touch him. Oh *Little Children*, shew forth that spiritual Ability that by grace you are furnished withal, by being able to keep your selves from Idols.

It might be said, What is this to us? Are we in danger of Idols? True, well might the Apostle give in such a *Charge* to them in those times, when the greatest part of the World were in a state of Heathenism, and in estrangement from Christ, and the mysteries of the Gospel; But this I say, It doth really concern Christians in Gospel-times, that have had the breakings out of the Gospel-light, and the knowledge of Gospel-mysteries, to be careful of this *Charge*, that they keep themselves from Idols. There were the Idols of the Heathens; grant it, and so still there are a generation of People that our Souls should mourn over to consider their state, that are wrapt up in ignorance of God, know nothing of the true God, and of our Lord Jesus Christ; and it is the state and condition of the Jews at this day; and what a sad condition are they in! Grant it, that they do not worship Idols after the manner of the Heathens; yet they worship not the true God, because they worship not God in Christ: for, saith the Apostle, *Whoever sins, and abideth not in the Doctrine of Christ, he hath not God; He that abides in the Doctrine of*

the Christ, he hath the Father and the Son: And so the Jews at this day, they not abiding, not owning the Doctrine of Christ, they have not God, because they have not the Father and the Son; this is their condition: And thus, I say, there were not only the Idols of the Heathens, Oh! but sadly be it spoken, there are Idols among Persons pretending to Christ, and Gospel-faith, and the Doctrine concerning Grace by Jesus Christ.

How many Idols and Idolaters are there? I might tell you, the Covetous person is an Idolater, the Voluptuous person; and the Self-justitiary sets up his own Righteousness, and Idolizeth that: But I say this, there are Idols among Christians; Papists hold forth the Name of Christ; but yet what woful Idolatry there is among them? There was the Dragon-worship in the time of the Heathens, and in the room of that, there is come up the Beast-worship, and of that Worship the generality of the world runs upon; and it concerns us to keep from Popish Idolatry, it being the grossest Idolatry that ever was, because there is the fairest pretence of worshipping JESUS, and yet they turn him into an Idol. What else means their worshipping and bowing to Images, their breaden gods, and the like? Oh! therefore it concerns us to keep our selves from Idols; And there is a Scripture, if it were but well studied, would cause trembling of Heart, and make all that have any care of their Souls to look about them; that Scripture I refer you to, it is in *Revel.* 13. compared with the 20th. In *Revel.* 13. 11. whereas before there was Dragon-worship, it is said here, *I beheld another Beast comming out of the Earth, and he had two Horns like a Lamb, and he spake as a Dragon, and he exerciseth all the Power of the first Beast before him, and causeth the*

the Earth, and them that dwell therein, to worſhip the firſt Beaſt, whoſe deadly wound was healed: now look at the 8. verſe, ſaith he, *And all the dwellers upon the Earth ſhall worſhip him, whoſe names are not written in the Book of life, of the Lamb ſlain from the foundation of the world.* Oh! it is a terrible word, and that that ſhould make us to fear and tremble, leſt in any kind we ſhould be drawn into the Worſhip of the Beaſt; for as many as were not written in the Book of Life of the Lamb, they were drawn into the Worſhip of the Beaſt. This is that that ſhould make us keep our ſelves from Idols, from whatſoever hath but ſo much as a Tincture of Superſtition and Idolatry; and the rather, conſidering that other Scripture in the 20th. of the *Revelation*, and the laſt verſe, *And whoſoever was not found written in the Book of life, was caſt into the lake of fire;* All that are not written in the Lambs Book of life, are prevailed to perform the worſhip with the Beaſt; and not being writ there, muſt be tumbled into the Lake for ever.

This therefore concerns us, to keep from Idolatry, from whatſoever hath a tendency that way, and that hath any tincture of Superſtition upon it; and conſider with your ſelves, that our Duty is in matters of Worſhip, and in things concerning the Worſhip of God, to ſee to it, that we keep a humble dependance upon God, that we walk not according to the will of men, but according to God; *Ye were bought with a price, be not Servants of Men.* We are to walk by a Line, by a Plummet; and what is not warranted by the Word of God, or maintainable by Arguments drawn from it, we ſhould not cloſe with.

And for the closing up of all, do but consider how this Chapter, and the things that I have spoken to you, and preached from it, how they do all influence this Exhortation, *Little children, keep your selves from Idols*, see to it, that you approve your selves in holy worship to God, and the Lord Jesus. Do but argue thus, You profess to be Believers; and is it not your duty to answer to this profession? Your Faith is a pure Faith, and an obediential Grace; it is a Grace that will tutour you to hang upon Christ, and his Appointments, and Institutions: And therefore, being Believers, study to keep your selves from Idols, and whatever is not consonant to the will of God concerning Worship.

You believe that Jesus is the Christ, the Son of God; keep your selves from Idols in this respect; for he is come into the World, and hath shewed the pattern of his House: And then, You are born of God; carry it like a people that are born of God, that are high-born, and credit your holy Profession, by keeping a dependance upon that God of whom you are born: And then, being Believers, you are born of God, and have overcome the world, and therefore shew forth your Heroick spirit, by standing out in opposition to Idols, and whatever is contrary to sound Doctrin, and the power of godliness.

You have an Unction from the Holy One, and this engages you to look to it, that you keep your selves from Idols; *And then we know* (saith he) *that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ.* And thereupon he brings in this, *Little children, keep your selves from Idols:* as if he should say, This is the true God, God in Christ, Jesus Christ

Christ the Son of the Father, this is the true God, and he hath eternal life with him; other Gods are false gods, and what benefit will you have by following them, and performing worship to them? Nothing but eternal death; false gods can bestow no eternal life upon you; but this is the true God, and he can give you eternal life; And therefore, *Little children, keep your selves from Idols.*

And now yet one word more. I would not occasion any discomposure of spirit that is not becoming you; But this I must say, for ought I know, You have the words of a Dying man; and we use to say, that the words of Dying men they are apt to take somewhat a deep impression; I mean, a Dying man, not in properness of speech according to nature; and yet, if it should be so, I hope there would be cause of rejoycing on my part; But I speak the words of a Dying man in respect of Ministerial Office.

I suppose you all know there is an Act come forth by Supream Authority; and it is not for us to quarrel at all, but to submit to it, and hold correspondency with it, so far as we can with a good Conscience; and there being many Injunctions that many, besides my self, cannot comply withall, therefore we are willing to submit to the penalty inflicted.

This, I say: You have for many years had the benefit of my poor Labours; I have fulfilled near up towards 40 years, and have performed my service to God, Christ, and his People, and I bless his Name, not without acceptance and success. My Work, so far as I know, in this course, and in the Weekly course, is now at an end; my Desire is, that you whose Hearts have been inclineable to wait upon God in the way of my Ministry, may be kept faithful to God, and that you may

have the bleſſing of the everlaſting Covenant coming upon your Souls, and that you may have the power of this Doctrine, held forth in this Sermon, put forth upon your hearts; that as you do believe that Jeſus is the Chriſt, that Jeſus is the Son of God, that as you profeſs theſe things, you may carry it ſuitably to your profeſſion, that you may walk in Love to God, Love to Chriſt, and Love to one another; that you may labour to manifeſt a noble generous Spirit in overcoming the world in Errors, Corruptions, falſe Doctrines, and unwarrantable Worſhip; that you may in all things labour to approve your ſelves: And, *Little Children keep your ſelves from Idols. Amen.*

Mr.

Mr. *Baxter's* Farewell Sermon.

COLOSS. 2. 6, 7.

As ye have therefore received Christ Jesus the Lord, so walk in him,
Rooted and built in him, and stablished in the faith, as ye have been taught, abounding therein with thansgiving.

OMitting the division, and in part the opening of the words, the Observation is this;

That those that have received Christ Jesus the Lord, must accordingly be rooted, built up in him, and stablished in the faith; and walk in him as they have been taught, and abound herein with thanksgiving.

This *receiving* of *Christ* signifies to believe in him. It is not only to *receive* his *Doctrine* or *Benefits*, but to *receive* his *Person*, to receive him as related to us, for the uses and end for which he came into the world, and for which he offers himself to souls by the preaching of the Gospel. *Sinners* have lost and undone themselves; Christ comes to be the Physitian of souls; he will not save the *unwilling* and *despisers of his grace*, while they *continue* in their *unwillingness*. He will save them by the way of *covenant*; while he consents and tenders them his *grace*, he will have them *consent to the terms of his covenant*. The consent of the heart expreſt by our covenanting with him, is this receiving of Jesus Christ. He is willing

ling to be our *Phyſitian*, and when we take him to be ſo, we receive him. He is willing to ſave us from the guilt and power of ſin, willing to be our Lord, Head, Interceſſor with God, Juſtifier, and *All* unto us; and if we conſent to this, and take him as offered, this is receiving Chriſt; with whom his benefits are alſo received, the remiſſion of ſins, in-dwelling, renewing, comforting-Spirit, title to everlaſting life, *&c.* In the receiving Chriſt, all this is received.

Receiving of Chriſt contains theſe two things, or theſe two things are eſſentially contain'd to make up the nature of ſaving Faith: *i. e.* to believe the Doctrine of the Goſpel concerning Jeſus Chriſt to be true, and to conſent that the goodneſs, that is therein revealed and propoſed, ſhall be ours. To believe what Chriſt *is*, and what he hath *done*; ſo far to believe it, as here we are reſolv'd to venture our ſouls, (though there may be ſome weakneſs through our faith's imperfection) and believing this Goſpel to be the certain Word of God. Then next, to entertain the Chriſt that is offered in this Goſpel to be ours, with all the benefits that accompany, and to all the bleſſed ends to which he is reveal'd: Thus, the water of life is freely tendered to all that are *athirſt*, and there is no more required but, *Come* and *drink*.

Then there is two things implyed, that are the immediate products of this ſaving Faith, and inſeparable from it: *i. e. truſting* on him as *the Redeemer*, and *obeying* him as a Lord. To *reſt* upon him as a *Redeemer*, Rom. 15. 12. And here, as far as the ſoul feels entertainment and encouragement by Chriſt, overcoming his doubts that Chriſt will reject him, *&c.* ſo far he hath quietneſs of ſoul in Chriſt, and will truſt his ſoul upon Chriſt. And then, the *obeying*

of

of him in order to our full recovery, (as a Patient must obey his Physitian) in using his remedies, and means he prescribes for killing our sins, restoreing our souls to Gods love, and being with him to eternity.

The nature of Faith is, to receive Christ; the sincerity of it lies in the suitableness of the act to the object; that we receive him as He is: Now in Christ there is something essential to this act; that he be a Saviour, and our Saviour, &c. And there is something makes unto the well-being, and fuller attraining of the end; The first are the objects of Faith it self, as 'tis of absolute necessity to Salvation: The second sort are, the objects of Faith, as it is strong, and makes to the well-being of a Christian. All that is essential to Christ, as a Saviour, and Redeemer, is to be believed by him, that will approve himself a true Believer. And thus to receive Christ as the eternal Son of God, made Man, the Redeemer of the World, ruling us upon the right of Redemption, justifying us before God, bringing us to God, and interceding for us: And thus Christ must be received according to his Offices, and as those uses, for which he is given to the soul, do import and and imply.

For the Application of this point.

First, let us begin with those that our business at present doth not mainly lye on. Must men *walk in Christ as they have received him?* What shall we say to those that *have not, will not, receive him*, that stop us at the door, that we can't bring in the *Doctrine of Christ*; that will not *receive the principles of Christ?* How can we bring them, and build them up, that will

will not ſuffer the *Foundation* to be laid, the ſeed to be received? Haſt thou not received Chriſt? Then thou haſt refuſed Chriſt, been a deſpiſer of the Goſpel of Chriſt, which will prove thy great condemnation. What is it for thee to bear the *Name*, and not to have the *Spirit* of Chriſt? Do not go upon *conjectures*! It's one thing to number thy ſelf with thoſe that are *Chriſtians*, as to *outward appearance*; and another thing to *open thy heart*, and deliver up thy ſelf to Chriſt's Government; and as a loſt ſinner, to receive him to thoſe ends a Saviour muſt be received. And remember, this was no ſmall Work, God's ſending Chriſt into the World; no ſmall thing, to fetch thee from Hell and Satan, to waſh guilty Souls from all their ſins, and to bring them to everlaſting glory. If theſe great things be rightly underſtood and believed by thee, if Chriſt be underſtood well as Chriſt, it muſt be done with a wakened, humbled, ſelf-reſigning heart, making the greateſt matter in the World of theſe things: Hath thy ſoul been ſeriouſly taken up about thy own recovery? And haſt thou received Chriſt as a man that was ready to be damned? as one that had a load on his ſoul heavier than all the Mountains of Earth, to eaſe and deliver him? As one, that was under the frowns of God, in an eſtate of enmity, receives reconciliation? Haſt thou received Chriſt, as if thou hadſt received Heaven in him? Believe it, theſe are great Tranſactions, and will affect thy heart; and it is not a *ſleepy* or *jeſting* matter thus to receive Chriſt. Conſider what it is to receive Chriſt.

Firſt, If you have received Chriſt, you have received the great *Reconciler*, that binds up the broken-hearted, quiets thoſe that tremble under the threatnings of God, for fear he ſhould forſake, and caſt them off for ever.

Secondly,

Secondly, If thou haſt received Chriſt, thou haſt received a perfect *enmity* to *all ſin*, that will never let thee *reſt* in ſin, but be perſwading thee from it, and conflicting in thee againſt ſin in thy ſoul: If thou haſt received Chriſt, thou haſt not received a friend for ſin, that will plead for, or give thee leave to commit ſin: but one, that though he bear with thee in thy weakneſs, yet abominates thy ſin. If thou haſt received him as a Lord and Maſter to rule thee, to be conſented and ſubjected to him, and to be ruled by none but in ſubordination to him, who will break thoſe in pieces that refuſe his Government. *Obedience* and not *verbal Profeſſion* is the thing he requires. Haſt thou entertained Chriſt to be the Maſter of thy words, thoughts, and deeds, whoſe Government thou liveſt under, more than under any in the world?

Thirdly, If you have received Chriſt, you have then received the beginning of felicity and full contentment to your ſouls; having found none in your ſins, you have it diſcovered to you where it is; therefore with gladneſs you go on: and ſo far as you have hopes of attaining it, ſo far you have great contentment, *&c.*

Fourthly, In a word, If you have received Chriſt, you have fallen out with ſin; ſubjected pleaſures, profits, and honors to him; and you have received his Spirit, and this Spirit hath made you new, and maintains a War within you againſt the fleſh, *&c.*

If this be not thy caſe, Oh that thou kneweſt what a caſe thou art in! For then,

Firſt, What the better art thou for all his blood ſhed as yet, if thou wert this day to dye? What would Chriſts

Christs blood do to the cleansing and saving of thy soul?

Secondly, How canst thou look thy sins in the face, and think on what thou hast done and art? How canst thou look inward into thy defiled heart, and not tremble, when thou hast no more shelter from the wrath of God?

Thirdly, How canst thou look God in the face, who is a hater of sin? How canst thou read his Attributes, think on his Threatnings, *&c.*

Fourthly, How canst thou think to have any duty accepted, any prayer heard, or rewarded? *&c.*

Fifthly, How canst thou think on the day of Judgement, on the time when thou must receive thy final sentence, if thou hast not received Christ? Oh what a thing is a Christless heart! *&c.*

Quest.

What shall I do that I may receive Christ?

Answ.

First, Till Christ be thine, and hath brought peace from Heaven to thy soul, let no peace be there to keep him out: I do not say, Overwhelm thy self with sorrow; but, let sorrow dwell there, and let holy cares and solicitousness about thy spiritual state be there till Christ come, and quiet and reconcile thee to God.

Secondly, Read and believe the Gospel; see there what Christ is, and thy necessity of him: *Believing* will open the door to *entertaining* of him; *assent* will procure thy *consent*.

Thirdly, Keep up no Idol in thy heart against him: Turn out that that keeps out Christ. How dear soever it seems now, at last thou wilt see it more necessary to detest, than keep it.

I come

I come now to exhort all poor weak Christians, that they would make after confirmation, and grow to a greater measure in Grace, as they have received Christ. It is not enough to be *conceited* that you have been converted; and it will not be enough to the assurance of your conversion, or safety of your souls, that you think you are converted, and sit down there: he that is content with the opinion that he hath Grace, and therefore desires to have no more, because the promise of salvation is made to the *Truth of Grace*, it's a sign he never had Grace; *strength in Grace*, is your own felicity, 'tis part of your happiness: Your eternal happiness will partly consist in your *personal perfection*; and without personal perfection, all heavenly glory will not be a perfect felicity. If you have fixed your Anchor in Gods Promises, this engages you to look up, make after, and proceed, *&c.*

Take these Motives.

First, Consider, there is the same reason to move thee to grow and proceed, as there was to move thee to thy first believing. Why did you become Christians, but because of the necessity of the riches and excellencies of Christ, and that there was better things in Christ, than in the World? And are they not so still? Is the case changed? If Christianity was reasonable then, it is reasonable now; if it was necessary to begin, it is necessary to hold on, and proceed in your Race, till you have obtained the Crown.

Secondly, Your receiving Christ essentially, contains in it an obligation to proceed and go further, actually to trust and obey him, whom you have taken for your Lord and Saviour from the very

very offices and relations of Christ received.

If I be a Father, where is my fear? If I be a Master where is my Honour? If I be a Saviour, where is your Confidence in me, Submission to my saving-work, Obedience to my healing Precepts? If I be your Lord and Master, why do not you learn of me as your Master, *&c?*

Your first Covenant engages you to proceed in fulfilling the things promised in your Covenant, *&c.* Better not to have promised to be his people, than to promise and break this promise. The very *Mercies* also you received from him, pardoning your former sin, entertainment in his Church, and all the blessings there found, are as so many obligations to proceed.

3. Ever since we came home to Christ, we have had an addition of Reasons, besides the first Reason we had to believe: Every day brings in new, *&c.* Certainly, if a little were desirable, more were more desirable: If the people that stood afar off, and never tried what Christ and Grace is, were bid to *come in*, those that have tried and tasted, are bound to proceed much more: You have the Spirit of God, experiences of his love, tasted the bitterness of sin, have had some trial of the truth of such things of which we speak, when others have *eyes*, and *see not*, &c. And will you turn back that have tasted? *&c.*

4. Consider how much hath been lost upon many a soul for want of care to take rooting, and to proceed? How much labour of the Ministry, mercies of God, pains and care of their own? I speak of those that have seemed sincere, not been indeed so; that have many times comforted the hearts of their Ministers and Friends, and have had some kind of comfort to themselves in that taste they have had of the good Word of God.

How

How many times hath the Preacher been gladded to ſee ſuch a one come to him, ſeemingly with a broken heart, ſeeming to ſet himſelf in the way of life? yet the fleſh prevailed for want of Confirmation. How many years have ſome ſpent in duty, in hearing, prayer, gracious ſociety, profeſſion of Religion? yet afterwards the World hath drown'd all. What cauſe have you to ſee, you loſe not the things you have wrought?

5. Conſider, how much of the Work of your own ſalvation ſince you are converted, is yet undone. Though you are ſure your converſion is true, how many temptations to reſiſt, enemies to conquer, duties to perform, and Heaven to be taken upon all thoſe terms, as is the tenour of your Chriſtianity! therefore you had need to ſtand faſt, and having done all, to ſtand; you had need not only to believe, but to wait and be patient in believing, and to proceed in the way you have choſen.

6. The want of ſtrength and building up, makes the lives of many full of lamentable languiſhing weakneſſes, ſcandals unto others, pain, calamity, and trouble to themſelves. How long in healing? And how much ſmart and pain, while the fruit of their own folly is cured? How eaſily, and how frequently do temptations prevail? And hence, as in a Wilderneſs, they are going one ſtep forward, another backward, no evident keeping in God; and all through the fruit of their own languiſhing weakneſs. The fruits of the ſins of Profeſſors have been ſuch, that it ſhould make you do all you can poſſibly, to eſcape the troubles at home, and reproaches abroad.

7. A life of ſpiritual weakneſs is uſually a burden unto him that hath it; it doth not only occaſion his

falling into ſin, and ſo renews the wounds of his ſoul, but is a conſtant burden to him; not that any meaſure of Grace is troubleſome, but that which conſiſts with ſo great a meaſure of remaining corruption, this is the burden: Sickneſs is burdenſome though there be life. Methinks you ſhould not then be reconciled to your fears: you ſhould methinks ſee ſo great a difference between the ſick and well, that for your own peace-ſake you ſhould ſeek after confirmation: Every duty they do is their pain, which is anothers pleaſure: prayer, *&c.* their burden; ſometimes tired, wearied, dull, *&c.* preſently overwhelmed with temptation: every duty is a grievance to them, through the weakneſs of their grace, and by their corruption.

8. Chriſtians that are weak and not confirmed, loſe abundance of the fruit of Gods Ordinances, that are improved by others: How many a truth that taſts exceeding ſweet to others, hath no great reliſh to them, nor growth by it! A healthfull man hath more reliſh in ordinary fare, then a ſick perſon in varieties: The full ſtomack loaths the Honey-comb.

9. The weak and unconfirmed Chriſtian is unprofitable, comparatively unto others: not that the Church would wiſh the weakeſt Member out; but comparatively, unconfirmed Chriſtians are very unprofitable unto others: like little children in the family, that muſt be looked to, make work for a great many more about them. What doth a ſick perſon? but the work of others is to feed, ſupport, and be a help to him. The Church of God hath need of ſtrong Chriſtians that can pray in faith & fervency for others, and you can ſcarcely pray for your ſelves. Conſider when the Church needs a great deal of help,

help, will you sit down with low attainments and little things, when so many hundreds about you need so great assistance?

10. Weak persons are many times the troublers and very dangers of the Church; many calamities have been occasioned by them. The sinnes of Professors have occasioned the displeasure of God on the Church: their Errors hindred Truth, and made Division. When Christians have not so much strength as to know Truth from Error, that hearken to every one that speaks with likeness: What have these Christians done in the Church! What mercies have been driven away? so far, that I think the Church of God, since the Apostles dayes till now, hath suffered more by the sins of Professors, then by the malice of their enemies. And how canst thou expect God will save thy soul, when thou hast set the Church on fire, and been so great hinderance to others, that many should perish occasionally by thy example? *&c.* The greatest sufferings of the Church have come from the miscarriages of the Church.

11. Such have been the great dishonourers of Christ, and the Graces of ancient Christians. The glory of their profession, their charity, self-denial, heavenly-mindednesse, patience, &c. preached the Gospel to the World more effectually then ever their words could doe. God expects your Lives should be a considerable means for the Conversion of wicked men: the same God that hath commanded Ministers to teach others by their Doctrine, hath commanded you should live for the conversion of the World; that your zeal, humility, patience, charity, self-denial, should win souls to

God. And if it be a sin to give over preaching when we may, surely so to give over living, &c. If *woe unto me if I preach not the Gospel*, then *woe unto you if by your lives you preach not the Gospel.* How many sinners have you about you, and how do you wrong and rob the ungodly of that Ordinance God hath appointed for their conversion and salvation? You are persons that take the bread out of their mouths, the means that should save them out of their hands, while you deny them one of the commanded means of salvation, *i. e.* the *eminent example of your lives*: And if it be so great a sin to stop Preachers mouths, how great a sin to neglect this Ordinance? Nay, are you not a dishonour to the Church? Is it not because of Professors ill lives, that the prophane deride Religion, while they see not that glory in it that should over-power an unbelieving and denying soul, and should indeed effectually manifest it's excellency? Are these the Professors, that are proud, stubborn, passionate, censorious, self-conceited, as contemptuous, and envious as any others? I know the World is apt enough to slander, and the Servants of God bear a world of unjust reproaches: but oh that there were not this occasion, &c.

12. Those that are not confirmed and established in grace, the Devil, when he hath prevailed by a temptation on themselves, can easily make them his Instruments to draw and tempt others from their duty, to discourage them in their Religion, and to do that mischief in the world he hath done by temptation on their own soul. 'Tis ordinary for Satan to make use of lapsed, distempered Christians, to be the instruments of his temptations to those that are better, &c.

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An honeſt Chriſtian will not ſo eaſily hearken to a drunkard, or ſwearer, as to a Profeſſor he had good thoughts of, *Gal.* 2. 13.

13. For want of ſtrength and eſtabliſhment in grace, poor weak Chriſtians are a very great encouragement to the carnal hopes of wicked men, I think, ſcarce any thing in the world hinders our preaching more then this; when the wicked ſee thoſe that make the greateſt profeſſion no better then themſelves, and in ſome things worſe; this hardens him againſt all the convictions that can be brought againſt him: Tell him he cannot be ſaved without converſion, he looks upon Profeſſors, ſees them contentious, worldly, peeviſh, paſſionate, *&c.* ſees ſome ſin or other; this makes him think, he is as well as they: Muſt there be ſo much ado to bring men to this ſtate? Is this the difference? (ſay they) &c.

14. Methinks it ſhould be ſome trouble to an honeſt heart, that yet we muſt be ſo like to the children of the wicked One: and the weakeſt chriſtians, are the likeſt to the wicked: I do not mean weakneſſe in gifts, or knowledge, &c. but a weakneſs in practical ſaving knowledge, love of God, ſelf-denial, mortification, heavenly-mindedneſſe, &c. they that are in theſe the weakeſt Chriſtians, are the next and likeſt to the wicked: And doth not this grieve thee, that, though thou art not a child of the Devil, thou art ſo like one? We ſhould not be conformed to the World, nor like to them in any thing, no not in outward vanities: but to imitate the faſhion of the World, as to inward corruptions, to go in their garb when a palpable vanity, to have ſo much of their pride, peeviſhneſs, ma-

lice, worldlineſſe. Oh, look upon thy heart with humiliation.

15. Conſider what a dangerous and lamentable ſtanding thoſe have, that be not eſtabliſhed, &c. You ſtand, but it is as unrooted plants or trees that ſtand ſhaking in the wind: beholders are alwayes looking when they fall: you ſtand, but it is as a ſick man, wavering, reeling, like *Lot's* wife, looking back, and alwayes upon every occaſion ready to repent: You have been Believers, little things perplex and trouble you; little tribulations and afflictions diſcompoſe and diſturb you; little temptations make you queſtion the Scripture, the Providence of God, his love and care of his people, and the great foundations of Religion: Foundations ſeem to ſhake, becauſe you are ſhaking and tottering, &c. And what is like to become of ſuch a ſoul? If thou ſtands ſhaking under ſmall temptations for want of confirmation, what wilt thou do when a Papiſt, or Quaker, &c. ſhall ſo ſpeak concerning Religion, which thou art not able to anſwer? and ſo the ſureſt foundation ſeems nothing when thou haſt ſo weak hold: Our greateſt afflictions, next to the miſery of the ungodly, is, to think of our weak ones; what will become of them: and verily we do expect a conſiderable part of our Congregations ſhould be carried away: thoſe that are *Chriſtians and know not why*, yet have not humility enough to make uſe of others, and to keep cloſe to thoſe that ſhould aſſiſt them. Remember when you ſee ſuch times, when ſeducers are able to ſay the worſt, ſhall make the ſtrongeſt aſſaults on the weak ones, how many will be like to fall? Again, ſickneſs, death, dying times will come, when you

ſhall

ſhall find a little grace will not eaſily do your work; and though you periſh not, yet you may faint, and to your ſorrow finde the want of confirmation. You cannot but know how the ſtrongeſt are put to it in trying hours, or at death. Will ſtack and unſetled hopes of another life, ſuch diſtempered hearts fight and encounter with ſuch tryals? Never think of dying comfortably, if you follow not after confirming grace.

16. It ſhould humble you the more, that you have been ſo long, ſo many years in the School of Chriſt, and love God, &c. no better: Should not you in this Apprenticeſhip have learned better your Religion, and been teachers of others, when perhaps, if in the principles you are aſſaulted, you will ſhow your weakneſs as ſoon as any. May not Chriſt ſay, *Have I been ſo long time with you*, and yet have you *known*, *liv'd*, &c. no *better?* reached no higher? attained no further? weaklings ſtill? Nay conſider in this time what advantage have you had for growth? A tree planted on a barren wilderneſs, may not grow ſo much as in a fruitfull place: but you have had the plenty and power of the Ordinances of God, the choiſeſt of the means and helps of ſalvation.

17. Conſider, the nature of true grace tends to this: will you croſs the nature of it? ſhall we be ſuch weaklings in Religion, which croſſe ſo the nature of *grace?* For *grace*, the more it's exerciſed, the more it *encreaſes*.

18. Heaven it ſelf is perfection, and the work of a Chriſtian is to preſs towards heaven, and therefore 'tis to preſs towards perfection. You ſhould make towards the end, in a manner and way that is

ſuitable to the end. Perſons that enjoy ſo much already, and hope for ſo much greater, ſhould not put off God with ſuch little things.

19. Little grace ſhall have but little glory. You know not how great a difference there is between the leaſt and higheſt in the Kingdom of God. Nay, 'tis not only for a Chriſtian to deſire to be glorified, but to enjoy the higheſt degree in glory: to ſerve God with the beſt, and improve his Talent to the utmoſt, that his heavenly reward may be according. A Chriſtian ſhould not ſlight it when 'tis tendred to him, and in his eye.

Queſt.

But how ſhall I know I have attained this confirming grace?

Anſw.

Theſe ſigns following ſhew a Chriſtian confirmed and ſtrong in grace, which I will name, that you may know what to aim at, and what to deſire. There is not ſo great a difference between a King and a Beggar, between the greateſt health and ſickleſt man, as between a ſtrong uſefull Chriſtian, and a poor languiſhing ſoul, &c.

1. A confirmed Chriſtian is one *that can reſiſt many ſubtil and ſtrong temptations*, not only a ſingle temptation, but when Satan aſſaults on every ſide, with errors on both extremes, with importunities of ſeveral parties, with temptations of proſperity offered, of adverſity felt or feared; ſtrong temptations that ſeem to lay a neceſſity of yielding on a weakling, that makes him ſay, I muſt do it to ſave my liberty, family, life, &c. A ſtrong Chriſtian

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can say, there is no necessity: he can make light of those temptations that seem to be a necessity to other persons: he can confute a subtil Sophister, and deal with a cunning Adversary: Satan cannot so easily go beyond and out-wit him.

2. He can do great, excellent, and useful works, is serviceable to God if he have opportunity in business of greatest consequence; he doth not serve God only in some little and inconsiderable things, but in his place sets himself to the *Work* of God, doth the great *Work* of his Majesty faithfully: The service of God to him is more easie and delightful, as to go ten miles is more easie to the healthful, than one to a sickly person; he can go through God's service with pleasure, ease and delight, without tyring, fainting, siting down, or giving over.

3. He can digest the hard Truths and Providences of God, that are ready to puzzle, perplex, and overset the stomach of a *weak* Christian: He hath laid his foundation, to which he reduces all things of difficulty, and by the help of those great truths he hath received, he can easily see through the difficulties of all that are yet before him. He can tell how to reconcile those things in Scripture that seem contradictions: where he meets with a difficulty, he can easily discern the cause is in himself, and that there is an undoubted way of reconciling them, though he hath not attained to it. He can easily quiet his soul under the most difficult providences, and interpret them so as is consistent with the truths of God, which must expound them: he reconciles Promise with Providence, and Providence with Scripture: whereas a *weak* Christian is ready to say, *A hard saying who can hear this and that?* And it is the difficulty of these kinds

kinds of Truths, that make so many turn their Religion, because not able to digest the hardest Truths of God. Cross providences makes them question God's love, &c.

4. He is one that can exercise various graces without setting one against another, destroying or contradicting one another. He can do many works, believe many Truths, perform many Duties at once. He can rejoyce and sorrow at once, and make his sorrow an help to his joy, and his joy an help to his sorrow; and so exercise both, in that nature as will not directly hinder or weaken one another. He can tell how in such a time as we are in, to rejoyce, yet to be humble: to be cast down at God's feet in the sense of the sins we have committed, and of God's displeasure, &c. yet to rejoyce in the mercies we have, and do expect to possess. He doth not look all upon sin, all upon affliction, or all upon mercy: but can eye every thing, and give every thing its part: can exercise graces methodically, gives truths and providences their proper place in his meditations and affections: and this makes his life orderly, beautiful, regular and useful: whereas a weak Christian, let him set himself against one temptation, he is taken in another: if he humble himself in soul, he can do nothing but humble, weep, grieve, fear, and be ready to cast away all comfort, all sense of the love of God: if he set himself to the consideration of the grace of Christ, he is apt to forget Humiliation, and to be puffed up with spiritual Pride, &c. Thus he hath not skill, strength and ability to carry on all the whole work of grace together.

5. A strong Christian sinks not under those burdens that would press down and overwhelm a weak Christian:

Christian; he can bear heavy burdens, and move easily away with them, making it a recreation to bear some things that another would sink under, and cannot bear. It is thy weakness that makes thee make such a stir, when God layes on thee personal, family, publique afflictions; that makes thee shrink under them: strength of grace would enable to see God and glory in the midst of them, and to say, *All shall work for my good*: it would enable thee to get advantage, and be bettered by them. Hadst thou strength enough to improve them, thou wouldst take comfort from them, and support thy self under them: but when thou hast not strength enough to understand God's meaning, to see the Duty then called for, to improve all for God, to do that service to God thou shouldst do in such a condition; no wonder if thou have not grace to support and comfort thee in that condition. Whereas the confirmed Christian by strong faith, love, and patience, can carry great burthens, &c.

6. *They are helpful to many, and troublesome unto few.* They are the useful Persons in the family and place where they live: it is they can counsel others in their doubts, help them in their straits; that can bear up the weak when ready to sink, that can hold others by the arm when not able to go upright; that tend God's little ones; And, if it were not for these, what would God's little ones do? They are so furnished with patience, which God hath given them for the use of the weak ones in his family, and though they are troublesome, or do that which might be a disturbance to them, they will not thrust them out. It is they that comfort the feeble, support, provide for, strengthen, and confirm the rest; and

and, were it not for these, what back-sliding hearts should we have? &c. And they are comparatively troublesome to few, (though, while corruption cleaves to them, they shall sometimes be:) It is not they that are censuring their Brethren, that are stirring up division, and make all that feud, that is in the Church: if they might be hearkened unto and regarded, there would be quietness and composure (for if ever there be peace, it will be by the strong ones:) But weak ones in grace are the burdens and troublers of the family: you may know they are the weak ones in God's house, in that they are those that are alwayes crying, complaining, making fire-work in the family, back-biting, censuring their Brethren, quarrelling with one or other, &c. these peevish, troublesome souls are the weak ones, &c.

7. The strongest in grace are the best able to stand, work, and suffer alone. Though in duty they should not be alone, when they can have society; and though they are most humble) therefore sensible they need of others) and will not throw away any of their helps, yet if all forsake them, they will stand to it still: they go not to Heaven meerly for company sake: they be not Christians meerly because such and such are Christians: If all the world forsake Christ, they will stick to him, unless Christ leave them to their own weakness. But the weak Christian hath a great deal more need of comfort and support, and lives a more dependent life: they cannot stand, work, suffer alone: if their Minister fall, they fall: if their Relations change, they change; if there be not some body at hand to confute an Adversary, they yield: if there

there be not ſome body to keep life and warmth, they grow cold in every duty: in affliction they can ſtep on no longer then led by the hand, *&c.* have Chriſtians to ſupport, and to quiet, and moderate their paſſions, and to teach them the Doctrine of patience: they can hold up no longer than they are refreſhed with cordials: What would become of you, ſhould God let you ſtand by your ſelves? *&c.*

8. The *ſtrong* Chriſtian is one that can beſt live without creatures upon God alone (and a *weak* Chriſtian is one that hath moſt need of the creature, and can leaſt live upon God alone) under the cenſures of the godly, frowns of the wicked, without riches, honours, pleaſures; can have quietneſs and contentment in God, whether he have any thing or nothing, where-ever he is, *&c.* The more neceſſity thou art in of having ſomething beſides God for thy conſolation, the more weak thou art: there muſt be comfortable proviſion in the family, health, eaſe, liberty; there muſt be ſupply; I know not how to be poor, diſgraced, *&c!* This impatient ſoul is the feeble ſoul: Impatience is nothing but the fruit of *weakneſs.* The ſtrong Chriſtian can live upon God alone: therefore if men make as if they were undone, if loſt in their eſtates, 'tis a certain ſign of a lamentable *weakneſs* of a ſick ſoul.

9. That is the beſt and ſtrongeſt Chriſtian, and moſt confirmed in grace, who is moſt employed and abides in love of God, in love to God: That hath the fear of God, but goes beyond fear, and loves moſt, and abides moſt in the love of God: That makes it his great buſineſs to feed upon, and ſtudy the love of God to him, and to return love to him again. The more God's Love is on thy heart, and the more thou liveſt in the fruit of that love, the ſtronger Chriſtian.

Christian. But he that lives most by a kind of constraining fear, though he may be sincere, he is but weak: where there is nothing but fear and no love, there is no sincerity; but where there is some little measure of love, fear is such a tyrant that it will many times cloud it, so that almost all his life seems to be moved and managed by fear: and in this there is much lothness and unwillingness, and they had rather do otherwise then they do: According to the measure of love is the strength of grace.

10. He is the strongest Christian that hath most pure and most universal Love to others, that can love all men, even an enemy, with true, unfeigned love, even with such love as belongs to a Christian: that can love every Christian, and not a party only, with the pure and fervent love which belongs to Believers: that can love every child of God, and not those only that are of his own opinion, or have done him good, but all because they are children of God, with a sincere and special hearty love. That is the weak Christian that picks and chuses, that is staggering when he comes to loving an enemy: that takes in those that agree with him in judgement, and makes those almost the only object of his love; that would confine his affections to some narrow society, some little Sect, party, or parcel of Believers, and cannot love Christians as Christians: And hence it is, division is the effect of enmity, or of *weakness* in grace, for want of the universality of love. I would make no question to prognostick the healing of all divisions within this Nation, could I but advance all that are concerned in it, to the right temper of Christian love. 'Tis the weak Children in Christ's Family

that

that falls out, when we have not enough love to reach to all, and to love a Christian as a Christian, &c.

Queſt.

What muſt be done by thoſe that are converted to keep them where they are, to help them unto growth, to make them better, to further their confirmation, to ſecure their ſalvation, that they may after all attain to the Crown?

Anſw.

I ſhall leave with you twenty Directions; and as many as there are, there are not more then you muſt practiſe; and take them as if they were the laſt Directions I ſhould give you; and take them as practicals, not as notionals, that you muſt live upon as long as you live.

First, See that the foundation be ſoundly laid in your head and heart in matters of your Religion. In your head, *i. e.* that you well underſtand what Religion is, what the Chriſtian Religion is: what God is: what it is for God to be yours, in his Attributes and Relations unto you: what he is, and will be unto you: what you are and muſt be unto him: what ſin is, how odious, wherein its evil conſiſts: what is ſin, and what not: what ſin hath done in the world, and what ſtate it hath brought tranſgreſſors into: what Chriſt is, what he hath done for man's recovery and redemption: what he hath wrought, gives, and offers to the world: The end and deſign of God in the work of mans redemption: The tender of the Goſpel-Covenant of grace, freeneſs, largeneſs, and excellency of the grace of this Covenant: The end of our Religion:

the

the everlasting glory that is revealed in the Gospel, what it is, how sure, and how great. When you understand these things, get a sound and radicated belief concerning the Truths of the holy Scripture revealing all these things: And think it not enough that the Scripture is true, or that you are resolved so to believe, but get the best grounds for your belief, be well established on those grounds: Read the Scripture much, till you are acquainted with, and relish the matter and language, and feel the power, until all be delightful to your souls in reading. And be not ashamed to understand the Fundamentals: look to your Catechisms: The Fundamentals of Religion you must understand and receive. And when you have got them into your head, be sure you get them into your heart, and never think any truth received as it ought, till it hath done some special work on your heart; till you believe that God is Almighty, Just, Holy, &c. and all the Attributes of God have made their holy impression on your heart: that the sanctifying knowledge of God hath warmed your affections, captivated your souls, that God be inthron'd in your hearts, by the belief and knowledge of your minds: Know your selves so as to be humble: know Christ so as he may be sweet unto you, and exalted by you: set up Christ in your souls neareſt to your hearts: know sin so as to hate it, &c. 'Tis the entertainment of the good things of the Gospel by the Will, that is the principal part of your Religion. 'Tis a matter of lamentable consequence in all your lives, when there is not a sound work at the heart: how little life will there be from any truth in reading or hearing? The Fundamentals of Religion must be so received,

ceived, as not only to have an old heart mended, but a new heart made. Thus understand, believe, and give up thy heart to that thou believest and understandest.

2. Know and remember, the work of your Salvation must be as long as you live; and that you have never done, till you have done living. I give this direction, because I find something in Christianity, the remainds of Carnality is apt to hinder, *&c.* and some Professors, when converted, they are reconciled to God, and safe, *&c.* but there's a great deal to be done after, *&c.*

3. Understand well, Wherein it is your confirmation, stability, rootedness, and growth in Religion doth consist. The chief part of your growth in Grace is not, to know more things then you knew before: but to grow in the knowledge, belief, entertainment, and improvement of the same truths, that at first you did receive: (not that you may not or should not know more, for the clear knowledge of the Fundamentals guide you unavoidably to the sight of many other truths; which a darker knowledge of those Fundamentals will not discover to you.) 'Tis not an addition to your former knowledge, but the clearer knowing, sounder believing, heartier entertaining and improving of the truths you knew at first; as the health of a man consists not in having every day variety of food, but in the partaking and digestion of the same food, that's fittest for him: get but a more perfect conviction, or concoction of what you knew before, and this is your growth. You may grow in the knowledge of Gods attributes by knowing them more clearly, orderly, distinctly, satisfactorily and believingly then before.

There is a world of difference in the manner of knowledge, between a dark and a clear knowing of things. Grow in greater love to them, and greater skill in entertainment, improvement, and practise of them.

4. Grow downward in humility, and inward in the knowledge of your selves: and above all, maintain a constant abhorrence and jealousie of the sin of Pride; grow in humility, and fly from Pride; keep a constant apprehension of your unworthiness and weakness, of the odiousness and danger of the sin of spiritual pride (so called, because exercised about spiritual things) of being pufft up with pride of any thing in your selves, of being too confident in your selves. Below in own, and expect not, nor desire others good thoughts of you. Humility lies not in humility of opinion, speech, garb, or carriage: but in opposition to high thoughts of our own parts, gifts, godliness, when we think of these above their worth: still remember *Psal.* 25. *Prov.* 26. 19. *Isai.* 57. 15. *Job.* 22. 29. As ever you would grow in grace and be confirmed Christians, keep a low esteem of your selves; be mean in your own eyes, be content to be mean in others; and hearken not to secret flatterers that would puff you up. Take heed of any thing that would puff you up, *&c.*

5. You must understand that you are Disciples in Christs School, where Ministers are his teachers and guides; the Ordinances his means for his peoples good; and the Scripture, the Book you must learn: therefore keep in this order: keep under these Guides, commit your souls to those that are faithful, and fit for souls to be intrusted with. And when you have done with humble submissiveness to

their

their teaching, keep in this School under those officers in their Discipline, and dwell in the Catholick Church and Communion of Saints, and understand the duty of Pastors and People, *Heb.* 13. 17, 18. 1 *Thes.* 5. 12. *Obey them that have the Rule over you.* If God had seen the poor Christians sufficient to support themselves, he would never have made it the duty of all, to be marshalled and rank'd in several Schools, Ranks, Orders, and all to walk in this Order to Heaven. If you withdraw from under Christ's Officers and Ordinances, you are in danger of being snatcht up as straglers.

Quest.

What shall we do? Whom shall we take for our guides, if God take them away, &c?

Answ.

'Tis not the denyal of publick liberty that loses that relation between a Pastor and his Flock, nor any word from man should cause a poor soul to trust it self for guidance of Salvation to one that is not able: a man's soul is not to be hazarded upon damnation, by being deprived of the Officers and Ordinances of Christ, and cast upon the conduct of a blind guide, meerly for the pleasuring of a meer man.

6. Be sure you understand the nature of Church-union, and necessity of maintaining it, and abhorr all wayes that are truly Schismatical, that would rent and divide the Church of Christ. As you must not, under pretence of avoiding Schism, cast your soul upon apparent hazard of damnation; so you must maintain the necessity of Church-

Union and Communion: when Christ's members walk in Communion with Christ's members, ſuppoſing that which is ſingular to the generality of judicious men. Take heed of any thing that would withdraw you from the Communion of the generality of thoſe that are found in the Faith. Take heed of withdrawing from the main body of Believers. Chriſt is the Head of his Church, he will never condemn his Church, walk in thoſe ſubſtantials Chriſt's Church hath walked in. Diviſions among Chriſtians is a ſin God hath deſcribed, as odious, and tending to the ruine of Chriſtians. Be very ſuſpicious of any that would draw you from the main body of Believers, and keep Communion with the Univerſal Church of Chriſt, with the generality of the godly in love and affection, *&c.*

7. Be ſure your own hearts and ways be the matter of your dayly ſtudy; and when hypocrites have their work abroad, let yours be much at home; while they make it their buſineſs to cenſure this and that man, let the main of your buſineſs be in dreſſing the inward of your own hearts, in keeping all right between God and you. Obſerve your hearts *inclinations*; if any inordinate inclination after any thing, ſet a ſpecial guard: mark which way your *thoughts* go, that you may know your *inclinations* by your *thoughts*. In an eſpecial manner, preſerve *tenderneſs* of *Conſcience*, fear of *ſin*, loathfulneſs to diſpleaſe God; let *truth* have the maſtery, maintain ſuch a Conſcience that dares not *ſin* to ſave your lives; be ſure you ſin not willfully, obey the light.

8. Be ſure to keep up continually a lively apprehenſion of the ſtate and place of your everlaſting happineſs, to live by faith upon the unſeen world.

Know

Know where your happineſs lies, and what it is, that you grow not to carnal apprehenſions of your happineſs. Live upon Heaven, and let that be it that ſhall animate your faith to duty: and ſtir that you may ſtill be weary of vexations, and ſenſible of the vanities here below; Let your converſation be above. Be confirmed in your apprehenſions of the certainty and excellency of eternal bleſſedneſs; grow more in Heavenly-mindedneſs and in ſatisfaction of ſoul, in the hopes you have of theſe things.

9. Underſtand the nature, method, and power of temptations how to reſiſt them, and live in watchfulneſs. Be not a ſtranger to Satan and his methods of tempting, what you have to watch againſt and oppoſe, where you muſt be armed. Underſtand the nature of *Chriſtian watchfulneſs*; keep up a conſtant reſolution and courage in reſiſting, eſpecially the temptations you carry about with you, of your calling, conſtitution, company, and of the times; ſet them down, remember them, keep a ſpecial Obſervation of them all: and ſay, This and this it is I am in danger of; and 'tis my *integrity* and *ſalvation* that's in danger, and here place a ſpecial guard, and make it your buſineſs to reſiſt. The principal cauſe of Chriſtians negligence in this, is the ſecurity of their Conſciences, and love of their Sins: did you know your danger, you would better look after your ſafety, 2 *Cor.* 2. 11.

10. Eſpecially underſtand how much the *fleſh* and *carnal ſelf* is an Enemy to God and your ſouls: and how much you are engaged by the Chriſtian Covenant to live in a *warfare* againſt your ſelves,

and against your flesh. You must not think the life of self-pleasing is consistent with Religion: understand how you are bound to take the flesh for your enemy, to watch against it, and to live in a continual combat with it. (no 5) The flesh is your chiefest enemy: the very senses themselves are all grown inordinate, and the work of faith is very much seen in its exercise this way: if you get an opinion that you may eat, and drink, and cloathe, &c. and do all things to gratifie your selves, &c. then no wonder if you find but little increase in spirituals, while you grow so carnal. Understand and practise the duty of *Self-denial*. *Self is the very heart of sin*. Humor it not, under pretence of *liberty in Religion*.

11. Give not way to a *formal*, *heartless*, *seeming Religiousness*, *Customariness*, without the life: but keep your souls in a continual seriousness and awakedness about God, Immortality, and your great Concernments. If one duty be dead, take heed lest that incline you to a deadness in another, and so grow to a customary deadness. Take heed of spiritual slothfulness, that makes you keep your hands in your bosom, when you should be doing for your souls: stir up to, and in duty, when you have but little time for life eternal: do not pray as if you prayed not, or hear as though you heard not: but, when upon duty, doing Gods service, do it with all the seriousness and vigour you can. To grow dull and negligent is the declining way: Use such considerations as may stir you up, *Rom.* 12. 11. *Tit.* 2. 14.

12. Remember always the worth of time, and greatness of your work, and therefore so value time, as not negligently or slothfully to lose a moment:

moment it will quickly be gone; and when you are at the last you will better know its worth: harken to no temptation that will draw you to any trifling, idling, wasting of your precious time. If thou hast no argument against thy sports, trifling pleasures, &c. but this, It loses my time, take it for a greater argument then if it lose thee thy money, friends, or any thing in the world: especially value the preciousest of your time, your youth, your morning hours, especially the Lords day: lose not any part of it, but improve it with your selves and families: lose not a moment of the Lord's-day, nor any of thy precious time thou canst spare and redeem: if thou hast lost any, be humbled for it, and be carefull to redeem the rest: look back, Do you approve of the time that is past? could you not have spent it better? remember what you have lost, let that quicken you: look before you, remember what is to be done, and do that first which must be done, and then leave trifles to that time you have to spare: Isa. ignorance and idleness, and not want of work, that makes any think they have time to spare. *Eph.* 5. 16. *Col.* 4. 5.

13. Make a careful choice of your company; you cannot travell well to Heaven alone, especially when you may have company: Thrust not your selves into every company, *Eph.* 5. 7. converse as much as you can with those that will help you, that are warm when you are cold, knowing where you are ignorant, believing when you are doubtfull, &c. Especially for your constant companions, live with those that will be a frequent help to you: Masters chuse the best servants that fear God: Servants, chuse to live with those that will help you in the

fear of God: for Husbands and Wives, make choice of those that will intend your Religion, take heed of being unequally yoaked, and of thinking to get well to Heaven, while you presume to unite your selves with those that with great advantage will hinder, not help your Salvation.

14. Keep a constant guard upon the Tongue, especially take heed of those common sins that disgrace hath not driven out of the world, but have got some kind of credit amongst some professors: namely idle talk that wastes precious time, makes us unfruitful to one another, backbiting especially, can they put but a Religious pretence upon it, or if they backbite those that differ in opinion. Remember that terrible passage, *Pro.* 18. 21. *Ja.* 1. 26. & 3. 5, 6. *Psal.* 39. & 35. 28. Avoid idle talk, backbiting, &c. Watch over your tongues; and if any are by nature addicted to a laxity of tongue, and multitude of words, there lies a double obligation on you in point of danger and necessity, above all others to keep a careful watch over your tongue, you should rather speak fewer words then others: and if you find your selves inclined to speak against any behind his back, reprehend your selves and avoid it.

15. Learn the holy skill of improving every condition that God shall cast you into, learn how to live to God in every condition: if you have skill and heart, there is advantage to be got by all; that prosperity may strengthen you in God, encourage you in his service; that adversity may wean you from the world, help you to repentance, raise you

to

to God, and give you more then it took away. Know the danger and duty of every condition, study them before they come upon you, that they do not surprize you: learn to know what's the danger, duty, and particular temptation of every condition, and in that condition you are most likely to expect a fall into: prepare for affliction as the common lot of the Saints, take it as no strange thing when it overtakes you: know how to abound and how to want. A great deal of a Christians safety and comfort lies in this, to study the temptation and duty of every condition before it come, that so you may have your remedy at hand, and fall to your work and commit your selves to God.

16. Be as conscionable and strict in the duties of your relations, and dealings with men, proportionably as in the duties of holiness, more directly to be performed to God; make as much conscience, care, study, diligence, about being just, that you wrong no man in buying or selling, as you do in duties of holiness, hearing, praying, receiving. In your trading make conscience of justice and faithfulness as well as in the worship of God, and in your own personall behaviour; in your calling be diligent, not slothful in business, &c. And so in the duties of your relations: Oh that Parents knew what a charge lies on them concerning the souls of their Children, &c. So Masters, look to your servants, and be as conscionable in doing your duty for their souls good, and being faithful to them, and compassionate over them, as in your duty to God: keep up family duties with life, seriousness, diligence and vigor: the life of Religion in the

world

world must be kept up very much in Families.

17. Make it your study and care to do all the good you can in the world; let doing good be the principall part of your businesse; think that the safest and happiest life in which you can do greatest good: suffer not opportunities to slip out of your hands; take them where you have them, and seek where you may have them. Look not only where you may get good, but where you may have opportunities to do good to others: every Talent must be answered for; your knowledge, health, &c. cause it as you will answer for it; and know it is one of the greatest Mercies in the world, for God to give you hearts to delight in doing good with that he hath given, *Heb.* 13. 16. not for applause; but be good Husbands for God, and consider which way you may attain your ends best, by what you give or do. Thus, be rich in good works.

18. Live still as before the living God, approve your hearts to him, as knowing you stand or fall unto his Judgment. Avoid carefully all offences unto men, for the Lords sake, and their conscience sake; take heed of scandal, and receive all the good from others you can, but stick not too much on mans approbation: disregard not suspitions or reproofs of Godly men, but make not mans praise to be any part of your reward; it is a small thing for me to be judged of men. Be not much troubled at it, if you cannot please all: the bawlings of the malicious should not disturb a soul that is quietly housed with God; that soul is not well stablished in faith that can be so disturb'd and distempered by the wrath or words of malicious men. Remember,

God

God himself pleases not all; the most of the world are enemies to their Maker upon the account of his Holiness, Justice, &c. and canst thou think to please all? Appeal from the world and your selves unto God, for the consolation of his approbation, and for your felicity: this will save you from hypocrisie, and keep you from the temptations and vexations of the censorious world.

9. Be every day as serious in your preparation for death and judgement, as those that are alwayes certain that it will come, and know not the moment when it will come, (*Mat.* 24. 49.): Use often to think seriously before-hand, what Death is, what thoughts, what trials, death will put a man upon: what temptations usually accompany our approaching death: what you shall most need at such a time as that: what thoughts are likeliest to possess you then: what you are likeliest to wish for, when you must needs die, about spending your time, expending your estate, conversing with others, &c. Ask your selves, What will I wish I had done or been, when I come to die? Think what will be most dreadful to a dying man? for thus you have time to escape his judgement. will it not be sad, to think on a life lost in vanity, drench'd in wordliness, unreconciled to God, or at least in utter uncertainty of his love? God hath not foreshewed what will be a dying man's terror to torment thee, but to get out that terror, that which will be most terrible at death, conquer and destroy it presently. *They that were ready went in with the Bridegroom, and the door was shut,* (Mat. 25. 10.) Oh happy thou, if while the door is open thou be found ready to go in: woe, if when the

the door be ſhut, thou haſt thy preparation to make, thy graces to ſeek. Bethink, what you will either wiſh or fear when you come to dye, and when you will ſay, This ſhould have been done, *&c.* Let it now be done.

20. Riſe ſpeedily after every fall by ſound repentance, and a freſh recourſe to the blood of Chriſt, Covenant of *Grace*, and his interceſſion. Lie not ſecure in any ſin into which thou art lapſed: take heed of delaying and trifling, when thy particular repentance ſhould be exerciſed. Renew thy Covenant, and after thy riſing, deal faithfully with thy ſelf and *God*, favour not thy ſin, nor fleſh, go to the quick, leave no corruption at the bottom; If called to make reſtitution, to ſhame thy ſelf before men by confeſſion, ſtick not at it; take the plaineſt courſe, that is the way of *God*: And let not any thought of ſhame, diſhonour, or loſſe hinder it; for the more it coſts thee to riſe from ſin, the likelier it is thou art ſound in thy converſion, and the more comfort wilt thou have; otherwiſe the fears and pains of thy diſeaſe will be upon thee, when the through Cure would have prevented it; quarrel not at any man's Reproof, though they miſcarry in it, have mentioned thy faults with paſſion, *&c.* take that which is good and be thankful. And after every fall ſit not down in perpetual diſtreſs, but, as Chriſt takes the *honour* of thy cure, take thou the *comfort* of thy cure, when recovered. See thou art truly riſen by repentance, and returned to him whom thou haſt diſhonoured———. Thy care muſt be to ſee thou be ſincere in thy return, and then walk comfortably. See that Satan make thee not to walk

walk so as to rob thee of thy comfort, and God of his honour.

Thus having given you twenty Directions, I shall reduce all to these eight Particulars.

1. Do not think, strength of grace will be got with ease: you must do that, that in other things is done for the attaining of strength, increase, and confirmation. A man cannot attain Knowledge in Law, Physick, or any Art, without studying, diligence, unwearied labour and patience, through that time that is necessary to attain it. Set your selves to the reading of the *Scripture*, and other good *Books*; study good Truths: Think not to attain mastery in a day: And if ever such a conceit come into your minds, that you are strong confirmed Christians, do not easily entertain it: there must be time, industry, and diligence: ordinarily, suspect the conceit you may have of strength and confirmation; you must grow by degrees: God's Method is, to begin like a grain of *Mustard-seed*: we are not born men. Labour in the proper means with patience: infused gifts are given according to the manner of acquiring them: God gives, as if our acquisition did attain it: never think of having this without patience, labour, and diligence.

2. Grow up in the Church of *God*, and under his Officers, and Ordinances, and among his people: Do not transplant your selves from the garden and Vineyard of the Lord, if you will thrive: no prospering in the Commons where weeds will choak, *&c.* Keep within the Church of *God*, in the communion of

of his People, among his Servants, under the guidance of his Ministers, for that is the duty of Ministers to bring up, train up and help the weak ones, till they grow to be strong: they are to be God's Nurses, and helpers of the weak in the House of God: Do not think to prosper by breaking over the hedge, under pretence of any right of holiness whatsoever, following any party that would draw you to Seperation.

3. Make it, amongst others, the principal study of your lives, to *study the love of God in the Redeemer*, the nature of the new Covenant, and the infinite goodness revealed in the face of a Mediator: how it was his design to attract the hearts of men to the love of God by revealing his infinite love in the Redeemer; unto what end Christ came for, even to represent God's goodness in sinners hearts, of their being reconciled to him, and ravishing them with his love. Study the glory and ravishing love of God, and unspeakable goodness in a Redeemer.

4. Live not by sense, or upon wordly hopes, nor in the exercise of it: See that you live a mortified life: take heed of glutting your selves with creatures, or letting your hearts out to any creature, or letting any creature be too dear to you: live not too much on any sensible thing, or upon any worldly hopes or expectations. Shut your eyes to the world; let not your desires run out to the world, and live as much as you can upon the world to come.

5. Let holy Self-suspition alwayes make you fearful of temptation, and keep you out of the Devils way;

way: Would you keep your ſtanding, grow better and ſtrong in grace? Let not the pride of your hearts, or confidence of your ſtrength, make you to meet among any unlawfull commanion, ſee any enticing ſpectacle, or thruſt your ſelves upon temptation: you are never ſafe, if you thruſt your ſelves upon temptation: Think with your ſelf, My weakneſs is great, I muſt not gaze upon this enticing object, leſt my heart take fire; I am not ſo ſtrong as to be able to ſtand againſt ſuch, &c.

6. When you cannot attain unto that heat of internal affection you ſhould, *be ſure to walk uprightly with God*: ſin not wilfully; keep your garments clean: Set his Law before your eyes; ſin not wilfully for a World: be but found in the way of duty, and God will bleſſe you, and meet you in that way: be as exact in obedience, as if you had that frame of ſoul you deſire.

7. In a ſpecial manner, keep all your bodily ſenſes and deſires in ſubjection; mortifie the fleſh, keep under your carnal deſires in due ſubjection to the Spirit; let none of your ſenſes take the reins out of your hands: Keep a dominion over your Senſes.

8. Laſtly, All your life long be longing to die: let the work of your life be, to learn to dye. Conſider what neceſſity to the ſafety and comfort of death it is to conſider frequently, *what aſſaults will be made upon dying men*, that you may every day fortifie againſt it; to conſider what graces and duties will be moſt needfull and uſefull then, that you may be moſt

most conversing with, and exercising those graces and duties. He that hath well learn'd to die, is no weak Christian. The strength of your grace lies in the exercise of these things, faithfully practise them and you will stand when others fall: you will have comfort, when others cast away their comfort; you will die in peace, when others die in horrour.

Mr.

Mr. Jenkins's *Prayer at* Christ-Church, *July* 13. 1662.

MOst blessed and holy Lord God, thou art infinitely beyond our apprehensions, who wast infinitely happy before the world was made, and wantest none of thy creatures, nor their services to make thee more excellent, than thou art in thy self: we daily want thee, thou never wantest us, though thou art pleased to make use of Ordinances, Ministers, Sabbaths, as thy Institutions to accomplish and bring about the great work of thy glory and mans Salvation, yet Lord thou dost not need them, thy Spirit is not made efficacious by these things, but it is that that makes these things efficacious, though thou art pleased to tye us to them, when we may have them and duly enjoy them. yet thou dost not tye thy self to them: we desire in these our addresses to eye the happiness of Saints that depends upon him that depends upon none. we are here in thy presence by thy goodness and grace? Oh whither should we go but to thee, and how should we come but by thee, oh strengthen our faith, kill our corruptions, inflame our love, give us assurance of thy love to our souls: o that God would teach us how to pray, that we may taste and see how good the Lord is this day, that our souls may be filled as with marrow, that we may by our own experience be able to say, it is good for us to draw nigh to God, and that a day in thy house is better then a thousand elsewhere: that there may be a communion between us and God, let there be a disunion between us and sin; we confess we bring sin enough into the world with us, to cause thee to withdraw thy blessed self from us, and to cast such unprofitable servants as we are into utter darkness, we have bin a long time in thy school, and yet how dull are we? we might have bin teachers of others, but we need our selves be taught which are the first Principles of the Oracles of God, we love less then we know, and we do less then we love, we have neither done that good, nor received that good which we should, or might have done and received: we have been trees that have cumbered the Ground in thy Orchard, but we have brought forth no fruit. Wo unto us that we have not known the day of our visitation; many of us have one foot in the grave, and yet we have lived without God in the world, we are wise in every thing, but in our own salvation, we live as if hell were a privilege: those of us that have some knowledge of this, have great cause to repent that we have walked so unworthily of God: which of us pray continually, and fervently, or live the life of faith: we confess we neither take our afflictions humbly, nor our mercies thankfully, nor want our comforts contentedly, nor fill up our relations fruitfully: we live as if hell were a scare-crow, as if all the threatnings of thy word

were an empty noiſe, as if there were neither ſweetneſs in heaven, nor bitterneſs in hell. When we come into thy preſence, where are our hearts? what earthly diſpoſitions do we bring along with us? the ſins of our prayers cry louder then the ſupplications of our prayers, what hypocriſie and formality cleaves unto us, if thou doſt not look upon the iniquities of our holy things with an eye of pitty, what will become of us? O Lord be pleaſed to ſmell a ſweet ſavour of reſt and peace through thy dear Son. O Lord, it is onely his precious bloud that can ſprinkle our hearts, and quiet our conſciences, and no other thing: we do renounce all our own works, and we cry in our ſelves, undone, undone.

It is through thy beloved Son that we are accepted, and therefore to that end bring us to him by a ſaving operation on thy part, and by our lively truſt through the Covenant of thy grace on our part: let there be ſuch a unity between Chriſt and us, that all the power of hell may not be able to ſeparate us from thee: ſpeak peace to our hearts, ſtill our conſciences, ſay I have received a ſacrifice for you, I ſhall befriend you: I will be juſt and faithfull to forgive your ſins, my law is fully fulfilled by another, though broken by you: my juſtice is fully ſatisfied by another, though provoked by you; my wrath is ceaſed by the means of another, though incenſed by you.

Oh Lord, what a cordial would this be! canſt not thou amongſt this great multitude of people eſpy ſome that through the Spirit of thy Son would worſhip thee in thine own way: ſpeak peace to every ſuch ſoul. Is there any ſoul before thee O Lord to whom thou haſt given the grace of deſire, O Lord give them grace according to their deſire: and thou which didſt regard us when we were running from thee: do not reject us now we are drawing near thee, and thou which bidſt us believe by the command of thy Word, help us to believe by the operation of thy Spirit, draw us that we may be able to follow thee: thy loving kindneſs is better then life.

Some do ſay Who will ſhew us any good? *but Lord, lift thou up the light of thy countenance upon us, and that will glad our hearts more then in the time when increaſeth Corn, or Wine, or Oyl. Let it be fair above head when it is dirty below: let us ſee one contrary in another, let us confute an eye of ſenſe with an eye of faith, and when we come to ſee nothing here that can gratifie our ſenſes, let us have ſomething to quiet our ſouls.*

We would fain be at war with ſin that we may be at peace with thee: though we cannot return as much as we have received, yet help us to return as much as we can: give us repentance unto life, repentance from dead works: a mourning far greater for the remembrance of ſin then we had pleaſure in the committing of ſin, thoſe ſecret diſtempers

tempers in our ſouls, that no eye ſees but thine, let us cry out, wretched men that we are, who ſhall deliver us from this body of ſin? *And as the fear of condemnation doth decreaſe, ſo let the fear of tranſgreſſion increaſe: and becauſe O Lord that thou haſt not made us to bleed with thy greatneſs, O Lord make us to bluſh with thy goodneſs; let us as truly deſire that heaven would enter into us in the way of holineſs here, as we deſire to enter into heaven in the way of happineſs hereafter.*

Let us ſee that our kindneſs to ſin is cruelty to our Saviour, let not that live quietly one minute with us that would not let Chriſt live: let us ſee there is nothing ſmall, by which the great God is offended, and an immortal ſoul is damned: we are to be in the world but for a while, to take a turn or two and be gone: oh that we might make it the buſineſs of our life to get into Chriſt, though it be the ſcorn of men and burdenſome to nature, yet this is that which will bring us peace at the laſt: let us be what we profeſs our ſelves to be, let us love Chriſt and evangelically keep his commandements, let us live by Faith, let us keep thy commandements, let us be above the world in the world, above the love of life, and above the fear of death, let not the ſmiles of the world allure us, nor the frowns thereof affright us from thee, but in all theſe things let us be more then Conquerours through Jeſus Chriſt. Let us love him much whom we cannot love too much; help us to be above the power of hell, let us ever ſay, My ſoul it is good for me to draw nigh to God. *Let us be willing rather to be ſaved with a few than go to hell in a crowd, let us live as if eternity were long, and life but ſhort: let us thrive in holineſs, and be brought nearer to thy ſelf by every diſpenſation; let us in this our day know the things that concern our peace, before they be hid from our eyes, and know the time of our viſitation: and though God ſuffer long, he will ſtrike at laſt. Oh Lord, bow the heavens, and come down among us at this time, and be with the unworthieſt of thy Servants, and give unto him a door of utterance, and to this great people a door of entrance, and let them be all taught of God, and let them more truly finde that the great God is teaching to the heart, when that a weak worm is ſpeaking to the ear, let all the work be done by thee, and let all the praiſe redound unto thee, and let him that is with us, be greater then he that is in the world, behold us in the Son of thy love; ſmell a ſweet ſavour of reſt, on theſe our poor prayers, ſpeak peace to our conſciences, rebuke the Tempter, tread him under our feet ſhortly, raiſe us up to newneſs of life, let us remember when that which is perfect is come, that which is imperfect ſhall be done away: hear us, and help us, through our dear Redeemer: let us live for him here, and with him hereafter, and all for his ſake, whom not ſeeing we love, in*

whom believing we rejoyce with joy unspeakable, and full of glory: to whom with Christ, and thy Spirit, be glory and honour, now and for ever. Amen.

Mr. Jenkins's *Forenoon Sermon.*

Heb. 11. 38. Part of that verse.

Of whom the world was not worthy.

THe Apostle in this *excellent* Chapter, that by some is *deservedly* called a little book of *Martyrs*, doth discover to us the triumph of faith: the noble victory of this excellent grace against all the difficulties, oppositions it meets withall, therein sets down a threefold excellency of faith, one is, that it doth assent unto *truth*, though never so improbable.

2. That it doth put men upon *duties*, though never so irrational, *or against carnal interest.*

3. That it enables us to *suffering*, though never so afflicting and difficult; and this third part is that which my Text speaks of. These worthy men of God they overcame all the *bitterness* of the world, as well as the *sweetness* of it.

Now in these verses the Apostle doth these two things.

1. He here sets down the *greatness* and the *smartness* of their *sufferings*, which are by some learned men reduced to three heads.

1. Those sufferings that were to *tempt* them and to *drive* them from *God*, and their *holy profession* by those pains

pains and tortures they were to undergo.

2. Those sufferings they underwent in *dying*, and the *cruelty* of those *deaths* that were laid upon them.

3. Their sufferings in reference to their *wandring* and leaving of their worldly comforts rather then they would loose God. But we need not be so curious in the distribution of their sufferings it may suffice us that they were steadfast in the midst of all, and would never be brought to forsake God and his truths for any of them.

2. You have here the excellencies of the *sufferers*, and that is here in that expression which I shall, God willing, make the subject of my discourse this morning, that these *men*, these *persons* when they were under all the *distresses* and *troubles* that they were under from the *world*, yet they were *such* of whom the world was not *worthy*.

Brethren, this excellency of these Saints and servants of God under their trouble is considerable in my Text two ways, that we may proceed clearly and distinctly.

1. In reference unto the *world*, unto the *wicked*, and so it is said their excellency was so great, that *the world was not worthy of them*.

2. It is discovered from that *estimation* that *judgement* that the *Apostle* doth here *pass* upon them, who tells us that he accounted them to be such as though they were under all these troubles and distresses, yet they were a people *of whom the world was not worthy*.

I shall pass by the former of these, and onely mention it as it falls in with the latter, and that is this.

The due estimate that this blessed Apostle doth raise upon this holy persecuted company of Saints, when they were under all their troubles, yet this holy man of God who was enlightned by the Spirit of God, and so was able to pass a *right* estimate, and *due* judgement upon *things* and *persons*, he tells us *the world was not worthy of them*, and then from the second I draw this observation.

That a godly man, one truly regenerated, doth see an extraordinary beauty, worth, and excellency in the people of God in the bitterest of all persecutions and troubles that doth befall them, or *that a godly man, a gracious heart, one that hath spiritual spectacles doth see an excellency and worth in the people of God in the midst of all trouble and persecution that can befall them.* I know you judge this to be both a *necessary* and *seasonable* point. In the prosecution of it, I shall first handle it *Doctrinally*, and then come to those profitable and useful *Improvements* of it, by way of *Application*, that the Point deserves.

1. For the Doctrinal explication of it, two things must be spoken to.

1. Wherein the high esteem of a gracious heart doth appear, wherein it doth discover it self to the Saints and People of God in their sufferings.

2. Whence it is, and how it comes to passe, that godly men have this high and honourable esteem of the Saints and People of God in this trouble and distress of theirs.

For the first of these, wherein it doth appear that they have so high and excellent an estimation of them, I shall give it you in five or six particulars.

1. It doth appear in this, in that they are not *ashamed* of them in their *troubles*; they are not ashamed to *own* either their *persons*, or the *faith* that they do professe in their troubles: the *society* of the People of God, and the *fellowship* of their very *faith*, and their *profession*, is that that is highly respected by a gracious heart, let the Saints lie under never so great distresse: You shall see this concerning *Moses* in the 25. and 26. verses of this Chapter, that *he chose rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season:* the meaning is this, he rather chose to be looked upon as an *Israelite*, and with them to be *afflicted* as an

Israelite,

Israelite, then to enjoy all the pleasures of *Pharaohs* Court. The profession of the true God, and the owning of the true Faith that *Israel* was to stand up for and to own, this was that that *Moses* could not desert; and thence it was that he would not desert their persons and society; and therefore you may read it at large in the story of *Exodus*, that he went and visited his Brethren when they were in their *afflictions*, and their *Brick kills*: so that there is the first thing; they are not ashamed of their faith or society.

A second Discovery, wherein they show so great a valuation and estimation of the Saints and people of God, is this, They *sympathize* with them, and have a *fellowfeeling* with them in their sufferings: If it goes *ill* with the Church and People of God, all the comforts they have are as nothing to them, if one Member suffers all the rest suffers; and if it goes well with the Church of God, it goes well with them. You have an excellent example of this in *Nehemiah*, in the first and second Chapters of his Book, that when that holy man had the greatest favour of one of the greatest Princes then upon earth, yet he looks with *a sad countenance*, *because of the afflictions of the people of God*. I might give you many Instances of this; that is a *famous* one in *Psalm* 137 *verse* 5. *If I forget thee, oh Jerusalem, let my right hand forget her cunning*: A common resembance of this is very good: As it is with two strings in an Instrument that are tuned together if one be struck at the other trembles; so if one Servant of Christ be in a suffering condition, another suffers with him; and this, as one saith, is the damp of all a Believers worldly delights, he suffers with him, if not by him, he transfers their troubles to his own soul.

3. Herein is discovered the high valuation that the people of God have of suffering Saints, in that they can

plead for them, and take their *parts*, when they are never so much *despised*, *dispraised*, *abused*, and out of *favour*.

That I may give you some clear Instances of this, you may see it in the case of *Jonathan*, how he pleads for good *David* before his cruel father *Saul*, though *Saul* by reason thereof, calls him a *cursed son*, and fell foul on his *Mother*, telling him he was the son of a wicked woman. So you shall see it in the case of *Esther*, that though it was *death* for her to go in to the King, and plead for her people, nay it was *death* by a *Law*, yet saith she, *If I perish I perish*; I am resolved, let what will come of it, in I will go, and speak a good word for the people of God, I can but die, but I cannot be silent.

4. Herein is discovered the high valuation that the people of God have of suffering Saints, in that they will *relieve* them, and *help* them, and *supply* them with all those needful good things that they can; and if they cannot do for them what they *would* and *should* do, yet they will do what they are *able* to do. You have a famous Instance of this in *Ebed-melech*, in *Jeremiah* 38. *verse* 8. and so on; that when the *King* and his *Princes* was so angry with *Jeremiah*, as that they had thrown him into a *dungeon*, this good man doth not only go to *plead* with the *King* for him, but would never leave him until he had gotten him some *enlargement*: and at verse 11. *He took with him thirty men, and went into the house of the King, under the Treasury, and took thence old cast clouts, and old rotten rags, and let them down by cords into the dungeon to Jeremiah. and Ebed-melech the Ethiopian said unto Jeremiah, put now these old cast clouts, and rotten rags, under thine arm-holes, under the cords.*

Mark how *witty* this good man was in his *loving contrivances*, for fear the cords should hurt the arm-holes of this

this good man, he lines them with rags, though indeed they were lined more with *love* than with *rags*, but these rotten *rags* was not *forgotten* by God, and therefore God promises *that he should have a merciful deliverance, and that he should not partake of the sword, and those other miseries that were to fall upon that people for abusing of* Jeremiah: You have another instance of *Obadiah* in 1 *Kings* 18.4. King *Ahab* was a great *persecutor* of the *Saints* and *people* of *God*, now at the 4. *verse*, *When* Jezabel *cut off the Prophets of the Lord*, Obadiah *took an hundred Prophets and hid them by fifty in a cave, and fed them with bread and water*: I will not undertake to *Prophesie* to you this day, but it may come to that, *bread* and *water* may be very good *commons* for an honest *Prophet*, and *faithful servant of Jesus Christ*: for this was their condition, while the *false prophets* and *Idol Priests* was feasting at *Jezabels* Table: Here note the gracious disposition of good *Obadiah*, as well as the providence of God in this Act. I will name you one Instance more, and it is a most excellent one that will make all the people in the world in love with Gods Saints, especially Gods Ministers above all the rest, It is in 2 *Tim.* 1.16,17,18. you shall there finde that *blessed Paul*, the excellentest servant that ever Christ had, one of them in the world, he was thrown into *bonds* and *imprisonments*, all forsook him, but saith he at *verse* 16. *The Lord give mercy to the house of* Onesiphorus, *for he oft refreshed me, and was not ashamed of my chain*: how did he shew it? why at *ver.* 17. when he was at *Rome* (which was the place where *Paul* died, and where the cruellest *Nero* (as some conceive) then *Ruled*) yet *notwithstanding*, Nero *was my enemy, and* Cesar *resolved my death, and all men were against me, this good man sought me out*: [he did not meet me in a by-lane, or a narrow corner, where he could not misse me] *but he sought me out, and was troubled*

bled until he could find me, now saith *Paul*, *The Lord grant unto him that he may finde mercy of the Lord in that day*: I profess Sirs, I had rather have the prayers of *Paul*, then all the preferments of *Pharaohs* Court: It is the greatest treasure thou canst have in all thy house, to have the prayers of Gods people; It is more then to have all the preferments that thou canst possibly have in the world: And you that have shewed your great and *liberal love* in the late *Collection* to some of Gods servants, I do from my soul blesse God for it, and pray that you that have been willing to part with *pebbles* for Christ, may receive *pearls* from him; truly Sirs, yea, that whatever you have done for *his*, may be ten thousand times made up by *him*, *mercy in that day*, and that you may *have* that will be something worth.

Shall I adde another discovery of the love of the people of God to other Saints in their troubles and sufferings, and that is their great and *deep supplication* to God for them, never do they go to pray unto God, but *Zion* is in their thoughts: I am confident it is so with some, and am perswaded it is so with all; they never pray that God would give them their *daily bread*, but they pray likewise that his *Kingdom may come*: *David* was a man under great trouble, as in the reading of the 51. *Psalm*; I believe you will finde he was under the greatest and sorest troubles that ever was, under trouble of *conscience*, *soul-trouble*, which is the *soul* of *trouble*, and yet they could not make him forget *Zion*, as you may see at the 18. *verse* of that *Psalm*, *Do good in thy good pleasure unto* Zion: And though they sit in cieled houses, yet so long as it is *ill* with the people of God, they *must pray*, and if they cannot overcome men with their prayers (which yet they must endeavour) yet they will endeavour to overcome *God* with their prayers, and *Jerusalem* is never out of their thoughts when

when they come to pray to God: And therefore as one obſerves, though the ſufferings of the people of God be precious in *his ſight*, ſo alſo in the ſight of *his Saints* too. I come now to open the ſecond thing, to ſhew you whence it is that there is this high eſtimation in the people of God, of the people of God, when they lie under their troubles, and there are two heads of Reaſons for it.

Firſt in regard of thoſe people of God that do *behold* their *troubles*, and them under their *troubles*: And, Secondly, in regard of thoſe people of *God* that are under their *troubles*, and *thus beheld* by them.

Firſt, in regard of thoſe people of God that *are thus*, that do *behold thoſe* that are under theſe *troubles* and *diſtreſſes*, in regard of themſelves, they have this high valuation of them, and that in theſe three regards.

1. The people of God that look upon others in the time of their trouble, they are ſuch as though differenced from them in regard of their outward eſtate, they may be honourable themſelves, and well themſelves, yet they have an intereſt in the ſame *head*, and belong to the ſame *body* that they do, they are not *wooden* legs, not *glaſſe* eyes of that body, but they are *real*, and *true members*, they are not in Chriſt by way of viſible profeſſion, but by way of inviſible implantation; now, if ſo, ſaith the Apoſtle, *If one member ſuffers, another doth*, ſo that now they are intereſted in the ſame common Saviour, and belong to the ſame common head, and therefore Chriſt tells you he is called the *Saviour of the body, and the head of the whole*: And faith that lays hold upon *Chriſt*, is called the *like precious faith*, becauſe the faith of *one believer* doth as truly lay hold upon Chriſt, though not ſo ſtrongly as the ſtrongeſt faith doth, and in this regard it is that they ſet ſuch a high valuation upon the people of God: Outward *diſproportion* as to their *birth*,

and

and *education*, and *preferment* puts no difference in a ſpiritual ſenſe between Believer and Believer. A *King* and a *beggar*, all *one* in Chriſt; a *Jew*, or a *Greek*, a great Schollar, or a poor ignorant man, as to their ſpiritual ſtate all one, all made happy the ſame way: all are of the ſame head, as to their ſpiritual relation and condition, they are all under one conſideration of happineſs, though may be one ſhall have a greater and another a leſſer degree, yet they are, as to the kind of it, all made partakers of one ſalvation. And then another thing is this, becauſe they look at ſpiritual excellencies, and are able to diſcern ſpiritual excellencies: they have a renewed *judgement*, and a *new eye*, as they look upon their old *ſins* with new *eyes*, ſo they look upon their company with new eyes; thoſe waies and practices that they looked upon before as *lovely* and *excellent*, now they look upon as vile and baſe, *Prov.* 12. 26. and thoſe that they looked upon as vile and baſe, they look upon as lovely and excellent: thoſe that they cared not for their company, they look upon as more excellent then their neighbour, as *David* ſaith, in *Pſalm* 16. *My goodneſs, Lord, extendeth not to thee, but to the Saints that are in the earth, and to the excellent, in whom is my delight*: Here was now the renewed eſtimation that God beſtowed upon *Davids* judgement, to ſee theſe the excellent ones of the world, which worldlings deſpiſed: A carnal eye ſees no glory, but in carnal objects and perſons; worldly men ſee no beauty, but in worldly men, they bleſs the covetous whom the Lord abhors, and they will ſpeak well of a man when he doth good to himſelf, when he is in his worldly grandeur and glory, but now a ſpiritual eye, he diſcerns ſpiritual excellency in the meaneſt Saint.

Brethren, obſerve this notion, it is an eaſie thing for a man to diſcern glory and luſtre in a Picture, or the like,

like, but not so easie for a man to understand true work: Now a skilful eye discerns a great deal of curiosity in the holiness of the lives and wayes of gracious hearts, but wicked men want this way of discerning; there is a workmanship in the people of God. *You are his workmanship*, saith the Apostle, now this workmanship of God, so far as it is expressed in the life, a godly man is very much taken withal, not with the worldly grandeur and gaudiness of a child of God, but with the workmanship, the spiritual excellency that is in him: A beast can see the shining of a Diamond, but knows not the worth of it, it will rather lick up a lock of hay then a Diamond, though of never so great a value: a wicked man wants a spirit of discerning: The four Monarchs of the earth are expressed by four beasts, which shews their cruelty, not their curiosity, in observing that of God which may be observed: As a child is taken with the gayness of his lesson, but a learned man is taken with the learning of his lesson: so a wicked man is taken with the gayness and *trappings* of Religion, but a godly man is taken with the *spiritual excellency* that is in Religion.

Thirdly, a child of God is one that imitates God, he esteems and judges of the people of God as God judges of them: As a childe you shall see, he esteems as his father esteems, if the father cannot endure to have such a one come to his house, if the child sees that man come, he will not love him, and so if the father loves such a man, the childe will love him too: As now the Courtiers, they follow the example of a King, and whom the King favours they honour and cringe too, why so whom God favours, a godly man favours, God doth not judge of men as men do by his gay apparel, or gold ring, or great birth, alas, he that wants bread is more highly esteemed of in Gods sight then such,

and

and so he is in a godly mans account: A godly man is conformable to God, and a follower of God as a dear child; now you shall see what an estimate God puts upon his people: God is more taken with one humble broken hearted sinner, and one humble contrite breathing of a soul, then with all the gold and silver in *Solomons* Temple, *not many noble, not many mighty doth God set his heart upon*, but where he sees his Image; he who hath the Image of God, he hath the love of God; there is the first reason in regard of the people of God, that are beholders of others.

A second reason is taken from the people of God that are beheld: and here I shall name you five or six Considerations.

1. The people of God, they that are truly such in the midst of all their present distresses, let them be what they will, yet their end shall be happy: now men do not regard men according to what they have in present possession, but according to what they shall have; the poorest man here in the world that is rich in faith, he shall be rich in glory and honour, the people of God are heirs of glory, *and therefore they are said to be heirs of God, and co-heirs with Christ*, 1 John 3. 2. Beloved, *now are we the Sons of God, and it doth not yet appear what we shall be*: The people of God are to be looked upon according to what they shall be, not what they are, here they are Princes, though under a disguise, they are coming, though not come to their Crown, those, saith a Saint, that are now scorned, reproached and buffeted, and libell'd, shall shine in heaven, *when Christ shall appear, they shall appear with him in glory*, they are heires born to great Estates.

The second reason is this, They are for the present very useful and beneficial to the world, they are those for whose sake the world was made, & they are the very pillars of

of the world, to hold it from ſhattering about your ears; they are the great common bleſſings of the world, as the Sun and Stars are the common bleſſings of the world, and fire and water, ſo theſe are the common bleſſings of mankind for which he will ſpare the world, thoſe that are pulled down by the world, are they that keep the world from being pulled down; they are the ſoul of the world, the wicked are but the carcaſs of it; and if God had gathered in all the world of his people once, the world ſhould not continue one hour, as *Sodom* was deſtroyed when *Lot* was taken out.

Third Reaſon is, The highneſs and excellency of their performances, and of all the good things they do; there is a worth in every holy work, in every ſupernatural employment, in every holy prayer, in every thing a godly man doth there is ſuch a goodneſs in the work, that all the wealth in the *Indies* cannot recompence; and therefore ſaith *Luther*, *I had rather do the leaſt truly good work then obtain all the Conqueſts and Victo ies of* Ceſar *and* Alexander. Now if their good works ſhine ſo before men, is it poſſible a gracious heart ſhould ſee it and not be taken with it? There is nothing doth ſo much take with holy men as holy performances: and therefore as a man that is learned, when he ſees another learned man make a learned Oration, he wiſhes he could do ſo too; ſo a godly man, when he ſees another man can pray and live holily, Oh, ſaith he, that I could do ſo too, and be ſo holy as he is.

4. A fourth Reaſon is, The preſent priviledges of the people of God, not only what they have in reverſion, but their preſent priviledges: Why but are the priviledges of the people of God ſo great? Yea, the very preſent enjoyments of the Saints and people of God, the explination of them would deſerve many Sermons; they ſhall be freed from all evil, there ſhall nothing hurt them;

them; their lusts may be destroyed, but their souls shall never be destroyed. What a priviledge is this for a man to be shot-free; do with him what you will you can never hurt him; you may disgrace him, you may torture him, kill him, but yet you cannot hurt him; whatever befals them turns to their benefit; they may be afflicted, but not hurt by affliction; the greatest hurt the world doth to them tends to their greatest good: worldlings may take away their head, but they cannot take away their crown: there is nothing of evil can be evil to him that hath a good God: this a Child of God hath for the present, and not only so, but there is the real communication of a saving interest in all that is good; all that God is, all that he hath, and all that he doth is theirs: Is not this a glorious priviledge? The power of God is his to protect him, his love his, so as to be set upon him; the righteousness of God his, so as to acquit him from his sins; the very righteousness of God is a very great blessing and happiness to the Children of God, and they may not only appeal to the Bowels of Gods Mercy, but to the Bar of his Justice. So that now I say, all that God is, is his; the faithfulness of God is his, in keeping his Promises; the care of God, in defending and protecting of him, and so all the providences of God, all that he doth shall tend to the good of his people: as he saith, *All is yours, life is yours, and death is yours, and all these things shall do you good*: *Psalm* 25. 10. that is a rare Scripture, *All the wayes of God are mercy* [oh sweet] *and truth* [oh very comfortable] *to them that are in covenant with him.* Mercy, so that they are enough, Gods Providences shall do them good: and Truth, so as that they shall certainly do them good. In one word, Earth, Heaven, and God and all shall be laid out to do them good; Is not this a great priviledge? In this world they may go to God and tell him wherein they are troubled

and

and pained, or afflicted, and they are never ſo welcome to God in their petitions, as when they ask moſt from him; when they come to ask riches, and the like, God will give them to them ſo far as they may be for their good, but ſo great is the priviledge of a believer, that God doth delight in him moſt, when he doth ask moſt from him, and he will give him whatever he deſires that may make them good, or do them good, and may be for his good. God is exceedingly taken with them when they ask peace, and pardon; peace of conſcience, and pardon of ſin, ſtrength againſt ſin, power to overcome their luſts, and to withſtand temptation: the people of God may have from him all that they want, or can regularly wiſh for.

5. Here is ſomething more conſiderable, theſe people that lye under troubles and diſtreſſes, they are ſuch now as have an incomparable near and dear relation unto God, they are the elect of God ſet apart for him, and though God hath a common propriety in, and relation to all the world, yet he hath a peculiar relation to his people, and therefore they are called his jewels, his houſe, his garden, and his portion, and indeed, as God is his peoples portion, ſo his people are his portion, they are thoſe that God hath laid out a great deal for, and that he hath been at a great deal of coſt to purchaſe. In one word they are the *glory* of God, they are his ſpouſe, children, houſe, treaſure, portion vineyard, garden, they are his all, can we look upon theſe now, and not look upon them as excellent.

Laſtly, They are ſuch as have the image of God ſet upon them, imprinted upon them, and all the good they do, it is an immanation or ray from that incomparable holineſs that ſeed of God that is in them, you read concerning righteouſneſs and holineſs that we are renewed in it according to his image, now I remember one obſerves excellently upon this portion of Scripture an image doth not repreſent any under excellency in a man, but it doth

represent something that is eminent about his body. If you were to take the picture of a man, you would not take the picture of his back, or of his feet, or hands, but of his face: the people of God they discover Gods bounty indeed, in some regards as they are men, and have wit, and wealth, and worldly dignity, but this is not the image of God, the image of God is that which is the representation of Gods excellency, as the power of God is the hand of God, and the wisdome of God is the eye of God: so the holiness of God that is the face of God, now the people of God are his beauty, in regard they are the representation of his holiness, 2 *Pet.* 1. 4 *Be ye holy as your heavenly Father is holy. Rom* 3. 23. This likeness to God is a likeness to him in the top of his excellency, in having the divine nature, in having the life of God, in having the glory of God which is grace, and there is more of God in grace then in all the works that ever God did in the world, there is much of God seen in the making of the Sun, Moon, and Stars, but in giving a man a new nature, in changing his heart, and sanctifying of him, and giving him a principle of regeneration, and the making of him become a blessed Saint, and from a cursed nature to fit him for heaven; God shews more the excellency of his name in this, then if he should have made ten thousand such visible transient worlds as we look upon. Thus I have given you the Doctrinal explication of the words, now give me leave to make some little Application, and I would raise these following inferences.

1. What excellency shall there be seen in the people of God in heaven at the day of Judgement, if there be now such a beauty upon them, are they now so amiable when they are in their rags, what shall they be then in their Robes, are they now so amiable upon a dunghill, what shall they then be upon a throne; and therefore saith he, the Lord Jesus Christ shall be admir'd in all them that

that believe, as a houſe-keeper is admir'd in his entertainment, ſo at the day of Judgement the Lord Jeſus will ſo cloath this people with glory, that he ſhall be wondred at. Oh what a head is he that hath ſuch members, that are ſo beautifull! what a Lord is he that hath ſuch attendance; and therefore remember, the next world is the day of the people of Gods appearance, here they are in their non-appearance, it doth not yet appear what they ſhall be, the very wicked themſelves ſhall admire them.

2. I gather from hence what we are to think of thoſe that have no regard either for religion or religious ones, either for godly men or godlineſs any further then it is adorn'd with outward beauty, and outward ornament, there are ſome that if religion and the ways of God be perſecuted, and frown'd upon by the great men of the world, and be not lookt upon with a favourable eye from authority, farewell Religion then, theſe love the childe for the nurſes ſake. When Religion is in faſhion, then they can come to Gods people, and cringe to them, and the like. But as the ſhot Deer when it hath the arrow ſticking in its ſide, all the reſt will run from it: ſo when godly men have an arrow in their ſide, and are under perſecution and oppreſſion, then farewell Religion. What is this but to look upon Religion as inferiour to worldly grandeur, and dignity. If I love Religion for proſperity, and for the countenance of authority, it is certain I love theſe things more then Religion. All that I ſhall ſay is this, thou ſhalt never have communion with thoſe in their glory, whom thou doſt undervalue for their grace, if Religion here be your contempt, happineſs ſhall never be your reward, and if the people of God be too bad for you here, they ſhall be too good for you hereafter.

2. I would note the excellency of holineſs, and Religion, and godlineſs above all worldly excellencies whatſoever. If a man be in reproaches and perſecutions, he is

never the better for all his worldly endowments, these all leave him, but now holiness, the excellency of it lyes in this, that it draws forth an admiration for its excellency notwithstanding all opposition. Set a gyant in a valley, he is a gyant still; a pearl is a pearl though on a dunghill; and a holy man is a holy man, though never so much disgraced and contemned by men. But now let a wicked man be never so high and honourable, this man is a base man in the account of God, and in the sight of Gods people. *Dan.* 11. 21. It is said of *Antiochus Epiphanes*, who was accounted the admir'd great prince of his time, yet he is called a vile person. And that *John* the Baptist who had a jeathern girdle, and locusts and wilde honey was his food, yet Christ saith of him he was the honourablest man born of women; and on the other side, when *Herod* was cried up, the voice of God and not of man, what was he in the account of God and the Spirit, why he is struck dead, and made meat for worms. There is a silent Majesty and dignity in reproached piety, when there is a silent ignominy and baseness in advanced wickedness; a poor minister of Jesus Christ when he is cast out by the world, and thinks he shall be counted the scum of the world, yet let him not be troubled; as it was with Christ, it is with the servants of Christ, the Lord Jesus when he was here upon earth, no man under so much ignominy, and reproach, and persecution, yet all this while Jesus Christ had a secret glory that shined through all these ignominies and disgraces, you read he was laid in a manger; but then he was worshipped, sometimes you shall read he had no money, but yet then he could command that a fish should be caught, and he could have money, sometimes a weary, and yet at that very time converts a woman. Look through the whole course of his life, there was a secret glory under all his ignominy, when he was brought before his enemies, yet then they fell down before

fore him; take heed of dishonouring God. Thus it is with the people of God, they are in distress and poverty, but there is a secret dignity that beams forth; as the Apostle saith, the Spirit of God and glory rest upon you; *If you be persecuted for righteousness sake blessed are you*; on the other side, when rich men are in high esteem is there not a secret disgrace to be in a high place, and yet to be a swearer, a drunkard, a whoremaster.

4. You see the way of it, how a man may get a good name: would you be as those holy men are said to be that obtained a good report through faith? I will tell thee the way, be a holy man, take heed of sinning, take heed of dishonouring God, this will make thee that thy name shall never rot, and God will have thee in everlasting remembrance.

5. I note from hence the certain happiness of those beholders that do see this excellency and worth in the people of God under worldly contempt, and under worldly ignominy and disgrace: for the comfort of these let me tell them, if there be any thing in the world a sign of a gracious heart it is this, to love holiness, for holiness sake when it is advanced is good: but to love holiness when it is upon a dunghil, and is spit upon and persecuted, that man shows the truth of grace, and the strength of grace too: It is a sign not only of a true sight, but of a strong sight, to pierce so as to see a godly man beautiful in sufferings, and remember this for certain, the Lord will have an eye to thee. There is a great deal of comfort may come to thy soul in all thy distresses, here is a ground of comfort.

First, In thy infirmities: Dost thou love holiness when it is compassed about with sorrows, and troubles, and persecutions? Certainly Christ will see the truth of thy grace in the midst of all thy infirmities, and he will know a little of his own in the midst of a great deal of

ours; but then in our outward trouble there is comfort: Do you think if you regard not Gods people in their ſufferings, that he will regard you in your ſufferings? If you remember the godly poor, God will make your bed in your ſickneſs, God will remember what you did at ſuch a time, ſuch a viſit thou gaveſt to ſuch a one of mine in priſon, and ſuch a time thou didſt ſo and ſo; thoſe that have kept cloſe to God in their outward highneſs, he will never caſt them off for their lowneſs; you can ſee nothing of grace in your ſelves, nothing but hypocriſie; yet canſt thou ſay, Lord, I love thee in thy Image, I love the Lord Jeſus Chriſt in his worſt cloaths, I love him in his Members; this hath brought many a ſervant of God comfort in the twangs of his conſcience: But then there is abundant comfort to the people of God at the laſt day, when they ſhall appear before all the world, when they that have perſecuted Chriſt, and his Church, and People, do fear and tremble, yet then mayeſt thou ſay, Remember, Lord, what I have done, it is a token I am one that thou in endeſt good too, becauſe thou haſt kept me faithful to thee and thy cauſe: Do you think a Judge will condemn that man that hath ſaved the life of his dear Wife? but when you ſhall appear before the Judgement ſeat at the great day, and every pot of water, and every rag that thou haſt given to the Spouſe of Chriſt, ſhall be remembred, do you think he will not reward it.

To conclude all, let me note but this one thing, that now the people of God from hence ſhould learn, and that is, not to be diſcouraged in any outward reproach or trouble that can befal them in this world; remember at that very time God hath a good opinion of you, though you be never ſo mean and low in the account of the world; yet the Saints of God, who are the only wiſe men in the world, theſe have a good opinion of you, and

love

love you, and pray for you, and pitty you. I profess the love of one Saint is that that makes amends to a gracious heart, for all the hatred and persecution that he endures from all the sinners in the world: and then remember, that even the wicked themselves will have a good opinion of you, when you do not comply with their superstitious wayes and practises; and if all this will not comfort you, remember your own consciences, which is as a thousand witnesses, will one day comfort you, and though you are under disgrace, and contempt, and reproach from wicked men, yet remember, no man is a miserable man for any opinion another hath of him: so long as God keeps thee close and faithful to him, either thy conscience doth comfort thee, or it shall, and it is a good conscience that will give the best acquittance.

And then to conclude all for thee, to have the whole number of Gods people to look upon thee to be an unworthy and vile man, I look upon it to be a greater disgrace, then to have all the ignominy and disgrace that the world can lay upon you; remember, when godly men are afraid of you, you have very much cause to be afraid of your self; and remember, there is much reason for you to put you upon the looking and narrow enquiry into your own hearts and wayes when the people of God, that God hath given his Spirit too, stands at a distance from you, and are afraid to come nigh you.

Mr. Jenkins's *Afternoon Sermon.*

Exod. 3. 2, 3, 4, 5.

And the Angel of the Lord *appeared unto him in a flame of fire out of the midst of a Bush; and he looked, and behold the Bush burned with fire, and the Bush was not consumed. And* Moses *said, I will now turn aside and see this great sight, why the Bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the Bush, and said,* Moses, Moses, *And he said, Here am I, And he said, Draw not nigh hither; put off thy shooes from off thy feet, for the place whereon thou standest is holy ground.*

LET us take a short view of the foregoing Verses; and that this may be the more useful and profitable to us, we may take notice, That as in the former Chapter there is described *Moses*'s preservation to his future employment; so in this Chapter there is described his preparation, and his fitting for that employment, *i. e.* by a *Vision*, or rather a suitable *Apparition*, in which God discovered unto *Moses* his care of the people, of whom *Moses* was to be a speedy deliverer. You have here in the words read unto you, the preparation afforded to *Moses*, for the great work, of being called to be *Israels* deliverer, and in this preparation you may take notice of these three principal parts.

1. An

1. An *Apparition* that is here presented to the view of *Moses*, *A burning, though not a consumed Bush.*

2. *Moses* care to observe it, *I will turn aside and see this great sight, why the Bush is not burned.* And then,

3. Gods Monitory Precept, or Admonition, which he afforded unto *Moses*, when he was drawing near to see this wonder, in which we have principally considerable two parts.

1. This Precept propounded, 1. Negatively, *That he should not draw near.* 2. Affirmatively, *That he should put off his shooes from off his feet.*

2. You have considerable the Reason or Argument, whereby God doth back this Precept or Admonition, *i. e. Because that place whereon he stood was holy ground,* The time would fail me if I should go over all these parts, we shall only touch on the two former, the *Apparition* which *Moses* saw, and *Moses*'s desire to observe it, of which I shall only speak transitorily, and insist on the latter more fully. which I chiefly intend.

1. For the Apparition, or emblematical discovery of the estate of the Church in the *burning*, and yet *unconsumed Bush.* And herein take notice of three things.

1. The lowness and weakness of the *Church*, represented by a *bush.*

2. The *cruelties* of the *Churches* enemies signified and represented by *Fire.*

3. The eminency of its preservation, though in the *fire*, yet *unconsumed.*

And in this only take notice, that the *Church* is compared to a *bush* for two reasons: 1. In regard of its deformity, and blackness, and uncomlinesse. 2. In regard of its weakness and brittleness. The Church is uncomly

uncomly in regard of ſin, and weak in regard of ſuffering, and God ſees it beſt that it ſhould be thus with them to humble them, and to ſhew his goodneſſe to accept them, and to love them, and make them long for their future beauty, and hereby God makes them more conformable to their Head, hereby he makes them endeavour to look after inward beauty and glory, hereby he puts them on a life of faith, and takes them off from living by ſenſe, and creature comforts, and from being entangled with creature comfort, and hereby he ſhows how little he regards the beauty and glory of this life, which he denies to the beſt of his people: And hereby he ſhowe, that there is a better ſtate of appearance and glory approaching; and therefore the people of God are not to be cenſured under their blackneſs and deformity, either in regard of ſin or ſuffering; their happineſſe is not to be judg'd by its outward appearance, becauſe this life is but the obſcurity of the Church; we ſee them like the *Tents of Kedar*, but we do not ſee how like the *Curtains of Solomon they ſhall be*. 2. The people of God ſhould take heed of expecting that glory of this world, which is not promiſed to them, and to ſet their hearts on Heaven. And you may ſee the reaſon, why wicked men ſtumble ſo much at the *outſide* of God's Worſhip becauſe there is no *outward bravery and beauty* to allure them to the true Worſhip.

2. The Church is compared to a *Buſh*, in regard of its *weakneſſe* and *brittleneſſe*. Note, That it is not compar'd to a ſtrong ſturdy Oke, but to a weak brittle Buſh. God loves to bring his Church into a low and weak eſtate and condition; as it is here compared to a *Buſh*, ſo other-where to a *Vine*, a *Dove*, a *Lamb* and a *Sheep*

Sheep, all weak creatures. Somtimes the Church is said to be fatherleſs and deſtitute; and as our Lord Jeſus Chriſt, the Head of the Church, was ſaid to be *weak*, *a worm and no man*; and as the *Apoſtle* ſaid, *Suffered through weakneſſe*. And this makes them to truſt in God, and puts them to reſt on his ſtrength; *When we are weak, then are we ſtrong*, outward *weakneſſe* will make us look the more to Chriſt for *ſpiritual ſtrength*; the weakneſſe of our ſtate doth ſhew the ſpiritual ſtrength God gives to his people for the upholding of them. And this weakneſſe of his Church doth exceedingly confound his enemies, when ſo weak a company ſhall be delivered not only *againſt*, but by the ſtrength of men: and hereby God doth gain to himſelfe the greater glory in their deliverance, for remembering them in their weak eſtate. Hereby the people of God, are made the more thankfull, both for their preſervation in, and deliverence from their powerfull adverſaries. You ſee, here is a large field opened unto me, for the diſcourſing upon the Church's weakneſſe, which whether it be more ſutable to the *Text*, or to the *Times*, I leave to you to judge. But,

2. Conſider the *cruelty* of their *oppoſition*: that is ſet forth and repreſented *by the fire that burned in the Buſh*. *Afflictions*, and eſpecially *perſecuting* ones, are in Scripture frequently ſet out by *fire*, as, *The fiery tryal*, *the fire of Affliction*. This doth not onely diſcover the *rage* and *cruelty* of men, but alſo the benefit and utility that comes to the Church by Affliction; for the Afflictions of the Church are not as *conſuming*, but *trying fire*; as the fire in a Furnace is to Gold, it only takes away the droſs; nor like the fire of *hel*, which hath heat without *light*, but the *School* of perſecution hath *light* as well

as

as *heat*; the School of affliction is the *School* of teaching, God teacheth his *Saints* excellent Leſſons by the light of that fire, But I paſſe by that, I might now inſiſt upon the third thing.——

3. Conſider the *eminence* of their preſervation, *It was not conſumed*; the Church of God was *hot*, but not altogether and wholly *conſumed*; let the fire be never ſo hot and ſpreading, the Church of God ſhall have a *being*; if the Church be leſſe in one place it will be greater in another; what it loſes in one place it gets in another; and God will have a Name among his people on earth; A man may as well attempt to blow out the light of the Sun with a pair of bellows, or batter it with ſnow-balls, as to root the Church out of the world; for it is impoſſible to root Chriſt's Church out of the world. And if you take notice of particular Believers, *it is not conſumed*, in a way of hurting and deſtroying them; and conſider, their graces are not conſumed, their welfare is not deſtroyed; this fire cannot burn them up, though it burn upon them: But as he will mittigate and allay the fire, ſo as that it ſhall not decreaſe their ſtrength, ſo he will cleanſe his people by the fire, ſo as that it ſhall burn up nothing but their droſſe, and what makes them offenſive unto God, and what may make them hurtful one to another. But I paſſe it by, theſe things to the ſecond general Part, *viz.*

2. *Moſes care* to obſerve God's admonition, *That he would turn aſide and ſee this great ſight, why the buſh was not burnt. Moſes* was an excellent Naturaliſt, and yet here he was poſed; he could ſee no reaſon in nature by all the learning of the *Egyptians*, how this thing ſhould come to paſſe that a flaming *fire* ſhould be in a brittle *buſh*, and yet the *buſh* not *conſumed*; And yet I do not conceive (as ſome Jeſuitical Expoſi-

tors

tors upon the place do) that *Moſes* did turn aſide ſo much out of *curioſity*, as to *underſtand* what it was that God did intend by it, and would have him to learn by it. And doubtleſs when Gods works are great, our obſervations ſhould not be ſmall; when his providence is eminently lifted up, we ſhould not be caſt dawn; when the hand of God is upon us, we muſt not ſhut our eyes, I am very far from being a Phanatique, and to give credit or be led by unſcriptural revelations; but let me tell you, the times wherein we live are ſtrange times, in regard of *ſtrange ſights* and *apparitions*, and I queſtion if there have not bin *ſome* as wonderfull as *this* in our times, but I ſhall not now mention them; though it be a forfeiture of your modeſty to give a reaſon for them, yet they do portend ſome ſtrange things; the hand of God is not to be neglected, though it cannot be perfectly conceived; and it is the nature of a Wicked man to have *Gods works far out of his ſight*; be ſure to lay them up in *your* hearts, And thus far you may take notice of them, To truſt that God that hath all the Elementary *Meteors* in his power, and at his command; and this *learn* to tremble and dread before that God that hath you in his power, and can do with you and all other things as he pleaſes.

3. You have here conſiderable the Admonition of God, or the Monitory precept God lays down to *Moſes*, *i. e.* he forbids him to *draw nigher*, and then bids him *to pull off his ſhoes*: the reaſon of the *former* will be eaſily underſtood in the opening of the *latter*; I ſhall therfore in it briefly take notice of two things.

1. An Injunction, *put off thy ſhoes.*

2. The Argument whereby he doth back this, *Becauſe the place wheron he ſtood was holy ground.*

For the opening of the former, the Injunction, *put off thy*

thy ſhoes, I ſhall not give the divers gloſſes and divers Interpretations which men, with more *wit* then *weight*, have endeavoured to make of this Scripture; the plain meaning is this, which is given us by *Theodoret*, *put off thy ſhoes*, God's ſcope, and drift, and intent hereby was, to require of *Moſes* reverence, when he was to receive a Meſſage of very great concernment and importance about his Church; the deſign of God was in this to prepare him to obedience, therefore God requires that of him then, which ſervants were wont to do when they came to their Lord and Maſter, to ſhew their reverence to them, ſervants uſed to come bare-foot to their Maſters, to teſtifie reverence to the commands of them on whom they waited: *Nudare pedes ſignum reverentiæ*. And the *putting on the ſhoes* is in Scripture, as well as among other Writers, held as a token of domination or maſterly Power. Hence ſome conceive, *John* ſpake of *Chriſt* as one that had his *ſhoes* on; and of himſelf, as one that was unworthy to unty his *ſhoes*. And the Prophet *Iſaiah*, by a ſign of *putting off his ſhoes*, is commanded by God to put off his *ſhoes* from off his feet, and to walk naked and bare-foot; and he did ſo, *Iſa.* 20. 2: which denoteth the *ſervility* of the *People*, in token that God's people were to be in a low condition in captivity. So we read of *Mourners* in *Ezekiel*, *chap* 21. 17. *that were of a low ſpirit*, they are ſaid *to go without ſhoes*, or *unſhod*. And, my brethen, on the other ſide, when God would ſhow the freedom of his people, and their deliverance from ſervitude, he is ſaid to *put ſhoes on their feet*, Ezech. 16. 10. And the reception of the *Prodigal* into his Fathers houſe, and the freedom and priviledge his Father intended him, (acording to ſome learned men, intended by that expreſſion in *Luk.* 1. 22.) is ſet forth by *putting on ſhoes* upon his *feet*. So that I take the meaning

ing of this *command* to be ſo much; Shew by this thy reverence, thy humility, thy due ſubmiſſiveneſs, thy ſubjection of ſpirit, together with thy ſervile readineſs to do whatſoever I ſhall command thee. *Calvin* hath this Note upon the *Text*, if ſo excellent a ſervant of God as *Moſes* had need to be quickened to reverence and obedience by ſuch a ceremony, certainly we that are more backward to humility and obedience, ſhould by our reverent behaviour, when we come into the preſence of God; ſignifie both the reverence of our ſouls by our outward expreſſions, and likewiſe quicken and fortifie the inward graces of our ſouls by the outward geſtures of the body, (eſpecially in prayer) as kneeling, and lifting up the hands, uncovering of the head, and the like; for the preſence of God is *great*, and it's the preſence of the *great* God indeed; we that are not only by the *Law* of *Creation* ſo *infinitely below* him, but alſo in regard of that illegal Law of ſin, ſo much againſt him, ſhould teſtifie our *humility* before him, and *ſubjection* to him, when he calls for it by our reverence.

2. The Reaſon by which this is backt, *Becauſe the place wherein Moſes did ſtand was holy ground.* The meaning I take to be this, It is holy in regard of that viſible and miraculous *token, ſymbol,* and *ſign* of my preſence that is here diſcovered in this Place; not becauſe the place was (as I do not underſtand how any place is) of its own nature holy, but God did teſtifie, that that Place being the place of his ſpecial preſence, had thereby a holineſſe, there being now a ſign given by *God* to *Moſes*, that he was extraordinarily and miraculouſly there. And thus I have opened the ſecond Branch, whereon this Injunction was backt; *This place was holy*; ſo it was *then*. Now I do not underſtand how I can diſcourſe of this ſo profitably unto you, concerning the holineſs of places, unleſs

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we take notice of the holineſs of places now in the time of the Goſpel, and conſider, whether, and how, in theſe times, one place may be ſaid to be holy or holier then another. And truly I am not put on this employment willingly, nor the handling of this ſubject; and if it were not extorted from me by ſomething, I do not ſay that I have *ſeen*, but that I have *read*, that was written by men, and thoſe none of the meaneſt neither, the learnedſt of the *Papiſts*, I ſhould not now have choſen to have entred upon this task, concerning the holineſs of places, in oppoſition to whom, I have entred upon this diſcourſe: I will give you two expreſſions, which one of the *devouteſt*, and the other of the *learnedſt* of them hath; the *learnedſt* of them, accounted ſo at leaſt (though, bleſſed be God, his weapons have not been formidable to the Church) is *Bellarmine*, his words are theſe, *Templum conſecrandum merito venerabile & divina virtute præditum eſt*, The Temple conſecrated is deſervedly holy, and venerable in worſhip, and endowed with divine virtue and efficacy; the Temple ought to be looked upon as honourable and venerable. And for the other, *Durandus*, he tells us, *So great is the Religion and Holineſs of Churches, that thoſe things ſhould be, and may be forbidden to be done in them* (he means perpetually, or elſe he ſaith nothing, for we grant as much) *which in other places may duly and lawfully be done.*

In the handling of this Queſtion, *How we are to judge and conceive of the holineſs of places in the times of the Goſpel?* I ſhall endeavour, firſt, to explain it, and then *faithfully* and *truly* endeavour to reſolve and determine the ſame.

Firſt then, for *Explanation*, I ſhall here endeavour to open theſe two things to you; firſt, what it is for a place to be *holy*, or wherein the nature of the *holineſſe* of *places* conſiſts: ſecondly, what that is that is the *foundation*

or

or *cause* of the *holiness* of *places*, and both these must in our discourse, and likewise apprehension, be accurately distinguish'd.

1. What it is for a *place* to be *holy*, this is two wayes to be considered: 1. generally; 2. more particularly.

1. More generally, The *holiness* of a place doth consist in the *separation* thereof, the setting it apart, the distinction and discrimination in the way of some excellent preheminence, or the exalting of it before and above all other places: Thus the notion of the holiness of places is taken in Scripture, *Exod.* 30. 31, 37, 38. you shall there read, that the Lord tells them in the 31. verse, concerning the *oyntment* that he prescribed, and likewise the *composition* of it for his service, *This shall be an holy anointing oyl unto me throughout your generations.* Now see how God doth discover this to be holy, *On mans flesh it shall not be poured, neither shall you make any other like it after the composition of it.* Here was a discrimination, as well to the *using* of it, as to the *making* and *composition* of it; as none was to *make* such an *oyntment* as this was, so none was to *use* it in their *ordinary* and *common* employment: so that now the *holiness* thereof did consist in the *distinction* and *discrimination* of it from other *uses*, and likewise from all other *oyntments*. And this is further expressed concerning the *holy perfumes* in the 37. and 38. verses, there was to be a *difference* between *this* and *other* perfumes; and *this* was the *holiness* thereof. And so you shall find it, not only concerning *holy things* but likewise concerning *holy persons*, *Levit.* 20. 24. 25. *I am the Lord your God, which have separated you from other people; you shall therefore put a difference between clean beasts, and unclean.* Mark ye, herein is the *holiness* of the *people*, that they were a *differenced* and *severed* people. And hence it is you read in

Deuteronomy, *chap.* 26. 18, 19. that *God* is there said to *avouch his people*, openly to discover himself to assert it *that they are his people*; their *holiness* was a *discrimination*, a *separation* from the rest of the people. And in *Deut.* 7. 6. and 14. 2. you have there the very same things described and discovered to you. And now for this I shall desire you to take notice of comparing two places of Scripture, which discovers the holiness of places, in *Deut.* 19. 2, 7. *Thou shalt separate three Cities for thee in the midst of thy land, which the Lord thy God giveth thee to possesse it.* And at the seventh verse, *Wherefore I command thee, saying, Thou shalt separate three Cities for thee.* Now you shall have this again propounded to you in *Joshua*, chap. 20. 7. *And they sanctified Kedesh in Galilee in Naphtaly; and Sechem in mount Ephraim, and Kiriath-arba (which is Hebron) in the mountain of Judah.* Mark the Scripture, that that was called *Separation* in *Deut.* 9. 2. 7. is here called *Sanctification*; therefore the word in the Hebrew is, *And you shall sanctifie*, or, *make holy these places*; that is, *holy*, by the *separation* of them unto that employment that I shall appoint. Hence a thing is said to be unholy in Scripture when it is common, is not separated and set apart to holy employments and services, and from every thing that is of a civil concernment. And hence you read in *Acts* 10. 14. in the *Vision* that *Peter* had, God bids *Peter kill and eat. But Peter said, Not so Lord, for I have never eaten any thing that is common or unclean.* That that is *unclean* and *unholy*, in a way of *legal unholiness*, is said to be *common*, not set apart. *Heb.* 10. 29. you shall there read this notion clearly discovered to you in the New Testament, *Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant, wherewith he was sanctified, an unholy thing.* An *unholy*

holy thing is a *common* thing. So that now what is *ſanctification* in the former part of the verſe, is called *commonneſs* and *uncleanneſs* in the latter part. But not to give you any more inſtances of this nature, the *general nature* of *holineſs* is *diſcrimination*, or *ſeparation*.

2. To anſwer it more particularly, this *ſetting apart*, or *diſcrimination*, or *ſeparation* of places for holy uſes, muſt have theſe two properties.

1. A place that is holy, it muſt have ſuch a ſeparation from other places, as that it muſt be alienated from all uſes but holy uſes, it muſt not at all be employed to civil uſes, for the employing of it unto civil uſes muſt be looked upon as ſinful and unlawful. Thus in the Scripture, when times, things, or perſons are reputed as holy, they are to be exempted from common employment; the *Sabbath day*, a *holy day*, *In it thou muſt not do any manner of work*. The *Veſſels* and *Utenſils* of the *Temple* were *holy*, and therefore were not to be uſed to ordinary uſes; and this, as ſome think, was the great ſin of *Belſhazar*, that he would offer to drink in the Veſſels of the *Temple*. And ſo the *garments* of the *Prieſts* were *holy*, and not to be uſed by ſecular perſons. And the *Tabernacle* and the *Temple* were holy, and not to be uſed in civil employments.

2. More particularly, concerning this holineſs, I deſire to ſhew you what it is, by ſhewing you, it muſt be ſuch a holineſſe and ſeparation, as that the *ſervice* done to God in thoſe places muſt be accounted and looked upon as a better ſervice, and more acceptable, then if ſo be it had been done elſewhere, more acceptable to God, and advantagious to our ſelves. Now, as places are ſaid to be holy, in regard they are only to be for holy ſervices, ſo,

2. Holy in regard that *holy ſervices* are *only* to be done *there*, with *acceptation* or *advantage*, at leaſt with

ſo *great acceptation.* And therefore I deſire you to take notice, that *places* in Scripture were ſaid to be *holy*, which did *ſanctifie* the *Worſhip* which was done in them, and ſanctifie the *Worſhippers*; and ſo the very places are part of worſhip: and ſo not only places *in* which God was worſhipped, but *by* which God was worſhipped. And thus the *Sabbath* was *ſanctified*, and ſo the performance of Gods worſhip therein, made Gods ſervice more acceptable and ſanctified. And ſo the *Altar*, when it was holy, it made the *gift* the more holy and ſanctified, and ſo the more acceptable, the *Altar* ſanctified the *gift*, *Mat.* 23. 18, 19. And ſo the *Incenſe* was acceptable to God, as being put into ſuch a *Cenſor.* And ſo the ſervice done to God in ſuch *Garments* was more acceptable, becauſe done in them which God had *inſtituted* and *appointed* for *Aaron* and his *Sons* to wear. And ſo I have opened the firſt thing in the explanation, and that is to ſhew you, wherein holineſs conſiſts, and how it is that places or things may be ſaid to be holy; and I think I have ſufficiently cleared the notion to you.

2. To ſhew, what the *cauſe* or the *foundation* of this holineſe is; for this, my Brethren, I ſhall deſire you alſo to take notice of it more generally, and then more particularly.

1. More generally, That the cauſe and the foundation of a *place*, or any other *things* holineſs, it is its belonging to God, Gods peculiar relation to *it*, and propriety in *it*, declared as he ſhall pleaſe: And therefore to be holy, and to be Gods, are words of the like importance, or equivolent, its being Gods, and his having a relation to it, is the foundation and cauſe of its holineſs. And therefore if you look into *Exodus* 13. 2. you ſhall there find God commands, that *they ſhould ſanctifie unto him all the firſt-born, it is mine*; there now is that which is the *cauſe*, and *reaſon*, and *ground* of its being

ſanctified,

ſanctified, or *holy*, it is *God himſelf*, God hath a propriety in it. And therefore I deſire you to look into *Luke* 2. 23. it will open this notion to you; there you ſhall ſee, that this command is again repeated, but yet in other words, and therefore ye ſaith, *As it is written in the Law of the Lord, Every male that openeth the womb ſhall be called holy to the Lord*; that which is ſaid in *one place* to be *ſanctified* or *ſeparated*, is *here ſaid* to be *holy*; and *therefore* holy, *becauſe* ſeparated to God, *Levit.* 27. 30. *All the Tithes of the land is the Lords, it is holy unto the Lord*; it is *holy*, and *therefore* holy *becauſe* becauſe it is the Lords. So that here is the general anſwer. This is the foundation, ground and cauſe of its holineſs, Gods peculiar propriety in it, it is the Lords.

2. More particularly, That the declared propriety that God hath in any place, or his relation to a place, or its belonging unto God, that is the foundation of its holineſs. This belonging unto God, or Gods propriety in it, is declared two wayes.

Its belonging unto God is declared.

1. From his preſence.
2. From his Precept.

1. By his preſence. Now the preſence of God that was the foundation of the holineſs of a place, was twofold.

1. Extraordinary.
2. Ordinary.

1. The Extraordinary preſence of God was by his miraculous Apparitions, and diſcovering himſelf by ſome miraculous token, viſion, ſign, or manifeſtation of his preſence, as now here in this *burning, and not conſumed Buſh*: here was a miraculous token of Gods preſence. We ſhall and in the fifth of *Joſhua*, and the laſt verſe, God commands *Joſhua* to *put off his ſhoes*, *Looſe thy ſhoes from off thy feet, for the place whereon thou ſtandeſt is holy*

ground. And Joshua did so. And therefore, as I conceive, hence it is, the *Mountain* in which *Christ* was *transfigured*, is called, *The holy Mountain*, 2 Pet. 1. 18. *And this voyce which came from Heaven we heard when we were with him in the holy Mount.* Why *holy*? Not as if it were *holy* at *that* time when the *Apostle* writ *that Epistle*, but it were manifest, there was an extraordinary manifestation and sign of Gods presence, and so long as this extraordinary manifestation of Gods presence continued it was called *holy*. And this miraculous manifestation of the gloriousness of Christs Godhead ceasing, the *holiness* of that place ceased also. And remember this place now, of Gods extraordinary miraculous manifestation of himself in the *Bush*, was holy for that time, and no longer, wherein he did manifest himself; for otherwise, in the time of the Law, it were unholy to offer up sacrifice there.

2. As the presence of God was extraordinary, so it is ordinary, which is two fold.

1. The presence of his standing residence in a place, by some visible or external Symbole; or else,

2. The presence of God is a spiritual presence, in the religious services and performances of his people, in the place of their Meetings and Assemblies. Now concerning the first of these.

1. The presence of God, by the more visible and lasting tokens of his presence, which was chiefly afforded in the time of the Levitical Pedagogue; so the *Altar*, *Temple*, *Ark*, and *Mercy-seat*, were symbols of Gods presence among that people, by them God signified his presence, he recorded his name there by those visible tokens of his presence; and therefore the Ark was said to be Gods face: and when the Ark was lifted up, it was said, *Let God arise, and let his Enemies be scattered.* Hence they so much rejoyced when the Ark came into the

the City of *David*, becauſe it was the ſign of Gods preſence, and mourned when it was taken away captive. And God is ſaid to *deliver his glory into captivity*; that is, the token of his glorious preſence: and as long as this continued, God was looked upon as there preſent; and thither the people went to pray, and offer Sacrifice. And thus God more fixedly declared his durable relation to a place by theſe tokens, and while theſe continued in a place, he was looked upon to be there.

2. Gods ordinary preſence is conſiderable in the Religious ſervices of his people, and this I call the rather the more ſpiritual preſence of God; this is that preſence of God in the Ordinances, which we have, we hope, this day, and which Chriſt did promiſe, *Mat.* 18. 20. *Where ever two or three are met together in my name, there am I preſent in the midſt of them*; not in the midſt of the place, but of them, when they do perform holy and inſtitute worſhip. This ſpiritual preſence of God is that that is afforded in the uſe of thoſe Ordinances of Praying, Hearing, and Adminiſtration of Sacraments; his preſence is there to accept of theſe, and to bleſs them, and make them operative, and to aſſiſt in theſe, and to enable both Miniſter and people to go through their duty by his own power. Nor can Gods preſence be ordinarily expected, but in this his own way. Now then,

2. You muſt know, that as the preſence of God is the foundation of a places ſanctity, and as it is ſeveral, ſo you muſt know, Gods propriety in, and relation to a place is declared by his Precept; the precept of God is Gods propriety in a place, as well as his preſence; thus it belongs to him by command to make it holy, he may do what he will, and chooſe out what places he will to be holy. He to whom all things belong, ſurely may have ſome places and things more proper to himſelf and peculiar; ſo the Temple of old, and the Tabernacle, thoſe places of Levitical

and Ceremonial worſhip, was ſeparated and ſet apart by God, by Divine Inſtitution. Hence we have many commands.

1. God commands, that ſuch a Houſe, and ſuch a Tabernacle ſhall be built, and this had been unlawfull to do, had it not been commanded.

2. He directs the manner and the mode, and that all things ſhould exactly be done according to the pattern in the Mount. And,

3. God doth command it ſhould be in ſuch a place, in the thraſhing floor of *Arumnah* the Jebuſite, and that place that himſelf had choſen.

4. He commands that he will be ſerved in theſe places peculiarly, rather then in any other place, he would not have theſe places changed for others. Herein this place typifi'd Chriſt, one that is onely able to make our ſervices acceptable. Hence it is ſaid, *Ex.* 23.17. *Three times in the year all the Males ſhall appear before the Lord.* And *Act.* 27 the *Eunuch* there went unto that place that God had commanded.

5. He doth command, that he would have theſe places reverenced, and no civil employments uſed there when the holy ſervice was doing, and that after the ſervice was done, at that very time the place ſhould be only for God.

6 And laſtly, He annexed a promiſe unto that place, that he would accept of a duty done there rather then in any other place, even becauſe it was done there; hence they prayed in the Temple, rather then in their private houſes, *Lu.* 2.27 and when they could not be preſent, by reaſon of Gods providence, in the Temple if they do but look to the City and the Temple. God accepted of their duty, 1 *Kin.* 8. 44 48 So that God did promiſe, that that place that he had inſtituted for his worſhip and ſervice, that the ſervice performed there ſhould be more acceptable to him then elſewhere. This ſhews the reaſon and foundation of a places holi-

holineſs, the precept of God, & the promiſe & preſence of God. And thus I have open'd to you the ſecond thing. Now having thus explained and opened the Queſtion to you.

2. I come to reſolve the Queſtion, according to what I think in my conſcience to be the truth of God; and this I ſhall do two ways.

1. By granting that which muſt not be denied.

2. By denying what muſt not be granted.

1. By granting what muſt not be denied; and here I grant willingly theſe four things.

1. That in the time of the Goſpel, it is not only lawful, but it is often very commendable and neceſſary, to deſign and dedicate places unto God. Now when I ſay, it is lawful to deſign them, and to dedicate them. I pray you bear me witneſs, I do not ſay it is lawfull to conſecrate them, or to ſanctifie them; and ſay, it is lawfull to deſign and dedicate them. Now for this take notice, that between 1. the deſigning and appointing of a place; 2. the dedication of a place; and 3. the conſecrating of a place, there are theſe differences:

1. Concerning the deſignation of a place; Then is a place deſigned, when it is appointed to be made uſe of for the moſt convenient for ſuch a ſervice, as *Tueſday* and *Wedneſday* may be appointed for Lecture-dayes, not conſecrated. Now you muſt know, that this deſignation of a day may be altered, and ſo may a place; if ſuch a place be deſigned, it is in our power to make uſe of it, ſo as to leave off the uſe of it when we pleaſe.

2. As to dedication, I mean ſo lawfully to dedicate a place, which is of our own right to diſpoſe of; ſo to dedicate it, as not again to be able to revoke it, or call it back from ſuch a uſe and purpoſe. It is lawfull and commendable for a rich man, to dedicate ſo much ground or money, for building a Houſe for a Free-School, or for the poor, and to give it away from our ſelves, and from

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our own right and power; and if so be that a man hath power or propriety over a place or thing, it is lawful for a man to alienate such a thing. And yet this you must know by the way, that this Dedication that now is in the time of the Gospel, doth very much differ from that Dedication of Free-will-offering unto God in the time of the Law; for they were dedicated to God in the time of the Law immediately, that is, to his immediate Worship; it was part of Gods Worship, it was a part of Religion to do that thing: whereas it is not now dedicated to the immediate worship of God, but it is dedicated immediately to such a Parish, or Minister, or Place, or company of People, that we have a good will to gratifie; and so it more remotely redounds to God's glory, not immediately: For God hath not declared in his Word the same acceptation in the Gospel of things done in an immediate way, as he had in the time of the Law, of which acceptation now we have no such promise. And therefore it is observable, as one speaks concerning that Benefactor in the Gospel to the *Jews*, *He hath loved our Nation, and builded us a Synagogue*, it is not said, *for God*; but *for us*; This man out of love to us hath bestowed these things to God; which, though a giving our selves out of our own power, yet it doth differ from the Free-will-offering in the time of the Law. Ay, but now, Sirs, ye must know, that sanctification, or consecration, that is a great deal more; when we sanctifie a thing, or consecrate a thing, this thing that is so consecrated, it is so holy, that there must nothing at all of unholiness, or of a civil or secular employment and concernment be done in it. Now we do not dedicate a thing, but there may be secular things in an ordinary and civil way done in them; and our services are not more acceptable for the place, nor the places less holy because of those civil employments. There is the first concession, that in the time of the Gospel there

may

may be a designment and dedicating of places, and it is not onely lawfull but commendable.

2. I grant, that in times of the Gospel, some places are to have Religious services performed in them, rather then in other places; I mean, places of natural conveniency and fitness for the meeting of people together, whereby they may be free from disturbance, from the violence of Enemies, and from tempestuous weather. As publick meetings, whereby we have the society of Gods people, their examples to stir us up to zeal, and their joynt help in Prayer and holy performances, to go along with us, that we may joyn our forces together and with a great force wrestle with God, and overcome him which is invincible. And therefore, my Brethren, I desire you to bear me witness this day, that I plead for publick Ordinances, and for the purity of Gods Ordinances to be administred in publick places, rather then other places, so that I do here profess, that I do avowedly and openly declare my judgement to be for publick meetings in publick places, and the purity of God's Ordinances, if they may be enjoyed without humane mixture, which may hurt and pollute them.

3. I grant, that in the time of holy service, we are not then to use secular employments at that time in those places, as eating, drinking, and talking, it being unsuitable to the work in hand, and howsoever they may be lawfull at another time, yet unlawfull then, because against the Apostles command, *Let all things be done in decency, and in order*; and that which is unsuitable to the commands of God, the taking his Name in vain. My Brethren, I will go further with you, we are to abstain from all other Religious services, when not in season; and therefore when the Minister is in Preaching, we must not run into our places and kneel down, as some people do, and fall a Praying. And I cannot but wonder, that they that do so much

much cry up Uniformity and Sanctity of places, that yet they ſhould confute their judgement by their practice, that they ſhould pray ſecretly when the whole Congregation is a praying vocally; and it may be the Congregation is ſinging a Pſalm, or the Miniſter Preaching, and then they go to their Prayers; I pray where is the Uniformity, Decency, and Order they ſo much ſtand for.

Laſtly, I grant, that after the performances of holy duties, in places wherein we meet for the worſhip and ſervice of God, it is our duty to abſtain, not onely from filthy and indecent actions of a natural or moral filthineſs, unſeemly, as looked upon by men againſt God's Law; but from all thoſe civil, moral, lawfull actions, at other times, that may reflect any diſhonour upon the work that hath been done, or upon the work that ſhall be done, or that may render the place unmeet for religious ſervices afterwards: And this is that that one calls a Negative, or a Privative reverence, a reverence, or not doing ſomething, not becauſe the place is more holy, but for decency and order, conſidering the religious duties performed in that place. So that things ſubſervient to Religion call for a Negative reverence, and are not ſo to be uſed, as that the Religious ſervices which are there performed and tranſacted, ſhould be made diſgracefull and diſhonourable; as the Bread of the Sacrament, after the Sacrament is done, is not lawfull to be caſt unto unreaſonable creatures, becauſe it reflects diſhonour upon the religious ſervice which we were before doing; ſo, dirty water is not to be put into the Communion Cup, not that the Cup is holy, but becauſe it is a reflection of diſgrace upon that holy ſervice wherein that Cup is made uſe of; and that Cup is not to be made uſe of to drunkenneſs. But in all this bear me witneſs that I ſay, all this is but a civil reverence, and ſo due to any place where there is any honourable Convention, as in the Parliament-houſe,

houſe, or preſence-Chamber, or the like. Having yielded this.

2. I muſt come now to deny what muſt not be granted; and I likewiſe deny four things.

1. It is not now in the times of the Goſpel in any mans power to ſet apart a place for Religious duties, ſo as that it ſhould be unlawful upon a due occaſion to uſe it for civil imployments, or that it ſhould be alwaies unlawful to alienate to other uſes, beſides thoſe uſes that are Divine; the Bread and Wine ſanctified by Gods own inſtitution by the Miniſter, after the publick uſe and adminiſtration of them in the Ordinance, are not only holy but they may be eaten in a civil uſe and way as our ordinary and common food: The Synagogues among the Jews were as holy as our Churches, they were for holy duties, as Prayer, Preaching and the like, and dedicated to Gods Worſhip, and yet you muſt know there are civil imployments uſed in thoſe places after the Religious Worſhip was done; and therefore in *Matth.* 23. 34. ſaith our Saviour, *ſome of them you ſhall ſcourge in your Synagogues.* Hence we uſe to keep Courts and Conſiſtories in Churches amongſt us, and ſome of them none of the beſt, and and we uſe here among us in this City conſtantly in our Churches, (and I doubt not but it is lawful) for an Alderman in his Ward to meet about ſecular buſineſs, as to chooſe Common-Council-men, or the like. But where there hath been a dedication of a place to Gods worſhip, it is only God that can make it ſo holy, as that it ſhould be ſinful to employ it to other uſes, and if the Governours of the Church upon due occaſion and reaſon ſhall ſubſtitute other places more fit then the former for Divine Worſhip, then the *former* places may return to their former proper uſes; but it is not ſo in things conſecrated by God: If the Font, Table, or Pulpit wax old, they may be laid aſide and looked upon as common

things

things, and may be uſed for other imployments; and ſuppoſe the Surpliſſe be a lawful garment in Gods worſhip, (which yet I am perſwaded none of you believe) doubtleſs it is not to be burned when it is old and paſt wearing, and the aſhes put into a pot or ſome ſuch like thing, and be buried under the Altar, but it may be uſed as other linnen may. And ſo the common Utenſils, as the Cup and the like, when they are come to be old, they may be uſed to other imployments without fear of ſin. And therefore it is an excellent ſpeech of one, ſaith he, ſo to Conſecrate moveable or immoveable goods, as that it ſhould be a ſin for the Church to uſe them in any ſecular imployments, it is an execrable and abominable Superſtition: God hath not conſecrated any thing in the Goſpel *ſo*, as that it is a ſin to uſe it otherwiſe. It was a ſin in them to make uſe of the Cups in the Temple in any ſecular way, but it is not ſo for us: the reaſon is, becauſe thoſe things were ſet apart by Gods own Inſtitution: but there can be nothing ſo conſecrated by men, as that it may *not be made uſe of* in ſecular things without ſin.

2. A ſecond thing I deny is, That no place now in the time of the Goſpel hath ſuch an holineſs either from the Inſtitution or Uſe, as to ſanctifie or make more acceptable or effectual the ſervices therein performed: This is not in the time of the Goſpel: God is preſent at places of Religious performances, not with reſpect unto the Place, but the performance by him inſtituted and injoyned; and therefore he doth not ſay, *Where two or three are met together I will be in the midſt of that place*, but *among them*. God will be preſent in the place for the Duties ſake, not among them for the Places ſake, but the Duties ſake in the place, to bleſs the Ordinance for his own Inſtitutions ſake: Prayers and other Duties in the Ceremonial Law were regarded for the

places

places ſake, but now we muſt abhor this piece of *Judaiſm!* For a man to ſet a place apart by Conſecration, that this place makes the duty any thing the more excellent or acceptable to God, this is to make the Traditions of men equal to the Inſtitution of God. The Temple ſanctified the duty, but not the Synagogue, and the Altar did ſanctifie the gift, and the perſon, and ſervice, becauſe it was by *Gods* Inſtitution, and ſo the Temple and Altar did add efficacy and worth to the work; but for men to conſecrate the Church, it is to make the appointment of men equal with the Inſtitution of *God*. Our Churches and Meeting-places are not holy (if they be holy at all) without relation to the duties performed, but our duties are holy without relation to the Church or the place. None but God can conſecrate a place to be an effectual means of worſhip: The Jews worſhipped *God* by the Temple, but we worſhip *God* in the Church; as the place doth afford a natural conveniency for our meeting together; the place then hath no influence at all upon our duties, and if any of you ſhould think ſo, you erre exceedingly: It is but only a *Phyſical* Act of duty, or a natural *Adjunct* of duty, which is but at moſt helpful to the bodies conveniency.

3. The third thing I deny is this, That there is no place *ſo* holy as to exclude another place from being *as* holy in a way of proper ſanctity and holineſs, which we have been now opening. God now makes not one place properly more holy then another; there is not now properly any religious difference of places. We have not now the Precept of *God* to ſanctifie and ſeparate one place from another, to prefer one place before another; we have not now the miraculous preſence of God, his appearing as at the buſh. *God* hath not given us under the *Goſpel* thoſe Symbols of his ſtanding preſence and reſidency, as by the *Ark*, and *Mercy-Seat*, and *Altar* of

old

old he *gave* unto *his people*. And as for his Ordinances, if they make a place holy in regard of performance of duty to God there, and his ſpiritual preſence in that place, then my Parlour, Chamber, or Cloſet are holy where I uſe to pray, and where God doth afford his aſſiſting bleſſing and comforting preſence: So that if you make the ſpiritual preſence of God to make a thing holy, in regard of Gods ſpiritual preſence going along with thoſe ſervices, then your *Houſes* are holy, and the *Field* is holy where you walk when you *meditate*, and *praying* by the *River* ſide makes it holy; Humane conſecration makes no place truly holy. If the ſpiritual preſence of Chriſt makes one place more holy then another, *then* the *Communion-Table* and *Font* are more holy then *another* place in the *Temple*. And ſo when Gods preſence hath been enjoyed at the *Font*, that is more holy then the *Communion-Table*, and ſo when the preſence of God hath been enjoyed at the *Communion-Table*, that is more holy then the *Font*, and ſo you muſt bring in *Judaiſme*. If the preſence of God makes a thing holy; *a new Communion-Table* upon which the Sacrament was never adminiſtred, cannot be *ſo* holy as the *old Table*. Nay, by *this* the *mouths* of the Communicants are holy, having eaten the *Bread* and drank the *Wine* which was dedicated to an holy uſe, and ſo it will be ſinful for you to eat any other food. I concludeall with this, That the difference and holineſſe of religious places in the times of the Goſpel, is not given but taken away by the Goſpel. 1 Tim. 2. 8. *I will therefore that men pray every where, lifting up holy hands without wrath and doubting.* You may pray, and that with as much acceptableneſs to God in *one* place as in *another*. John 4. 21. Chriſt ſaith, *The time comes when you ſhall neither in this Mountain, nor yet at Jeruſalem, worſhip the Father*: That is, Gods worſhip and ſervice ſhall not he *confined* and *limited* to *thoſe* places,

as

as if others were not as *good* and *holy* as they. 1 *Cor.* 1. 2. *To them that are ſanctified in Chriſt Jeſus, called to be Saints, with all that in every place call upon the name of Jeſus Chriſt our Lord, both theirs and ours.* *One* place for the calling upon Chriſt is as good as *another*, and therefore, *Where two or three are gathered together, I will be in the midſt of them.* And this is foretold in *Zeph.* 2. 11. and in *Mal.* 1. 11. So that *this* is the *ſum* of all, Gods inſtitution makes the Sabbath holy: And the Bread and the Wine ſet apart by Gods own Inſtitution, *after* the *duty*, may be uſed in *ſecular* uſes. But laſtly, to name no more, no place is ſo ſanctified by God, as that after the ceaſing of that preſence of God, any holineſs ſhould belong unto it; as now, when the ſigns of Gods preſence ceaſed and was gone, the holineſs of that place was gone, and *then* it was *lawful* for *Moſes* to *put on his ſhooes.* And ſo when Gods preſence ceaſed in the *Ark*, the *Altar*, and *Mercy-ſeat*, the places became no other then ſecular and civil. And now for us to go about (as the *Papiſts* do) a Pilgrimage to *Jeruſalem*, as if that place had any more holineſs then others, is a fooliſh and abominable thing: How many bloudy Battels have been fought, to the diſgrace, as well as loſſe of Chriſtianity, for the re-gaining of the Holy-land.

Nay let me add, *thoſe* places where the preſence of God hath been formerly, when it hath been taken away and thoſe places have been uſed to Idolatry, they are the worſe, and the more unholy; for this is turning the Houſe of God into vanity.

The concluſion of all is this; whatever places are in holy duties, out of them they looſe and leave all their holineſs, and therefore I ſay, it is boldneſs for us to go about to tye Gods preſence to a place where God hath never tyed it, I cannot but wonder how it is poſſible for men of reaſon and learning to be ſo blind, as to hold that

the Lords day (which was ſet apart by God for the Sabbath, as you may ſee in the fourth Commandment, and afterwards by Chriſt and his Apoſtles which doth amount to no leſſe then an Inſtitution) is not holy after the Service or Sermon is ended, but then you may go to play at Foot-ball, and Cudgels, and Drinking, and what not, and yet that they ſhould ſay, that the place of performing religious duties in, is ſo holy after religious performances, as that you cannot come into it without bowing the knee, and putting off the hat, and bowing to the Altar and Communion-Table, and the like; this I cannot apprehend how it ſhould be, and I wiſh any of you that are of this mind would in private give me your reaſons for it, why it ſhould be ſo.

Now having explained the point, and given you a reſolution of the queſtion, in theſe prticulars, give me leave to wind up all with ſome Uſes.

Firſt, We infer the great difference that is between ſanctity of places under the Old Teſtament, and ſanctity and holineſs of places under the New Teſtament: they under the Old Teſtament had the immediate preſence of God, the ſtanding Symbols and viſible ſigns of his preſence, ſo long as theſe laſted: which was ſet apart by Gods ſpecial Commandment, and ſo they were holy, though they were not employed in a way of worſhip, but you cannot ſay ſo now, our places for performance of holy duties have no ſuch holineſs, places now differ from places then.

Secondly, By way of inference, I note the great goodneſs of God to give us ſuch a ſweet and gracious indulgent diſpenſation in the time of the Goſpel under the New Teſtament, as that he doth not tye us to Ceremonies or places, he doth not bind us as he did the Jews, to go three times in the year to the furthermoſt part of the Nation to worſhip: No my Brethren, no Land, no ground

ground is now unholy, as famous old Dr. *Raynolds* said, every place is now a *Judea*, no Coast but is a *Judea*, every house is a *Jerusalem*, every Congregation is now a *Zion*: see here the goodness of God in indulging of us so far as to take any service done by us in a solemn and real manner, as if it had been done in those places which were formerly appointed for it to be done in.

Thirdly, I infer hence, there are several persons to be reproved.

1. We find hereby that all the holiness of reliques of Saints doth fall to the ground: and we see the folly of those that make Pilgrimages unto Saints and Reliques as the Papists do: there was a time (say they) when such a Saints reliques were laid up in such a place, and therefore more holy then other places: so that this you see falls to the ground in it self: I might tell you concerning their lying about their Reliques, as one said, that there were as many Reliques as would fill an hundred Carts: but supposing so, all that would not make the place the more holy.

2. Hence the Superstition of those is to be reproved, which put holiness in places of burial, and make it more holy to be buried in one place then in another: it is more holy (say they) to be buried in the Church then in the Church-yard, and more holy under the Communion-Table then any other part of the Church.

3. This reproves them which cannot pray any where but in the Temple, and they that use private prayer in Churches: If you have houses and rooms at home, what is the reason, that if *Pauls*, or any other Church, stand open, you must run in thither, and drop down behind a Pillar to say your Prayers?

4. This reproves them that have reverence towards any place more then another, as if they did deserve more holiness in one part then in another,

as bowing to the Altar or Communion Table, or the like.

5. It reproves those that have reverence for scituation of these places, they must stand East and West, and why not North and South? all these things fall off like fig leaves; if what I have said be true, that there is no holiness in places, and this I have made known to you not only as my judgement, but as my duty.

Now for Exhortation, I shall desire you to take notice of four things, and I have done, and shall leave you to God, and commit you to the word of his grace. If this be so, that there is no holiness in places, then first of all be the more encouraged to serve God in your families, in those places where God hath set you, where God is as well pleased with your service as in publick places: serve God upon your knees with devotion, humility and reverence. And therefore, though I am against Superstition, and Popish practises, and those wicked cursed traps of Innovations, that the men of the world have disturbed the Church of God with: yet I am against putting on your hats in Prayer, and sitting in Prayer. Those that are for holiness of places, do not, with *Abraham*, in every place they come build God an Altar. But let *us* in every closet and room build God an Altar; let no morning nor evening go without a prayer in thy family, pray often, and pray continually, let your houses be as so many Churches, as you read in *Rom. 16. 5. Likewise greet the Church that is in their house*: and in the second verse of *Philemon*'s Epistle, *To the Church that is in thy house*; there the houses of the Saints are called Churches. This will bring a blessing upon your families: And if you be not willing to have that curse denounced against you, (in *Jer. 10. 25. Pour out thy fury upon the Heathen that know thee not, and upon the families that call not upon thy name*) then neglect not fa-

family prayers; be much in prayer, and pray with frequency and encouragement, becauſe God binds you to no place.

The ſecond Exhortation is this, Labour to promote *perſonal holineſs*, as well as *family devotion*: I am againſt local holineſs: As one ſaid (that I heard once when I was a youth) Happy are thoſe garments that can carry away any of the *duſt* of the Temple; but they think not that many of their garments are unclean in wallowing in the mire of ſin. But I ſay, do you labour to promote holineſs in your lives, in your hearts and converſations: The *holy Ghoſt* ſaith, *Unleſs you be pure in heart, you ſhall not ſee God.* And therefore put away ſin, for if you regard iniquity, God will not hear your prayers: It is not your ducking, or bowing, or cringing, never ſo much or your going with your hat off through the Church; that will make God hear your prayers; theſe will but diſhonour you, becauſe you live not accordingly.

5. Love the holineſs of the living members, be not ſo much in love with the holineſs of wood and timber, bricks and ſtones; but whereſoever you ſee the Image of Chriſt, be in love with that ſoul; whereever the preſence of God ſhines, and whereever thou ſeeſt one that gives up himſelf to God in holy duties, do thou ſay, Oh! my ſoul, delight to come into the company of theſe men. *The righteous is more excellent then his neighbour.* If there be a heaven upon earth, I tell you it is in the company of godly men. I remember a famous man hath this expreſſion, ſaith he, When I was in the company of the Saints and people of God, I was as a living coal; but when I was ſeparated from them, and was among the wicked, ſwearers and drunkards, me-thoughts there was a ſpiritual coldneſs and frozenneſs went over my ſoul. Though the people of God are beſt companie in heaven, yet they are very good companie here

on earth: And Christians should stir up one another, and be provoking one another to love and good works; and where ever you have grace, be sure to impart it. Endeavour to love the holiness of Saints, and be willing to impart your experiences to others, for this is your duty. Do not make a Monopoly of holiness, but carry company with you to Heaven.

Lastly, to name no more, labour to preserve the holiness of Gods *true Institutions*, those things which are of a divine consecration. What is *humane* consecration without *divine* institution? The *Sabbath day* is of *divine* institution, labour to keep it holy; this is a *holy day* indeed, and *this* labour to keep your families from profaning of; but for other *holy dayes* and *holy things*, they are much alike for *holiness*: The Lords day is a holy day indeed, and for shame do not let your children gad abroad on this day. Truly, I do verily believe, that though here be a great company of people in the Congregation, yet they are but a handful in comparison of what are drinking in Ale-houses, and whoring, and walking in the field, that one can hardly get home to their house for the crowd of people that are going thither. For shame let not *this* be told in *Gath*, nor published in *Askelon*. What! shall we stand up for the holiness of *places*, and yet oppose the holiness of the *Lords day*, which God hath enjoyned, and instituted? Oh! that the *Magistrates* of *London*; Oh! that *Englands King*; Oh! that *Englands Parliament* would do something for the reformation of this, to oppose wickedness and prophanesse, which will otherwise bring upon *us* the judgement of *Sodom* and *Gomorrah*, and make us guilty and worthy of a thousand punishments. And labour by prayer in your families to overcome that flood of prophanesse, which you cannot by your strength prevent. And then for the Sacraments of Christ, *Baptisme* and the *Lords Supper*, these are Ordi-

nances

nances of Gods appointment, they are holy, and therefore should not be given to those that are unholy; and yet those who are so much for the holiness of places, do not care who come to the Sacrament, if they have but a nose on their face, they shall come and partake of the Ordinances, let them be what they will; this is to prefer mans institution before Gods institution. And then for the Lords Message and Word, that is a holy thing, and therefore love his Messengers: the Messengers of God, delivering his Message with fear and reverence, you are to hear them with the same fear and reverence, and resolution to be holy, as if Christ were present. And for the Word of God, it is not enough for you to have a choice Sentence written upon the walls of your Churches, but let Gods Law be written in your hearts and consciences, and practised in your lives, that all the world may see you live as men dedicated to the true God, in all the duties of his wayes and obedience. Many of these things might have been inlarged. What I have given you with the right hand, I pray you, Christians, do not take with the left, for if you do, you will make your selves guilty of a double sin.

First, Because you do not obey the truth you hear.

And secondly, For putting a wrong construction upon it.

But I have better hopes of you, my Beloved Hearers, and hope that the Lord will be better unto your souls then his *Ministers*, *Word*, or *any thing* else can be. God bless you and his Ordinances, and discover his mind and will at this time to you.

Mr. Jenkins's *Prayer after Sermon.*

O Lord our God thou art never weary of doing us good, if we either consider the mercies thou giveſt to us, or the miſeries that thou keepeſt from us, that yet we have another opportunity of drawing nigh to thee; we beſeech thee, O Lord, let not our miſ-interpreting of ſuch opportunities as theſe are, cauſe thee to take them from us, or thy ſelf from them; if thou doſt Lord, we cannot but juſtifie thee, and abuſe our ſelves, and lie low before thee becauſe we have ſinned againſt thee; O Lord we bleſs thee, that we are yet alive to bleſs thee, that yet we have not ſinned our bodies into a cold grave, nor our ſouls into a ſcorching Hell: thou giveſt us our beings, if thou withdraw thy ſelf, we ceaſe to be, and ſhall return to our firſt nothingneſs, from whence we came: the living, the living they praiſe thee; as if we know our own hearts, we deſire to do at this time. Praiſed be God for Jeſus Chriſt, that he died and roſe again, and is now a pleading at thy right hand for poor ſinners. Praiſed be God that he is offered to us, for his ſake, O God pardon all our ſins: let our luſts die, that would not let the Lord of life live; let not any one of them live one quiet moment in theſe hearts of ours; let us give up our ſelves, and all that we are or can do to the purpoſe of thy praiſe: we beſeech thee prepare us for all eſſed eternity, that we may not be aſhamed before thee, nor aſhamed of thee nor thy wayes, in the midſt of a crooked, perverſe, unclean, idolatrous generation: Dear Father, we moſt humbly pray thee prepare us for communion with thy ſelf; aſſiſt us in the enſuing duties of this day, let all the work be done by thee, let all the praiſe redound unto thee: prepare us by hearing, for prayer, by both, for practiſe, by all, for glory; Lord ſet up thy truth, ruine Babylon, build up Sion, delight yet to dwell in the midſt of us; and do us good, though we are a ſtaſid, back ſliding, God-provoking Nation: Mayeſt thou not ſay of us as of old, what could ſt thou have done more for us then thou haſt done? yet how ill have we requited thee for all thy benefits. Poure down the richeſt ſhowers of thy choiceſt bleſſings, upon the head and heart of our Dread Soveraign Charles the Second, by thy eſpecial grace of England, Scotland, France, and Ireland, King, as follows in his Royal Title, inrich his noble Soul with all the graces of thy moſt holy Spirit, the Lord make him as holy, as high, that he may as much exceed in goodneſs as in greatneſſe: O Lord, give him a Spirit of Wiſdom to know how to go in and out before this great people, and be able to diſcern between friends and flatterers; O that he may be a true

true friend to thy friends, and a real enemy to thy enemies; the Lord make him the most glorious Instrument for promotion of the power of godliness that ever sway'd the Scepter in these Lands, that under him we may live a peaceable and holy life in all godliness and honesty. O Lord, bless him in his Royal Consort Queen Katharine; *the Illustrious* James *Duke of* York; *the Lords of his Majesties most Honourable Privy Council, the God of all grace give them graces suitable to that high and honourable imployment thou hast intrusted them with; do thou rule our Rulers, and teach our Senators wisdom; any that are in authority over us, give them to improve their power for thee: blesse the Nurseries of learning,* Cambridge *and* Oxford; *Dear Father, bless all thy faithful Ministers, thou that art the Lord of the Harvest, send forth Labourers, and keep out loyterers, preserve those that are, that they may be faithful to thee, and to those over whom thou hast made them Overseers, that they may neither be ashamed of thee, nor thy ways, truths, worship, however stiled and disowned by men. O remember thy ancient people the Jews, call in the fulness of the Gentiles, that we may be all one Sheepfold under thee the great Shepherd of Souls. In mercy look down upon this great City, bless the Governour and Government thereof, that thy Sabbath may be more strictly observed, that piety may be more encouraged, and prophaneſs discouraged in the midst of us. Bleſſe this great Congregation, let them be all taught of God, and more truly find that thou went speaking to the heart, when that a poor worm was speaking to the ear; bleſs them in their basket and their stove, but especially in their souls, let them grow heaven-ward; every one that hath spread a Bill before us, do thou read them over, and be a present help according to their several wants and necessities. O God pardon all our sins, bottle our tears, rebuke the Tempter, reform our lives, and save our souls; that by all these enjoyments, we may be the more fitted for an immediate un-interrupted enjoyment of thy self in glory, whereas there shall be no more tears in our eyes, neither shall there be any more sin in our souls; these and whatever else thou in thy wisdom sees necessary and good for us, we most humbly beg in the Name and for the sake of our dear and blessed Redeemer Jesus Christ the righteous, for whom we bless thee, to him together with thy self, and God the Holy and ever blessed Spirit the Comforter, we desire to be inabled to render as we acknowledge to be most due, all honour, praise, power, might, Majesty and dominion from us and all thine now and for evermore,* Amen.

Dr.

Dr. Manton's *Prayer at* Covent-Garden.

OH Lord God, all that we can do, is nothing of our ſelves, we can do nothing, oh let us have the gracious aſſiſtance of thy Spirit at this time, let thy love conſtrain us, ſay unto us, thou art our ſalvation. Do not ſay, that we ſhall fill up the meaſure of our iniquities, and there ſhall be no hope for us. Oh Lord, we are aſhamed that we have waited ſo long in thine Ordinances, and have got no more profit to our poor ſouls; but we have given up our heart to the pleaſures and vanities of this world, that are but for a ſeaſon: even thoſe that thou haſt drawn out after thee, do not walk worthy of thee, unſpeakable to that bleſſed hope of future happineſs, in the midſt of a crooked and perverſe generation. Jeſus Chriſt is to many of us become a ſtumbling-block, and a rock of offence, while our hearts are carried out after the world with ſuch ſtrong affections. Oh when ſhall we carry our ſelves ſo, as thoſe that profeſs themſelves to be ſeekers of a better life? we come into thy preſence now for ſtrength, do thou manifeſt thy ſelf to us, thou haſt promiſed to pour out thy Spirit upon all fleſh, oh let it be unto us according to thy promiſe.

Oh Lord, our hearts naturally are averſe to thee, ſo that of our ſelves we ſhall never be able to do any thing that may be well pleaſing to thee; but do thou regulate us by thy bleſſed Spirit, that we may obſerve thy Statutes, and do them, and that thy Commands may not be grievous to us, that it may not be burdenſom to us to do the work of God; O Lord, when ſhall our hearts be made ſound in thy Statutes? we wait upon thee in the uſe of thine Ordinances, that we may have a new ſupply from thee, that at length we may come to ſee that thou art at work with us to ſave our ſouls; O help us to be followers of them, who with faith and patience do follow thee, and to do nothing unbecoming our holy call; ſuffer us not to ſwerve from thy Commandments, but let us have a conſtant and earneſt deſire after thee.

Let the choiceſt of thy mercies come down upon our Soveraign CHARLES, *King of* England, Scotland, France *and* Ireland, *let his heart be guided by thee, and let him always ſet thee before his eyes, that under the ſhadow of his Government, we may have peace in all godlineſs and honeſty. Bleſs him in his Relations, in his Councels; teach our Senators wiſdom; be with all thy faithful Magiſtrates and Miniſters, let them be a terror to evil doers, and an encouragement to them that do well. Be with us in the way of thy worſhip, we are here met together to hear and handle thy holy word, oh do thou command it to light upon all our hearts, let it come in the evidence and demonſtration of thy Spirit; and all for Chriſt his ſake, for whom we bleſs thee, to him, with thee and thy holy Spirit, be praiſe & glory for evermore.*

Dr.

Dr. Manton's *Farewell Sermon.*

Heb. 12. 1.

Wherefore ſeeing we are compaſſed about with ſo great a Cloud of Witneſſes, let us lay aſide every weight, and the ſin which doth ſo eaſily beſet us, and let us run with patience the Race that is ſet before us.

IN the former Chapter you have a Spiritual Chronicle, or a Catalogue of the Lord's Worthies, and all the eminent effects of their Faith, and now the Apoſtle comes to make uſe of this Hiſtory that he had produced through ſo many ſucceſſions of Ages, of all the holy men of God that excelled in Faith: *Wherefore ſeeing we are compaſſed about with ſo great a Cloud of Witneſſes, &c.*

The Text is wholly *Hortatory*. In it obſerve:

1. The *premiſſes* or principle the Apoſtle worketh upon, *ſeeing we are compaſſed, &c.*

2. The practical Interences which are deduced from thence, and they are two.

1. One concerning the privative part of our duty, *Let us lay aſide every weight, &c.* There is ſomething external and without, like to clog us in our way to Heaven—*every weight*; and ſomething within that will hinder and trouble us within; therefore he ſaith, *and the ſin which doth ſo eaſily beſet us.*

2. Here is the poſitive part, *Let us run with patience the Race that is ſet before us.* There's motion [*Run*] the man-

manner [*with patience*] the ſtage or way [*the Race that is ſet before us.*]

My purpoſe is to give you ſome brief thoughts upon this uſefull and practical inference of the Apoſtle, from the Hiſtories of the faithfull before recorded. Therefore I will ſum up the whole Text in this point.

Doct. *The people of God that have ſuch a multitude of examples of holy men and women ſet before them, ſhould prepare themſelves to run the ſpiritual race with more patience and chearfulneſs.*

There are two things in this Doctrine: the *Encouragement* and the *Duty*. I ſhall open both with reſpect to the circumſtances of the Text.

Firſt, the Encouragement, *A multitude of examples*, or as in the Text, *Seeing we are compaſſed about with ſo great a cloud of witneſſes*: Mark, here are *witneſſes*, a *great cloud of witneſſes*, and theſe *compaſſing us round about*.

Firſt, here are *witneſſes*; by that term we are to underſtand thoſe worthy Saints mentioned and reckoned up in the former Chapter, *Abel*, *Enoch*, *Noah*, *Abraham*, *Moſes*, &c. all the Saints of God that have had experience of the goodneſs of his providence to them, and the fulfilling of his promiſes; they are all called *Witneſſes*; Why? becauſe they depoſe a Teſtimony for God, and ſpeak to future generations to be conſtant, as they did, that they might receive the like reward. This *witneſs* was partly in their *faith*, and partly in the *fruits* of their *faith*.

1. They witneſſed by their Faith (*John* 3. 33.) *He that hath received his teſtimony, hath ſet to his ſeal that God is true.* A man that hath ſoundly digeſted the promiſes, that expreſſes his faith by chearfulneſs and patience under all difficulties, troubles, delaies, and thoſe ſundry trials that he meets with, he gives it under hand

and

and ſeal, proclaims it to the world that he hath to do with the true God. And,

2. They witneſſed in the fruits of their faith, as they give us an inſtance of Gods fidelity towards them that faithfully adhere to, and firmly believe in his promiſes, ſo it is ſaid (Heb. 6. 12.) *Be not ſloathfull, but followers of them who through faith and patience inherit the promiſe*: Let *faith* but ſet *patience* a work, do but hold out a little while with God, and you may learn by the example of all thoſe holy men we ſhall inherit the promiſes; they ſhall be made good to a tittle, and not one thing fail of all that the Lord hath ſpoken; as theſe holy men were exerciſed and toſſed to and fro, but it ſucceeded well with them at the laſt. Oh! then let us hearken to the depoſition of theſe worthy witneſſes that are recorded in the Scripture, and with ſuch an invincible reſolution as theirs was, let us hold on our courſe towards true happineſs: If we do not, they that are now propounded as witneſſes to us, will at the day of judgement be produced as witneſſes againſt us. And pray alſo let us remember that we are to continue and keep afoot that Teſtimony to ſucceeding generations; for not onely the Prophets and holy men of God, were witneſſes, but all Gods people alſo are his witneſſes; (*Iſa.* 43. 10.) by their faith, patience, diligence, conſtancy, and a chearfulneſs under afflictions, they are to give it under hand and ſeal to the world, that God is a true and faithfull God. But now, if we either by our ſinfull walking, or by our drooping diſcouragements, diſcredit Chriſt and his profeſſion, then we are witneſſes againſt him; we deny that Religion which we would ſeem to profeſs; and cry up (*Tit.* 1. 16.) *They profeſs they know God, but in works they deny him*: and the more dangerous, becauſe *deeds* are more deliberate then *words*, and ſo a greater evidence of what we think in our hearts. If we by drooping diſcouragements and ſinfull walk-

walking discredit Religion, we deny it, and do in effect put the lie upon Christ. Therefore let us remember they were witnesses, and so must we.

2. By a figurative speech they are called a *cloud*, [having a cloud of witnesses] why so? I might trouble you with many conceits Interpreters have had of this word *cloud*; say some, because of the raisedness of their spirits, because clouds fly aloft: *Clouds* for the fruitfulness of their doctrine, as clouds send down fruitfull showers upon the earth; and *clouds*, because they cool and cover us from the heat; so some would gloss for our comfort: others with more judgement say, a *cloud* with allusion to the *pillar of cloud* which conducted the Israelites to *Canaan*; yet neither doth this come up fully to the scope of the Apostle; for the Apostle speaks not of a cloud that goes before us, but of *a cloud that compasses us round about*, and therefore a *cloudy*; the reason why 'tis called so, is the number and multitude of those witnesses, as a cloud is made up of a multitude of vapors gathered together, and condensed into one body: and so the expression is often used, (*Ezek.* 38. 9.) *thou shalt be like a cloud to cover the land*, &c. noting the increase of the people when God would restore them, the multitude of converts: and so in prophane Authors, *Livie* hath such an expression, an army of men is called a cloud; but this is enough to shew the intent of this expression, that there are a multitude, a very great number: though the godly comparatively, and with respect to the wicked are a few, yet considered in themselves they are a great number; for if the *Martyrs*, and those glorious instances of heroick faith, and that under the Old Testament, when God's interest was more confin'd to one people, if there were such a Church then, of so great a number; what will the whole Church of the Old and New Testament be when we shall meet together in Heaven? We are often discouraged with the paucity

city of Professors, and are apt to think our selves to be *left alone*, 1 *Kin.* 19. 10. But let us remember there is a *Cloud of Witnesses*; we are not solitary now, and certainly we shall not want company when we come to Heaven, *To the innumerable company of, &c.*

Again, it meets with an ordinary and strong temptation which Satan suggests to the hearts of the godly, that they are *singular*, and matchless in *their afflictions*, that none of the people of God have ever undergone such difficulties as they are expos'd unto; and this makes them question their Father's affections, and put themselves out of the number of his children. But all these things are accomplished in the Saints of God before you; here is a *Cloud of Witnesses* that have been exercised and tried to purpose, (1 *Pet.* 5. 9.) They are troubled with a busie Devil, a naughty World, a corrupt heart, all have had their trial from God's correcting hand; *The same afflictions are accomplished in your Brethren that are in the world.* So that we have many *fellows*; our lot is no harder then the Saints of God that have gone before us, for there is a *Cloud of Witnesses.*

3. Observe the Apostle calls it a *Cloud*; compasses us round about; *i. e.* We have instances for every trial, Temptation, duty that we are put upon: *Here* we have examples of those that have fulfilled the *Commands* of Christ on this side with an undaunted courage; and the examples of those that have borne the *Cross* of *Christ* with an invincible patience: Here we have examples of those that have conquered *right-hand Temptations*, that have despised the delights of the World, and there of those that have conquered *left-hand Temptations*, that have not been broken and affrighted with the terrors of the World, all the Saints of God have trodden that way, the same paths wherein we are to walk after them; we cannot look this way or that way, but we have instances of faith, confidence

fidence in God, and patience, *We are compassed about, &c.* In short, here lies the encouragement that Christians should propound to themselves,

1. *That there are examples*; Christians of later times have more to answer for their *Infidelity*, than those of former ages; they that first believed the promises, believed without such a *cloud of witnesses*, or multitude of examples; many have gone before us that have broken the Ice, and that found good success from their own experience; they have *commended God to us as a true and faithfull God*, and will not you go on? When *Jonathan* and his Armour bearer climbed up the rocks of the *Philistins*, then the people were encouraged to go up after; So here are some that are gone before you, and it hath succeeded well with them.

2. *These examples are many*; not one or two that might be supposed to be singularly assisted, and to have eminent Prerogatives above the rest of their Brethren, but many in every age, *a whole cloud of them.*

3. *There are examples of many rare and excellent men*, the best that ever lived under Heaven. *Take (my Brethren) the Prophets for an example, &c.* Jam. 5. 10.

4. They are propounded to us, not for their words only, and for their profession, but for their *deeds*, for their bitter sufferings; and they abundantly manifest to us, that there is nothing *impossible* in our duty, or any thing so difficult but may be overcome through Christ's strength enabling us: They all had the same nature we have; they were of the like passions with us, flesh and blood as we are, of the same relations and concernments; and then on the other side, we have the same *Cause* with them, the same recompence of reward to encourage us, the same God and Saviour to recompence us, he suffered for *us* as well as for *them*; therefore we should follow in their steps, and hold fast our confidence to the end, for they have

have ſhewed us, that poverty, reproaches, death it ſelf, and all thoſe things that would look harſh, and with a ghaſtly aſpect upon the eyes of the *World*, are no ſuch evils but that a Believer may rejoyce in them, and triumph over them. I ſay, they have ſhew'd the blandiſhments of the World have not ſuch a charm, but they may be renounced without any loſs of conſiderable joy and contentment; and that the duties of Chriſtianity are not ſo hard, but that a little waiting upon God will bring in Grace enough to perform them: Therefore ſaith the Apoſtle, *Seeing we have a Cloud of Witneſſes; let us lay aſide, &c.* And ſo I come to the *encouragement*, to the

Second thing, and that is the duty here preſſed. 1. Here is the privative. 2. The poſitive part of our duty: Here is *mortification* and *vivification*; *Mortification*, *Let us lay aſide*, &c. *Vivification*, *Let us run with patience*, &c. In both the branches he alludes to terms proper to *Races*: In a *Race* you know men ſtrip themſelves of their Cloaths, and whatever is burdenſome and heavy, that they may be the more light of foot; and ſo the Apoſtle bids us *lay aſide every weight*; and they did withall *diet* themſelves, that they might have no clog from within, 1 *Cor.* 9 25. *Every man that ſtriveth for the maſtery, is temperate in all things &c.* They took care that they did not clog and indiſpoſe themſelves for the race they were to run; but they verily run onely for a corruptible Crown; we for a Crown that is incorruptible and glorious; ſo according to this double practice of Racers, we are to caſt aſide every weight from without, *&c.* So here's a double object, laying aſide every weight, and of ſin; There's *onus externum*, the *weight without*, that preſſeth us down, and hinders our ſpeed; and then there's *impedimentum internum*, there's ſin, that which weakens within. By reaſon of the former, we make little ſpeed; by reaſon of the latter we

are often interrupted, and therefore we must do as they, that they might be swift and expedite, *lay aside every weight*, and be more *temperate in all things*. Herein a Runner in a Race differs from a Traveller; a Traveller strengthens himself for his Journey as well as he can, his clothes on, sometimes carries a great burthen with him; but a Runner of a Race makes himself as light as he can. But to come more particularly to the words.

First, *Lay aside every weight*: By *weight* is meant those things that burden the soul, and make our Heavenly Progress more tedious and cumbersome; and by *weigh* is meant (I think) the *delights* and *cares* of the world, the multitude of secular business, all our earthly contentments and affairs, so far as they are a burden to us, hinder us in our way to Heaven; these must all be put off, *Lu.* 21.3,4. saith Christ, *Take heed to your selves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, &c.* The heart that is depress cannot be so free for God, and the Offices of our Heavenly Calling, when we give way to *surfeiting*, *drunkenness*, *cares of this World*.

1. The heart may be overcharged with the delights of the World; *Surfeiting* and *Drunkenness* must not be taken in the gross notion; you must not think of spewing, reeling, vomiting, as if to avoid these were a full compliance with Christs direction; the *heart* may be *overcharged* when the *stomach* is not; there is a *dry drunkenness*, and a *more refined surfeiting*, and that is when the *heart* grows heavy, unfit for *prayer*, relishes not the things of the *spirit*, when the *delights* of the flesh clog the wheel, abate that vigor and chearfulness that we should shew forth in the Worship of God, and holy actions, when the delights of the flesh withdraw us from that watchfulness and diligence that is necessary in taking care for our souls, then the heart is overcharged: Voluptuous living is a great sin, it chokes the

the seeds of *piety* so soon as planted in the heart, so that they can bring nothing to perfection; it brings a brawn and a deadness upon the Conscience and affections: there is nothing that hardens the heart so much, as the softness of carnal pleasure, *Jud.* 19. *sensual, having not the Spirit*, *Sensuality* quenches our natural bravery and briskness of spirit that becomes a man; much more doth it hinder the sublime operations of the Spirit of God. Well then, remember Christians, you are not only *Travellers* by the way; but *Runners* in a *Race*: If we were to speak to you only under the notion of Travellers in a way, this were enough to wean you from the delights of the flesh, 1 *Pet.* 2. 11. *As strangers and Pilgrims abstain from fleshly lusts which war against the soul.* The more you indulge these fleshly lusts, the more you hearten & strengthen the great enemy of your souls, and starve the *better part*; but you are as *Runners* in a *Race*; by this Metaphor the duty is more bound upon you, much more should you beat down the body, and keep it in subjection; the Apostle hath a notable word, 1 *Cor* 9. 27 *I keep under my body, and bring it in subjection, &c.* I beat down my body; you must either keep under pleasures, or pleasures will keep you under: for a man is soon brought under the power, dominion and tyranny of evil customs, and some bruitish pleasure, by indulging the lusts of the flesh, 1 *Cor.* 6. 12. Be but a little addicted to any one thing, and you are brought under the power of it: The flesh waxes wanton and imperious, and slavery grows upon you by degrees. The more you conquer carnal affections, the more they increase upon you, and therefore you must hold the reins hard, exercise a powerfull restraint. *Solomon* in his *Penitentials* gives us an account of his own folly, and how fearfully he was corrupted this way, Eccl. 2. 10. *Whatsoever mine eyes desired, I kept not from them; I withheld not my heart from any joy, &c.* This was that which brought him to such a lawless excess,

and at length to *fall off from God.* When we give Nature the full swing, and use pleasure with too free a license, the heart is insensibly corrupted, and the *necessities of life* are turned into *Diseases*; and all that you do, 'tis but in compliance with your lusts; your eating and drinking is but a meat-offering and drink-offering to lusts and carnal appetite, I remember *Solomon* saith (Prov. 29. 21.) *He that delicately bringeth up his servant from a Childe, shall have him become his Son at length, i. e.* Allow a servant too much liberty, and he will no more know his condition, but grow contemptuous, bold and troublesome; so it is here: We are all the worse for license, natural desires, unless they feel fetters and prudent restraints; grow unruly and excessive; And therefore it is good to abate the liberty of the flesh, that the body may be a Servant and not a Master; when you deny your selves in nothing, but satisfy every vain Appetite, a custom grows upon the soul, and intemperance proves a Trade and an habituated distemper, so that you cannot when you would, upon prudent and pious respects, refrain and command your desires: And therefore 'tis good sometimes to thwart and vex the flesh, as *David* poured out the water of *Bethlem* that he longed for, 2 *Sam.* 23. 17. not to deny our selves in what we affect and covet; lust grows into a wanton, and bold and imperious; and so prescribes upon us, *and we are brought under the power of these things.*

2. The businesse and cares of this World: For these immoderately followed, and not in obedience to God, are a sore burden, and makes the soul heavie, and allows no time and strength for God and his Service, and those happy opportunities of private communion with him; When we are incumbred with *much service*, we neglect that *one thing necessary*, Luke 10. 42. and therefore Christians must take heed that the lean Kine do not devour the fat; that

that *Sarah* be not thrown out of doors in ſtead of *Hagar*; that *Religion* be not thruſt to the Walls, which ſhould be our *prime* and *chief buſineſſe*, while every buſineſſe hath its time and courſe. The Scriptures knowing the proneneſſe of our hearts to temporal things, deals with us as we do with a crooked ſtick, we bend it ſo much the other way, and therefore ſometimes they forbid *neceſſary labour*, John 6. 28. *Labour not for the meat which periſheth*, &c. the meaning is, *not chiefly*; but it bends the ſtick another way, *Set not your affections on things on the Earth*: A man muſt have ſome kind of affection to his Work here below; but we had need to be bent the other way: We may gather this from this Precept, 'Tis better to incroach upon the world, then the world ſhould encroach upon godlineſs. In ſhort, Things are a burden and clog to us, according as our delight and ſcope is: If the pomp and encreaſe of the World be our end and ſcope, then Religion will be looked upon as a burden; that will be a weight, and all duties of godlineſſe as a melancholy interruption, as they, (*Amos* 2. 8. *When will the Sabbath be over?* The exerciſe of godlineſſe will be a troubleſome thing, and we ſhall go about the Work of Religion as if we went about it not: But, on the other ſide, if Heaven and Heavenly things be our ſcope, then the World is a burden, and then we ſhall uſe it in the way, but not abuſing, as taking up our reſt here, 1 *Cor.* 7. 31, 32. Man hath a body and a ſoul, and he doth provide for both, but for one in *ſubordination*; the ſoul is the chief, and therefore we muſt not ſo look after the intereſts and concernments of the bodily life, as to forget the intereſts of the ſoul, or to neglect them. Many will not ſo groſly Idolize preſent things, ſo as to *renounce* things to come; I, but they ſo often follow the things of the world, that they neglect their eternal concernments. The happineſſe of a people lies in communion with God; and therefore that

must be looked after; we must take heed that the cares of the world have not such a hand and power over us, as either to divert us from, or unfit us for these higher and nobler pursuits, the enjoyment of God in Christ. This is the first thing the Apostle speaks to these spiritual Racers, to *lay aside every weight*, *i. e.* the delights of the flesh, and the cares of the world.

Secondly, The next thing to be laid aside is sin, which doth so easily beset us. As we must guard against things without, so we must mortifie our corrupt inclinations within, or else it will soon make us weary of our heavenly Race, or faint in it. *Sin* you know is twofold, *Original* and *Actual*; Actual sin is not meant primarily, for that is not *peccatum agens*, sin that easily besets us, but *peccatum transiens*, the sin that passes from us; and Original sin is that which is emphatically called *sin*, *Rom.* 7. 8. Now this original corruption may be considered as meerly *native*, or as *acquired* and improved into evil customes and habits; for according to mens tempers and constitutions, as they are severally disposed, so by the corruption of nature they are inclin'd to one sin more then another; as the channel is cut, so corrupt nature finds a vent and issue; in every man there is some predominant sin; and in every regenerate person some relicks of that sin, from whence is the greatest danger of his soul; thus *David* speaks of his *iniquity*, *Psalm* 18. 23. Well then, this is *that sin that doth easily beset us*: Original sin improved into some tyranny or evil customs, which doth encrease and prevail upon us more and more; Now this is said [*easily to beset us*] for three reasons: Partly because it hath a great power and restraint over us, and implies the whole man; the members of the body, the faculties of the soul; so great an interest hath it acquired in our affections, it doth *easily beset us*, it hath great power and command over us. Partly, be-

becauſe it ſticks ſo cloſe that we cannot by our own ſtrength lay it aſide. *Jer.* 13. 23. *Can the Ethiopian change his skin, or the Leopard his ſpots*, &c? A man can as ſoon change his skin, as lay aſide his cuſtomes, that are ſo deeply engraven as the blackneſs of an Ethiopian, or the ſpots of the Leopard. And partly, becauſe it mingles it ſelf with all our motions and actions, *Rom.* 7. 21. *&c.* It eaſily beſets us, 'tis preſent with us, it impels us, and ſolicites us, and draws us to ſin further and further, and make us negligent in what is Gods: we cannot do or ſpeak any thing, but it will infeſt us in all our duties of piety, charity, juſtice; on every ſide it is interpoſing, vexing, thwarting the motions of the Spirit, and ſo abates our ſtrength, vigour, and agility, and retards our courſe towards heaven and glory; therefore *lay aſide*, as every *weight*, ſo every *ſin*, &c.

Queſt. Now what is it to [*lay aſide*] or how can we lay aside, ſince ſin ſticks ſo cloſe to us, and is engraven in our natures?

Anſ. Certainly ſomething may be done by us; for this is every where preſſed as our duty, *Epheſ.* 4. 4, 22. *Put off the old man*; and 1 *Pet.* 2. 1. we may *put it off* more and more, though we cannot *lay it aſide*. Then we are ſaid *to lay aſide the ſin that ſo eaſily beſets us*, when we prevent and break the dominion of it, that it ſhall not *reign over us*, Rom. 6. 12. *Let not ſin reign*, &c. Though it dwells in us, lives in us, and works in us, yet it ſhould not *overcome* us, and bring us into bondage, and ſo it will not be imputed to our condemnation; and at length, when the ſoul ſhall be ſeparated from the body, we ſhall be wholly free from it.

Queſt. But what muſt we do that we may ſo repreſs it? (the queſtion returns) that we may break the dominion of it?

Anſ. I anſwer, this is the work of the Spirit of God; but we muſt know, the Spirit of God doth work the work of *mortification* two wayes: *By Regeneration*, and *after Regeneration*; By Regeneration, and ſo he doth immediately without any co-operation of ours, mortifie the deeds of ſin, gives ſin its death-wound: That which is left is as a thing *mortified*, it is broken; the Scripture often ſpeaks of this firſt work of Regeneration, *Rom.* 6.6. *Col.* 2. 11. Firſt, when we are planted into Chriſt, then we put off the body of ſin; and though it doth not preſently dye, yet it is weakened, that it cannot *reign*, though it be not deſtroyed.

2. After Regeneration the Spirit doth more and more deſtroy ſin, the reliques of ſin, this crucified body of ſin, till it dieth wholly away; this he doth *in us*, but not *without us*, Rom. 8. 13. *Through the Spirit mortifie the deeds of the body:* Not the Spirit without us, nor we without the Spirit; but *ye through the Spirit*. What is then required of us?

1. Seriouſly purpoſe not to ſin, and promiſe to God to yield him unfeigned obedience. Eſpecially ſhould we make this promiſe in the uſe of thoſe ſolemn Rights, by which the Covenant between God and us is confirmed. Take up a ſolemn purpoſe not to grieve the Spirit, nor to break his Law; *Pſal.* 119. 106. *I have ſworn, and I will perform it, that I will keep thy righteous Judgements*: This purpoſe of heart is the root of all good actions: therefore in the confidence of Gods help, in the ſence of thy own weakneſs, *Pſalm* 119. 32. we cannot lay Wagers upon our own ſtrength, yet it is our duty to engage our hearts to God: To ſin againſt the light of our own Conſcience, and illumination of the Spirit and the chaſtening and inſtruction of our own reins, that aggravates our ſin; but to ſin againſt, and beſides our fixed purpoſe of not ſinning, that lightens ſin, for then it is a ſin of weakneſſe

and

and infirmity, not of wilfulness and malice; and then we can say as *Paul*, *Rom.* 7. 19. when the heart is fixedly bent towards God, *The evil which* I *would not that do* I. Two wayes may we be said to sin against purpose, either when we are over-born besides our purpose, our purpose still remains to please God: As when the water breaks over the bank, the bank remaining; in such a case the fault is not in the bank, but in the violence of the flood. Or secondly, when we break off our purpose, or consent to do evil; as when we cut through the bank, the water may easily make through. There is a great deal of difference between sin dwelling in us, and sin entertained by us, between sin remaining, and sin reserved; and when you have a firm purpose against all sin, there is sin remaining; but it is not reserved, but it is not kept and allowed.

2. Watch over thy self with a holy self-suspition, because thou hast sin within thee that doth easily beset thee; therefore *consider thy wayes*, Psal. 119. 59. *Guard thy fences*, *Job* 31. 1. but above all, *keep thy heart*, Prov. 4. 23. Conscience must stand *Porter* at the door, and examine what comes in, and what goes out; watch over the stratagems of Satan, and seducing motions of thy own heart.

3. Resist and oppose strongly against the first risings of the flesh, and the tickling and pleasing motions of sin that doth easily beset us, when it doth intice us away from God, or do any thing that is unseemly and contrary unto the duties of our heavenly calling. Oh! remember we are not debtors to the flesh, *Rom.* 8. 20. Thou art tyed to the Lord by all obligations and indulgence; therefore break the force of sin by a serious resistance; check it, and let thy soul rise up in indignation against it, my business is not to please the flesh, but to please the Lord.

4. Bewail the involuntary lapses and falls with penitential teares, as *Peter went out and wept bitterly*, *Mat.*

Mat. 26. 57. Godly ſorrow is of great uſe for laying aſide of ſin, as ſalt potions kill wormes; when children are troubled with worms we give them ſalt potions; ſo theſe bitter penitential tears are the means God hath appointed to mortifie ſin; that is the reaſon the Apoſtle ſaith, 2 *Cor.* 7. 10. *Godly ſorrow worketh repentance to ſalvation, not to be repented of:* 'Tis not only a part of repentance, but worketh perſevering durable reſolutions, a walking cloſely with God; 'tis a means God hath bleſſed to this end and purpoſe.

5. Recover from thy falls, renew thy combate; as Iſrael, when they were overcome in battel, they would try it again and again, *Judges* 20. 28. Take heed of ceaſing for the preſent; for though thy enemy ſeems to prevail, though the fleſh ſeems to prevail againſt the Spirit in the battel, yet thou ſhalt have the beſt of it in the war; by the power of grace thou ſhalt have the victory.

Thus I have gone over the *privative* part of our duty, *Let us lay aſide every weight, and the ſin that doth ſo eaſily beſet us*: I ſhould have come to the *poſitive*, *Let us run with patience the race that is ſet before us*; there is the *duty*, *Let us run the Race that is ſet before us*; and there is the manner of the duty, *Let us run with patience.* I ſhould have ſhown you, That a *Chriſtian-life is like a Race* from Earth to Heaven, in a way of holineſs, and exerciſe of Grace. This Race it continues as long as we continue in the world, from our nativity to our death; after death the ſtrife is ended. Now in this *Race* we muſt *run*, and *ſo run, that we may obtain the Crown*, 1 *Cor.* 9. 24. Running is a motion, and a ſpeedy motion; there is no lying, ſitting, or ſtanding, but ſtill there muſt be running: We muſt make a further *progreſs* in the way to Heaven, *Forgetting thoſe things which are behind, and reaching forth unto thoſe things which are before.* Phil. 3. 13.

The

The Runner was not to enquire how much of the way already was past, but to ſtrain himſelf to overcome what was yet behind: And ſo ſhould we conſider what ſins are yet to be mortified; what duties yet untouched, almoſt untouched; what hard conflicts are yet to be undergone, and ſtill to hold on our way without twining aſide, or halting becauſe of difficulties, diſcouragements, ſtumbling-blocks. And there are *fellows* and *co-partners* with us that run this Race, with whom we may ſtrive, in a holy emulation, who ſhould go forwardeſt, who ſhould be moſt forward in the courſe of pleaſing God: Oh Chriſtians! there are many contentions amongſt us, but when ſhall we have this holy contention? *Heb.* 10. 24. In a Race there is the *Agonotheta*, the Judge of the ſports; ſo here God obſerves all; no matter what the ſtanders by ſay, the Judge of the ſports muſt decide who muſt have the Crown, 1 *Cor.* 14. 3, 4. And then, at the end of the Race there is the Crown, 2 *Tim.* 4. 7. 8. *I have fought a good fight, I have finiſhed my courſe, I have kept the faith, henceforth there is laid up for me a Crown of righteouſneſs*, &c. In a race there are *ſpectators*, ſo there are here, God, Angels, and Men, 1 *Cor.* 4. 9. *We are a ſpectacle to the world, to Angels, and to men*, &c.

Thus for the ſimilitude of our Race in our way to Heaven. Now wherein it differs.

This is a Race, not undertaken out of *wantonneſs*, but out of *neceſſity*: God hath called us to this courſe; and if we run not in this Race, we are undone for ever. And in other Races, but *one* had the Crown; here all are crowned, 2 *Tim.* 4. 8. though they be not ſo eminent as the Apoſtle; here all are crowned that run in the manner God hath required; *Henceforth is laid up for me a Crown of righteouſneſs, which the Lord, the righteous Judge, ſhall give me at that day, and not to me only, but to them that love his appearing.*

2. For

2. For the *manner* [*with patience*] *Let us run with patience.* Patience is necessary.

1. Partly because of the length of the Race, and the distance between us and the promised Reward: Our Race cannot be ended but after some degrees of time; long waiting is troublesome to the flesh, and therefore we have need of patience.

2. Because we meet with many impediments, troubles and temptations by the way; there are spiritual adversaries with whom we must fight; for we go on, we not only run, but fight; therefore *run with patience, &c.*

3. Because the *spectators* will be ready to discourage us: We are set forth, not only as a spectacle to God and Angels, but to the world, and they will be ready to deride, scorn and oppose us for our zeal to God, and our forwardness in the wayes of God, to discourage us by bitter mockings, *&c.* therefore *let us run with patience the Race that is set before us.*

Mr *Lye's* Prayer *July* 20. 1662. at *Allhallows Lombard-street.*

O Lord, our great God, thou canst do all things, for thou dost dispose and govern all the wayes, and works, and words of thy Creatures to thine own praise; We thy poor Creatures, the workmanship of thy hands, the price and purchase of thy Sons blood, do desire this morning to fall down and humble our selves at the throne of thy grace; we desire to lift up an eye of faith to thee, that thou mayst dart an eye of love to us: since thou hast commanded us to come unto thee, O bless us now we come. Let it not be in vain for any of us, from the highest to the lowest, from the richest to the poorest, that we have sought thy face this morning. Blessed Father, pour down a spirit of Prayer, a spirit of Preaching, a spirit of rejoycing, a spirit of practising in the midst of us, let us not only be enabled to know what to do, but to do what we know. Thou that didst cure the eyes of the blind with clay and spittle, oh heal that natural dimness that is in the best of us: thy rod in the hand of Moses brought water out of the rock; oh do thou strike upon these rocky hearts, that our adamantine hearts being softened, may gush out into rivers of tears. O drown our sins in the red Sea of our Saviours blood; help us to smite upon our thigh, and to ask our selves what we have been, and what we have done, and humble us under the omis-

on of any commanded duty, and the commission of any forbidden sin, sins of thoughts, words, and deed, sins against the law, against the Gospel, of youth, manhood, and old age: sins before, under, and since conversion: sins against prayers, vows, promises, covenants and oaths, O Lord, if thou didst preser thy bill against us, we could not stand; if we were weighed in the ballance of the sanctuary we should be found too light. But holy Father, remember not against us our former sins, but rather have mercy upon us according to thy loving kindness; cross and blot out our iniquities, blot them out so fully and wholly, that it may be to us as to Judah in the promise, that the sins of Judah should be sought for and not found.

Oh bathe our souls in that fountain that was set open for Judah and Jerusalem; though our sins have been as scarlet, let them be as white as snow; though they be red like crimson, let them be like wool.

We have read, that a flood of sin brought down a deluge of water, that they covered the tops of the mountains. O let thy deluge of mercy cover the tops of the mountains of our sins.

It is the glory of a God to pardon great sins; we desire to turn unto thee with our whole hearts; do thou subdue our iniquities, let us be not only cleansed, but let us have the efficacy of the Spirit of Christ to wash us from the guilt of sin, because we boast we are not under the law, but under grace.

Be gracious to our Soveraign Lord Charles, King of England, Scotland, France, and Ireland, it is thy promise, that Kings shall be nursing fathers to thy children; grant that under the shadow of his Majesty thy people may be protected, that we may live a quiet and peaceable life, in all godliness and honesty; oh let thy people possess the land, from Dan to Bersheba; oh give us Scripture-Magistrates, and Gospel-Ministers as long as the Sun and Moon endures.

Let thy Word be sanctified to us, let it not be only as water to get out our spots, but as a refiners fire to purge our dross, & take away our tin.

And Holy Father, where thou hast begun a good work, do thou go on, and bring it to perfection; let not the light that is in us, be like the glimmering light of the evening, but as the light of the morning, that shineth more and more to the day. Let our best wine be kept till the last; let the end of our lives be the end of sinning. Thou hast cast our lot in the midst of temptations of all sorts; thou hast brought many of us through the red Sea, but yet we are in the wilderness with Zeba and Zalmunna and those that dwell at Tyre, the children of Ammon, Moab, and mount Seir, and all the forces that Hell can make against us; oh put upon us all the whole armour of God. Now in these dayes of error gird us with the girdle of truth; oh now in these dayes of falsity give us a helmet of hope.

Now

Now the devil darts at us, give us the shield of faith: oh give us the sword of the Spirit, of the word of God, that it may enable us to confute the gain-sayings of foolish men.

Oh help us to pray with all manner of prayer, constantly, fervently, faithfully, feelingly, that we may stand and not fall, and that not in our strength, but in Gods.

To this end be with us upon this thine own day; our Manna falls every day, and is doubled upon the Lords day; oh let us be as thy servant John, in the spirit upon thine own day; let God by his spirit come into our spirits, understandings, consciences, wills, memories, and affections, that all our conversations without, and affections within, may be obedient to thy word.

Enable thy servant to deliver thy word faithfully; God forbid thy servant should stand upon so sandy a foundation as the wisdom of man, one iota of thy word has more wisdom in it, then all men and Angels have.

Good Father, give thy people a hearing ear, it is too much they have played by the light of thy candle, and slighted thy Manna so long: oh now therefore to day give us to hear, and know, and believe, and do the things that concern our everlasting peace; hear us for Christ his sake, to whom with thy blessed self, and Spirit, be glory now and for ever.

Mr. Lye's Forenoon Sermon.

Phil. 4. 1.

Therefore my Brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

MY Beloved, I do very well remember, that upon the four and twentieth day of this instant month

1651.

1651. I was then under the ſentence of Baniſhment; and that very day did I preach my *farewell Sermon* to my people from whom I was baniſhed, becauſe I would not ſwear againſt my King, having ſworn to maintain his juſt Power, Honour and Greatneſs; and now behold a ſecond tryal: Then I could not forſwear my ſelf, the God of Heaven keep me that I never may. I am apt to think I could do any thing for this loving Congregation, only I cannot ſin. But ſince, beloved, there is a ſentance gone out againſt us, that we that cannot *ſubſcribe*, muſt not *ſubſiſt*; this is the laſt day that is prefixed to us to preach; I ſhall now ſpeak to you (God aſſiſting me) if my paſſion will give me leave, juſt as if I would ſpeak if I were immediately to die, therefore hearken my Brethren, *dearly beloved and longed for, my Joy and Crown, ſo ſtand faſt in the Lord, my dearly beloved.* *Paul* was now a Priſoner at *Rome* for the Goſpel of Chriſt, it was his ſecond impriſonment; and he was not far from being offered up a ſacrifice for the Goſpel he had preached. This Goſpel the *Philippians* had heard him preach; and the godly *Philippians* having heard of his impriſonment, they ſent from *Philippi* to *Rome* to viſit him, and to ſupply his wants; a gracious temper, which, I hope, the eternal God hath given the Saints in *London*, and for which, if for any thing, God hath a bleſſing in ſtore for them. *Paul* is not ſo much concerned in his own bands, as in the *Philippians* Eſtate. *Epaphroditus* tells him, that there were Hereſies and falſe Doctrines got in amongſt them, but yet the *Philippians* ſtood faſt; and herein *Paul* rejoyces, writes this Epiſtle, bids them go on, ſtand faſt, keep their ground, and to be ſure not to give an inch, but to ſtand faſt, knowing that at a long run *their labour ſhould not be in vain in the Lord.*

A moſt ruching *Compellation*, and a moſt ſerious *Exhortation*.

1. A melting *Compellation*, *My Brethren, dearly beloved*, &c.

2. A serious *Exhortation*, and in it 1. the *matter* of the duty, ſtand, and ſtand it out, and ſtand faſt. 2. The *manner*, 1. So, ſtand ſo as you have ſtood, ſtand faſt: 2. *In the Lord*, ſtand ſo, and ſtand in the Lord, in the Lords ſtrength, and in the Lords Cauſe; to ſtand in your own ſtrength, would be the ready way to fall, and to ſtand in your own cauſe, for your own fancy, would be the ready way to expoſe your ſelves to all manner of temptations: *Therefore my Brethren, dearly beloved in the Lord, ſtand, and ſo ſtand faſt in the Lord, my dearly beloved.*

In the next place, by way of obſervation from the words; and if there be any wicked catchers here, let them know, that I ſhall ſpeak no more then I ſhall draw from, and is the mind of my Text; I would not give occaſion to be a greater ſufferer then I am like to be. But for the words.

Firſt, For the *melting Compellation, My Brethren, my dearly beloved.* *Paul* was an Apoſtle, and an high Officer in the Church of God, and he writ unto the *Philippians*, to *all* the *Philippians*, to the pooreſt of them, and ſee how he beſpeaks himſelf unto them, *my Brethren*: From hence take this obſervation, *That the higheſt Officers in the Church of Chriſt, though they are indeed by office Rulers over them, yet by relation they are no more then brethren to the meaneſt Saint.* Here we have no ſuch Rabbies to whom we muſt ſwear, becauſe they ſay we muſt ſwear it. *Paul* calls them *Brethren*, and ſo writes to them, *Col.* 1. 2. and *James*, a Scriptural-Officer, one of the higheſt Apoſtles Chriſt ever made, ſaith, *Hearken my beloved Brethren, Jam.* 2. 5. ſo *Peter* an Apoſtle of Chriſt, *Wherefore the rather Brethren*; and *John* the beloved Diſciple, *Brethren, I write no new commandment*, &c. 1 Joh. 2. 7. Well then.

1. If

3. If this be ſo that the higheſt officer in the Church of Chriſt, ſuch as Chriſt approves of, are but brethren to the meaneſt Saint: then certainly *they are but brethren to their fellow-Officers*: If no more relation to the toe in the body, then no more to the eyes. If there be any of a light ſpirit will bear rule, that love to have the preheminence, I would deſire them to read two Scriptures; the firſt is *Luke* 22.26. the ſecond *Mat.* 20.26,27. doth Chriſt ſay, *Whoſoever will be chief among you*, let him be one that will domineer over your eſtates, over your perſons, over your conſciences, doth not Chriſt ſay ſo? no, but *whoſoever will be chief among you, let him be your Miniſter, ---let him be your ſervant. Even as the Son of Man came not to be miniſtred unto, but to miniſter, and to give his life a ranſom for many.* You have this alſo, *Luke* 22. 25. *And he ſaid unto them, the Kings of the Gentiles exerciſe Lordſhip over them, i.e.* over their ſlaves, over their vaſſals, *but ye ſhall not be ſo, but he that is greateſt among you, let him be as the younger, and he that is chief, as he that doth ſerve.* Sure if *Paul* be but a brother to *Philip*, then he is no more to *Timothy*.

2. If the higheſt Officers in the Church of Chriſt be but brethren to the meaneſt Saint, then it is not for thoſe brethren to Lord it over their fellow-brethren, Lord it over Gods heritage: Remember, 'tis Gods Heritage. I hope your conſciences will bear me witneſs, that I have laboured as much as in me lies, to be a helper of your joy, not to Lord it over your faith, 2*Cor.* 1.24. to preſſe or cauſe you to believe this or that becauſe I believe it: if this be allow'd then may I turn Papiſt to morrow. Saith Chriſt to him that would have had him ſpeak to his brother to *divide the inheritance with him, Man, who made me a Judge over you*, Luke 12.14. So ſay I, Man who made thee a Tyrant, a Lord over thy fellow-brethren, 1 Pet. 5.3. *Neither as being Lords over Gods heritage*, &c.

3. If the higheſt Officers in the Church of Chriſt be but Brethren, and no more, then there ſhould be no *diſcord between thoſe brethren*, *Behold how good and pleaſant it is for brethren to dwell together in unity.* And truly I may comfortably ſpeak that, and it is one of the greateſt comforts I have in the world. I hope we have lived together in love, bleſſed be God: *Let us not fall out*, ſaith *Abraham* the elder, to *Lot* his younger Couſin, *for we are brethren.* Beloved, the diſcords between Paſtor and people have made the beſt muſick in the ears of the Jeſuits.

4. Are Paſtors, nay the higheſt Officers that Jeſus Chriſt hath, and doth own in his Church, but Brethren? Oh! then let thoſe brethren, if they will appear before the Bar of their Father in Heaven with comfort, *take care of offending the ſouls of their Brethren*; for at the hand of every Brother God will require the ſoul of his Brother; *Ezek.* 33. 6. *His blood will I require at the Watchmans hand.* We that are called by ſome the *dogs of the flock*, what ſhall we prove dumb dogs? What a comfort will it be to my dying brethren this day, if they can but ſay, Lord, we are clear from the blood of our Brethren? The Officers of Chriſt ſhould never behave themſelves ſo, that they ſhould give their people occaſion to ſay, We are brethren to Dragons. But *Jer.* 9. 4. *Take ye heed every one of his neighbour*, &c. I would commend one Scripture to all my Brethren in the Miniſtry, 1 *Cor.* 8. 13. A Scripture that I would have writ in letters of gold on the lintel-poſts of all Miniſters doors: *Wherefore if meat make my brother to offend, I will eat no fleſh while the world ſtands, leſt I make my brother to offend.* Rather then to endanger his ſoul, I'le away with all theſe toys and gew-gaws.

5. From the terms of deareſt affection, *dearly beloved, longed for*, &c. Take this obſervation, that, *It becomes the*

the higheſt Miniſters, much more the loweſt, to bear a moſt tender, vehement, ardent, ſtrong melting affection, towards that flock or people that God hath committed to their charge. Thus *Paul* to the *Philippians* in the Text, *My Brethen, dearly beloved, &c.* You ſhall find *Paul* in all his Epiſtles in a thawing frame to his people, melting in love unto them: The *Corinthians* were ſo in his heart, not only to live with them, but if God called him, to die for them, ſo abundantly did he love them, 2 *Cor.* 12. 15. That he would very gladly ſpend and be ſpent for them, carried them in his heart, and longed after them all. As for the *Theſſalonians* 1 *Theſſ.* 2. 8. He, as a Nurſe, tendreth and nouriſheth them as children, and is ſo affectionately deſirous of them, that he is willing *to impart them, not only the Goſpel, but his own ſoul,* becauſe they were dear to him. Then,

1. Is this ſo, ought the Paſtors ſo to love their people? Give me leave to beſpeak you in the words of *Job* (in reſpect of thoſe hundreds of Miniſters that are to be plucked from their people:) *Have pity upon me, have pity upon me, oh ye my friends, for the hand of God hath touched me, Job* 19. 21. What will nothing ſerve but plucking out our very eyes? our very heart, (being ſo much the objects of the Peoples love.) How ſad is it for the Father to be plucked from the Childe, the Shepherd from the Flock, the Nurſe from the Childe, this is a Lamentation, and ought to be for a Lamentation: That there muſt be a parting between *David* and *Jonathan*, who loved one another as their own Souls, this cuts them unto their very heart. And this I may ſay with reſpect to my ſelf, Ibleſſe God, I cannot ſay, as ſhe of her Husband, *A bloody Husband haſt thou been unto me, but a loving Congregation* have you been unto me. I know none

of you have desired my destruction, nor to taint my name; never did I hear three in this Congregation speak of pressing any thing against me, that was contrary to my conscience: nor can I say, that there are four in this Parish that did ever deny to pay me my *legal dues*, blessed be God for such a people, you have not encroached upon my conscience, as I hope I have not upon yours. Pastors must love their people, do not blame them if their hearts be almost broken, when they are to part with such a people.

2. Must the Pastor love his people? then *the people must love their Pastor*. 'Tis true, it lies in the power of man to seperate the Pastor and people, but not to separate their hearts: I hope there will never be a separation of love, but that will still continue: if we do not see one another, yet we may love one another and pray for one another; I hope a husband doth not cease from loving his wife because she is *absent* from him. But oh! for my Brethren, hundreds of them think that you are undone, though you cannot see as far as other men, you may live in love, and keep your consciences quiet.

3. Must Pastors love their People? then you see from hence, *what should be the grand object of the Pastors affection*, i. e. the people; not what the people have; this is great inquiry, what is the benefice worth? What's the preferment? Do they pay well, &c. Whereas we should not seek so much the *Fleece* as the *Flock*, we should not take oversight of a Congregation for *love* of their *pay*, but of their *souls*; nor, 'tis an excellent good living, as one said I have heard of, *Let me have their Tythes, and let their souls go to the Devil*; but as the Apostle, *I seek not yours, but you*, 2 Cor. 12. 14. And I hope there be many hundreds can say, it hath been the peoples souls they have more loved and affected, than any thing what the people had.

4. Once

4. Once more; We muſt love them, and love them tenderly, Why, and yet leave them? Yes my beloved, We are ſo to love our people, as to venture any thing for them but our own damnation. I come not here to throw firebrands. I bleſs God I have a moſt tender affection for all my Brethren in the Miniſtry; and though I am not ſatisfied my ſelf, yet I condemn no man, I believe there be many of them do as conſcientiouſly ſubſcribe, as deny to ſubſcribe. I proteſt in the fear of God I cannot ſubſcribe; perhaps it is becauſe I have not that light as others have; for he *that doubts* (ſaith the Apoſtle) *is damned*: My beloved, I hope you would not have us ſin againſt God and our Conſciences. It is not my *living* that I deſire, but my *office* to ſerve my Lord and Maſter; but if we ſhould (to keep communion with you) loſe our communion with God; this is the ready way to have all our labour and pains loſt; but as *David* ſaid (and oh that I could ſpeak it with as good hopes as *David*) *Zadok, carry back the Ark of God, if I ſhall find favour in the eyes of the Lord, he will bring me again, and ſhew me both it and his habitation: but if he thus ſay, I have no delight in thee, behold here am I, let him do to me as ſeemeth good unto him,* 2 Sam. 15. 24. Brethren, I could do very much for the love I bear to you, but I dare not ſin? I know they will tell you, this is pride and peeviſhneſs in us, and that we have preacht againſt it, and are tender of our reputation, and we would fain all be Biſhops, and forty things more: but the Lord be witneſs between them and us in this. Beloved, I prefer my wife and children before a blaſt of air of peoples talk; I am very ſenſible what it is to be reduced to a morſel of bread: Let the God of heaven and earth do what he will with me, if I could have ſubſcribed with a good conſcience, I would, I would do any thing to keep my ſelf in the work of God, but to ſin againſt my God, I dare not do it.

3. *My joy and Crown*, therefore my dearly beloved and longed for, my *joy and Crown*, my preſent joy and future Crown: my joy which I value more then a Crown, my principal joy. Hence obſerve this Doctrine, that, *The fixed, ſtanding, flouriſhing growth of Saints in Goſpel-practice and Goſpel-obedience, is, or ought to be matter of tranſcendent joy to their Paſtors.* It was ſo to the Apoſtle *Paul*; *Paul* heard how they ſtood: though there was a plague amongſt them, yet they were not infected; and though he was in the Gaol ready to be beheaded, yet this was his joy and Crown, that his people did ſtand, and I hope, my Brethren, it will be our joy and Crown to hear of your ſtanding and growth in Goſpel-knowledge, and Goſpel-profeſſion. And

1. If this be ſo, as *John* ſaid, I *rejoyced greatly that I found of thy Children walking in the truth*: It ſhould be the prayers and endeavours of all Paſtors really to love the ſouls of their people, and to pray for them: that when they cannot look after the ſouls of their Children, yet that good Nurſes may be looked out for them. What a joy was it that *Moſes* Mother was made his Nurſe? and who can tell, it may be thought, not out of any merit of ours, yet of their own clemency, our Governours may give us to be Nurſes over our own Children: but if I cannot nurſe my Childe my ſelf, I will wiſh it well, and as good a Nurſe as I can: far be it, that thoſe that are to ſucceed ſhould not proſper: Lord, it ſhall be the prayers of thy Servant, that thoſe that are to ſucceed may have a double and treble portion of thy Spirit, that he may be both painful and faithfull, *&c.*

2. If the peoples growth in grace and knowledge be matter of joy to a faithful Paſtour? then what do you think of thoſe that hinder their thriving. I ſhall

give

give you two Scriptures, *John* 12. 19. *The Phariſees therefore ſaid among themſelves*, (they durſt not ſpeak publickly; but who was it againſt? why, it was againſt Chriſt) *perceive ye how ye prevail nothing, behold the world is gone after him.* But we will order him for that, we will be ſure to leſſon his Congregation; if we cannot do that, we will ſhut the doors againſt him; ſee *Matth.* 23. 13. *Woe unto you Scribes and Phariſees, Hypocrites, for ye ſhut up the Kingdom of Heaven againſt men*: What! ſhut up the Kingdome of Heaven againſt men? What the Phariſees! that pretended they had the Keys of Heaven, and to be the Guides? I, that is it, becauſe there is not room enough in Heaven for us and them too? No, ſaith Chriſt, there is no ſuch matter; *For ye neither go in your ſelves, neither ſuffer ye them that are entring to go in.* I dare not tell you at this time what it is to *ſhut up the Kingdome of Heaven againſt men*, you may better imagine it then I can ſpeak it; but this did the Phariſees, *they would not go in themſelves, nor ſuffer them that were entring to go in.* I remember, when I was a Childe, we had ſuch a Miniſter, that would one Lords-day preach up holineſs, and the next Lords-day would preach againſt the practice of holineſs.

And now, my Brethren, I am come in the next place to ſpeak to the laſt part, *ſtand faſt*; and becauſe I ſee a Hurricane a coming, *keep your ground, ſtand faſt*, and live in the Lord here, that you may live with him hereafter.

Mr. Lye's *Afternoon Sermon.*

Phil. 4. 1.

Therefore my Brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

FRom this Scripture you have had these 3. Doctrines: 1. *That the highest officers of the Church of Christ, though they are Rulers of them, yet they are but brethren to the meanest Saint.* 2. *That it becomes a true Scriptural Minister of Christ, to have a most vehement, ardent, strong, melting, tender affection to that Flock or People which the Providence of God hath committed to his charge.* 3. *That the fixed, standing, flourishing, and thriving of that Flock in the profession and practice of Gospel-knowledge and obedience, is matter of transcendent joy and triumph to such a godly Pastor.* The fourth, which is that I would now prosecute, is this, *That it is the grand and indispensible duty of all sincere Saints, in the most black and shaking seasons, to stand fast, fixed and stedfast in the Lord.*

This is the grand thing St. *Paul* had to say to his *Philippians* when he was ready to have his head cut off, for so it was, he was beheaded for the testimony of Jesus: this is all he had to say when in Jayle, when in bonds, and that under Heathen *Romans*; you are now my Joy, you are now my Crown, oh! do but stand, and my joy, which is but two notes above *Gamut*, will get to *Ela*. Oh! do but stand, and my Crown's studded with Diamonds: We live if you stand, though we die when you stand. *It is the great and in-*

indiſpenſible duty, &c. Whether theſe are *black* and *ſhaking ſeaſons*, I have nothing to ſay, but I am wholly now upon your duty, beloved; and for God's ſake let the words of a *Civilly dying Miniſter* prevail with you. There is a kind of a Maxim among ſome, that in caſe a perſon dye ſeemingly, and revive again, that the laſt words that was heard of that perſon when in a rational temper, are the only things that that perſon will remember when brought to life again. It is moſt probable beloved, whatever others may think, but in my opinion (God may work wonders) neither you nor I ſhall ever ſee the faces of, or have a word more to ſpeak to one another till the day of Judgement. Therefore I beſeech you hear me; as thoſe that would and may live with me to eternity. Mark your duty; I have ſpoken ſomething concerning the *Paſtors* duty in the morning; now for the *Peoples: It is the indiſpenſible duty of all ſincere Saints, to ſtand faſt, &c.* I confeſs, I have a love for the whole Auditory, I have a Meſs for them; but my *Benjamin*'s Meſs is for thoſe I once called my own people; you are my *Benjamins*, I wiſh I had a greater than a fifth for you. This Propoſition I ſhall

1. *Prove*, and then
2. *Improve*.

In the worſt of times, in the moſt ſhaking ſeaſons, and if I do not greatly miſtake, there is an hour of temptation threatned by God, now beginning to be inflicted; if ever you would ſtand, ſtand now, and for your comfort, let me but hint, that a Chriſtian may ſtand comfortably, when he falls ſadly; that is, he may ſtand by God when he falls by man. I knew that a great many years ago.

Firſt then, 'tis your duty to ſtand. There be Scriptures more then enough to prove this to be your duty, Col. 4. 12 *Stand perfect & compleat in all the will of God* Ph. 1. 27 *Only let your converſation be as becometh the Goſpel of Chriſt, that whether I come and ſee you*, alas poor *Paul*! thou come & ſee them! thou waſt beheaded before thou couldſt come & ſee them;

them; but (*or else be absent, I may hear of your affairs, that ye may stand fast in one spirit, with one mind, striving together* (not to pluck out one anothers throats, no more of that; but striving together, not against one another, but) *for the faith of the Gospel.* So 1 Cor. 15. 58. *Therefore my Brethren, be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord.* 'Tis our duty to stand. But.

Secondly, *Wherein must we stand steadfast?* I have no new Doctrine to preach now, I shall but mind you of what I have formerly spoken when you would not believe. I confess I do not begin to be of a new judgement now; and should I be continued in the Ministry, (a mercy I can hardly hope for) I should be of the same judgement, and preach this doctrine, *Stand fast.*

God will certainly bring the people of God in *England* to his own terms, or else fare them well for ever. What's that we should be steadfast in? I would advise to a steadfastness.

1. *Of Judgement.*
2. To steadfastness of *Resolution.*
3. To a steadfastness of *Faith.*
4. To a steadfastness of *Conscience.*

So stand fast in the Lord in your *Judgement*, in your *Resolution*, in your *Faith*, in your *Conscience.*

1. I would advise to a *steadfastness of Judgement.* Strange Doctrines are the greatest fetters that do assault a sound judgement; they are like waves, if they do *split*, they will shake the Ship to purpose: therefore your way is, to cast anchor well, to stand firm on the rock of truth, I had almost said all in a word, *Protestant truth*; though the market may rise somewhat high, yet stand firmly there while strange Doctrines like so many impetuous Waves, are beating upon you, break themselves in pieces they may

mayo but if you ſtand, can never hurt you, I am not now to begin to warn you againſt *Popery*, not that I have the leaſt reflection on any thing in the world, but on the *Scriptures*. I am apt to think the *wound of the beaſt muſt be healed*: however, do not you *ſpread a plaiſter for the Beaſt* to heal his wound: *Be no more children toſſed to and fro, carried about with every wind of Doctrine*, with every wind, or windy Doctrine, *by the ſlight of men, and cunning craftineſs*, that can cog the Die, notable Gameſters there are in the World, but you muſt *ſtand* ſteady in judgement, you muſt be firm to your principles: I would have you *Stars*, not *Meteors*, for *Meteors* are carried about with every blaſt of Wind. I hope better things of you; I ſhall pray God would make you *ſteadfaſt in Judgement*: 1. Be ſure to get good principles; and ſecondly, Be ſure to ſtand in thoſe good principles that you have got. And though I cannot ſay but ſome *Tares* are ſown among this Pariſh, yet I bleſs the Lord for the generality, I hope I may ſay, I have an *Orthodox Miniſtry*.

2. 'Tis not enough to ſtand in judgement, but we muſt be *Steadfaſt* to our *Reſolutions*; 1 Cor. 15. 58. *Be ſteadfaſt, immoveable*, ſuch as ſtand firm on ſome Baſis and foundation, that doth not totter and ſtagger: if they find you *ſtaggering*, to be ſure the next moment they look upon you as *falling*. Be as they ſay of one or both of the *Poles* of the Heavens, though all the world turns, the *Poles* are immoveable. If I miſtake not, you may ſee a great turn in the World; and behold at this day, the greateſt turn that ever was in *England*; but yet you muſt not move, you muſt not ſtir, be true to your Reſolutions, be juſt to your firſt love, go on in the Lords Work, let nothing take you off. If I have preached any falſe Doctrine among you, witneſs againſt me at the day of judgement; but if the things I have preached be true, ſtand to the truths, if you do not witneſs againſt my Doctrine,

(mine

(mine 'tis not) but rather witneſſe for it, remember, if you leave it, that very Doctrine will witneſſe againſt you at the day of Judgement. Oh! that excellent Heroe, *Queen Heſter*, thus and thus I will do; *and if I periſh, I periſh.* You cannot imagine againſt how many thouſand temptations a ſteadfaſt reſolution will guard you.

3. There's a *ſteadfaſtneſſe of Faith* too, when we ſo believe as that we do not waver, or do not heſitate. Will you give me leave to propoſe to you (my dear Friends, though my Congregation I cannot call you) that queſtion which our Saviour did unto the Jews, (whom he hated, though I love you) *The Baptiſm of John, whence was it? from heaven, or of men.* The doctrines you have heard, have they been from Heaven or from men? Anſwer me, if from men abhor them; man is a falſe creature, man would make merchandize of your faith and ſouls, but if from Heaven, why then ſhould you not believe them? *I* bleſſe the Lord, my conſcience bears me witneſſe, *I* never did ſo far propoſe a doctrine to you, I would have you believe without Scripture. If the doctrines have been from God believe them, if not, abhor them, and any of thoſe that ſhall dare to bring a doctrine, but dare not bring the authority of the Scripture to warrant them. You may not be like thoſe in *Jam.* 1. 6. *that wavereth like a wave of the ſea driven with the wind and toſſed.* The moſt godly man may ſtumble in his way, *i. e.* tread awry, but a wavering minded man is never ſettled concerning his way. Bleſſed be God I am not now (on this day that looks as like my dying day as can be in the world) to begin to fix upon a Religion, to fix upon my way, I know my way, If God will but keep my ſteps, and guide me in that way. If God be God (I appeal to your conſciences) worſhip him; If *Baal* be God, wor-

worſhip him; do not ſtand diſputing and doubting, do not, ſay ſhall I? ſhall I? if the ways you have found be the ways of God, follow them; God hath but one way to heaven, there is but one truth; if *Baal* be God follow *Baal*, do not ſtand wavering; do not conſult with fleſh and bloud; 'tis an infinite mercie that God will give any of us to leave Relations, Eſtates, Congregations, any thing for Chriſt: 'tis an infinite mercy we do not ſplit upon a rock. Be ſure to be either for God or *Baal*: a godly man many time, halts in his way, but never halts between two opinions.

4. *Steadfaſtneſs* of *Conſcience*. Indeed the genius of my miniſtry hath lyen this way: and here I could eaſily launch out, but I muſt be ſhort. I would ſpeak a word in ſeaſon to thoſe that are weak, it becomes you to be ſteadfaſt in conſcience; then have a God decreeing, a Chriſt redeeming, a ſpirit quickning, a goſpel promiſing, a heaven prepared, a God infinitely more ready to ſave him, then he can poſſibly be deſirous to be ſaved by him. Be ſteadfaſt in conſcience againſt the guilt, the filth of ſin, againſt the temptations of Satan, *&c.* Let us draw near, with full aſſurance of faith; you can never believe Gods love ſo much, as Gods love doth engage you to believe, *&c.* I might adde.

5. You muſt be ſteadfaſt in converſation: 'tis not the Running *well*, but the Running out; 'tis not the *ſighing* but the *conquering* that gives you *title* to the *Reward*: for you to give a great deal of milk, and to throw it down all at length with your foot, may argue you to have a good dug, but a bad foot. Never give thoſe beaſts of *Babylon* occaſion to ſay, that a man may be a child of God in the morning, and a child of the devil at night; that we contradict that Doctrine by our converſation, that we aſſert in our profeſſion.

But

But why must we be stedfast?

Alas, why; would you have me marshal up all the Reasons; bid me count the stars, or number the sands on the sea shore. There is not an attribute in God, not a precept, promise, or threatning in the word, not an ordinance, not a providence; there is nothing in God, or in the Devil, or in sinners, or our selves, but all would give a contribution of arguments to prove the Saints should be stedfast, I must but hint at a few things.

First; I would argue *from Jesus Christ*. Believers, you *love Christ*, and therefore you love the *honour* of *Christ*; now the honour of Christ is highly engaged in your stedfastness. We never cast a deeper blot on the honour of Christ, then when we grow unstedfast: I need not tell you so, the Jesuits, those meek Papists will tell you so, those that delight in nothing more then in the milk of the Virgin *Mary*, and in the bloud of Saints: they have enough: if you be unsteady. 1. You dishonour Christ in his *sufferings*: Pray tell me Believers, why did Christ sweat bloud? why did he dye? why did he undergo what the wrath of Devils could inflict, but for this end, to make you steady, to give you the conquest of all spiritual Enemies, and to make you stand in that conquest triumphing. Thus I remember as *Joshuah*, Jos. 10. 24. *Come, put your feet upon the necks of these kings, and they came near, and put their feet upon the necks of them.* So, Christ hath dy'd, that you might live, that you might stand; and what dishonour to the eternal Saviour of the world, to a *dying Saviour*, to see a *flying Christian*. 'Twas never heard of, that souldiers should flye before a conquered enemy, whose legs were cut off, whose arms were broken, whose sword taken from them. 2. 'Tis a dishonour to the *spirit of Christ*: The same spirit that was with Christ in all his Agonies, this very spirit he hath given to believers that he might bring them through with some victory;

victory; therefore, when we fland not, 'tis a high diſhonour to Chriſt's Spirit. 3. 'Tis a diſhonour to *Chriſt's truth*: oh! let but a Saint fall, and what a diſhonour doth it bring to the Truth. I have but thought of ſome late experiments of poor Miniſters that I have heard of, carried about in triumph, look here's the man, here's the man that hath done this, that, and t'other thing, and now look here's his --- I cannot excuſe *Noah* from his *drunkenneſs*, yet me thinks 'tis the part of a *Cham* to *ſhew his fathers nakedneſs*. I remember that one hath told me, ('tis a great Truth) That *Religion never ſuffers greater wounds, then by the hands of her profeſſed friends*; Oh! what advantage have the wicked *Papiſts* taken againſt us by the falls of Engliſh *Profeſſors*, both in principles and practice. 4. 'Tis a very great diſhonour to *Chriſts all-ſufficiency*. Tell me man, is thy Chriſt able to protect thee againſt all evil? and is he able to ſupply thee with all good? or is he not? if he be not, then deny him, and whatever thou haſt ſaid concerning him, if he be, then ſtand cloſe to him, *in the mount he will be ſeen*.

2*ly*. I would argue from *Saints*, the infinite advantage that at a long run (I do not ſay preſently) will redound to thoſe that are ſteady in judgment, in reſolution, in faith, in conſcience, in practice, ſo far as all theſe are conformable to the word of God, and no further. The greateſt advantage appears upon theſe four grounds.

1. Whatever thou thinkeſt, a ſteady condition is the ſafeſt condition.

2. The fulleſt condition.

3. The ſtrongeſt condition.

4. The freeſt condition.

Oh! that I could beat this into my heart, as well as 'tis in my head. The *ſafeſt* condition in the midſt of *dangers*; the *fulleſt* condition in the midſt of *wants*; the *ſtrongeſt* condition in the midſt of *aſſaults*, and the

freeſt

freeſt condition in the midſt of *Straights. I profeſs in* the preſence of God, I have felt theſe things, and knew them to be true many years ago.

1. It is the *ſafeſt* condition: never do the Saints take hurt, but by declining, moving from their center: while at their center the Devil cannot touch them; departing thence, is like the poor Bird from her neſt, every one hath a fling at them. Remember this, let but a man once leave his Scriptural ſtation, and what temptation is he able to ſtand againſt: it is juſt like a man thrown down from the top of an houſe, no ſtopping till he come to the bottom. 1 Joh 5. 18. *He that is begotten of God keepeth himſelf, and the wicked one toucheth him not.*

2. It is the *fulleſt* condition. Oh! my Brethren, Saints living ſteadfaſtly on their foundation, are continually ſupplied by God, as the fountain doth continually iſſue out it ſelf into the ſtreams. I know 'tis beſt living upon a ſingle God. How many thouſands be there yet living in *England*, that can tell you, they never enjoyed *more of God*, then when they enjoyed *leaſt of the Creature*. Some have profeſſed to me, their *priſon* was to them as a *palace*, that were troubled more with theſe things then ever you were, and the God of heaven grant you never may.

3. 'Tis the *ſtrongeſt* condition. A man that ſtands ſteadfaſt, is like a man on a Rock, the waters come, they may daſh themſelves in pieces, but never ſhall be able to daſh him in pieces, he is fixed on a Rock, and therefore ſtands. A man that ſtands ſteady to his Scriptural principles, is like *Sampſon* with his *Locks* about him. let all the *Philiſtines* come, what cares he, he is able to conquer them all.

4. 'Tis the freeeſt condition. A man that deſerts his principles, is a ſlave to every condition, afraid of every humour, of every Aſpine leaf in the world, thinks all thoſe are

are *informers* that converse with him, is afraid of some *promooter* or other. But he that stands fast, where the Spirit of God is, there is liberty and freedome; such a man in chains, as *Paul* at *Rome*, is in a far freer condition then others not in that restraint. Well then, 'tis rational that you stand, but it may be your lust and interest can hardly swallow these things: if we stand we shall not fall; nay if you do not stand, be sure you shall fall at last. The next thing I would do is to apply this truth.

Is it the most important duty of all sincere professors, in the most shaking seasons, to stand stedfast in the Lord? then

First, by way of *Lamentation*, and that

1. *Over our own souls.*
2. *Over hundreds of Congregations.*

Lord, must, do we say hundreds, nay thousands of Congregations that are this day, though they do not accompany us in person, yet mingling tears with us, and especially as I hear, on the *West* of *England*.

1. *Over our own hearts.* We must stand; that's our duty: oh! how should it cause us to lie low, by reason of the instability of our hearts, and their cursed declining from the true foundation every day. Alas, Beloved, this is that that God complains of, *they are a generation whose spirit is not stedfast with God*; and therefore we have very much reason to complain of it: oh! that this sin might be forgiven: oh, what an unsetled people have we been! to day we have been apt to cry *Hosanna, Hosanna to the Son of David*, to morrow our note is changed, *crucifie him, crucifie him, give us Barabbas*: to day *the Lord is God*, to morrow *Baal*: any thing is God, provided we may keep our Estates. Oh Lord! what wilt thou do with such a people as this? certainly it is a lamentation, and ought to be a lamentation. Believe it Beloved, I can now count seven years, if not something more, wherein I

have most clearly expected the daies I now see: no way, but the severest waies to be taken with such a false people as we have been. Judge in your own thoughts, whether we have been true to God or Man, to Saints or Sinners, to the Churches of God at home, or abroad: whether or no this be not matter of lamentation.

2. With respect to our *Congregations*. ('tis not against the Law yet to call them *our* Congregations.) This I confess, I can rather weep then speak to, I cannot speak, my heart is too big for my head here. Lord, is it the duty of people, of Saints, to stand, to be stedfast? how then should we mourn over those poor souls, that because their *pillers* are taken away, must needs for ought we know *fall*, unless thou dost support them? What, Lord, dost thou complain of a flock of sheep that are scattered? oh! there's no wonder in it, their Shepherd is gone. Do you look on it as a strange thing, to see a poor Ship to be tossed here and there in the Sea, when their Pilot is destroyed? why Mother, is it a strange thing for your Children to fall and knock their Arms, Legs, their Brains out? why their Mother is taken from them oh poor people! good God provide for this Congregation, I, and this City, that (let defacing, abominable wretches say what they will) is certainly one of the best Cities God hath in the world; and therefore they hate it so desperately because God loves it, and because they hate that God that loves it. I bless God, I can speak of my own people, they are not a mad pestiferous people, for the most of them. How many thousands have their hearts at their mouthes now at this time before God in *England*: alas, alas, that we should ever have our Seers carried away from us! but what think you, when poor people shall be exposed to greater temptations, to an Ulcer in the very Kidneys, to a Plague in the very Heart, or Head: you now fear it, but when you feel it, what then?

2. By

2. By way of Exhortation: Beloved, I remember good *Jacob*, when he was come into *Egypt*, and ready to die, calls his children together, and before he dies *bleſſeth* his *children*. I cannot ſay you are my *children*, but I can truly ſay in the ſtrength of God, You are dearer to me then the children of my own bowels: I remember what poor *Eſau* ſaid, *Haſt thou but one bleſſing, my Father? Bleſs me, even me alſo, oh my Father.* Oh! beloved, I have a few *bleſſings* for you, I have a few words of *Exhortation* for you: and for Gods ſake take them as if they dropt from my lips when dying; 'tis very probable we ſhall never meet more while the day of Judgement, what ever others think, I am utterly againſt all irregular waies. I have (I bleſs the Lord) never had a hand in any change of Government in all my life: I am for prayers, tears, quietneſs, ſubmiſſion, and meekneſs, and let God do his work, and that will be the beſt done when he doth it. Therefore be exhorted to ſtand faſt in the Lord: My own people, hear me now, though you ſhould never hear me more; be exhorted to ſtand faſt in the Lord; you are not a Schiſmatical, Heretical people, I do not know the leaſt perſon among you enclining to *Popery*: Therefore be exhorted, as ye have been a people that have waited upon the Ordinances of God, that have not perſecuted your poor Miniſter: that have made it your deſign and buſineſs to live lovingly, quietly and as it becomes Chriſtians, (I am confident a Miniſter may live as comfortably among you, as among any people in *England*.) So be ye ſtedfaſt, unmovable, alwaies abounding in the Work of the Lord, for as much as you know that your labour ſhall not be in vain in the Lord. Here I had prepared, I confeſs, ſeveral arguments to have moved you to this ſtedfaſtneſs.

1. I could have told you, that with drawing of any one of you back, you will meet with great temptations which will very much unfit you for Heaven. *If any man* or

women *draw back, my ſoul* (ſaith God) *ſhall have no pleaſure in him*: I could have urged you with examples from the Heathens; *Alexander* being in *India* bid them tell him the greateſt rarity in their Country: Sir, go tell them, ſay they, when you come to *Greece*, there are many here that cannot be forced by the proweſs of *Alexander*, to change their minds: I know there are ſome here that cannot be eaſily perſwaded to change their Religion. Saith *Lactantius*, *our very women torment their tormentors.* I would never deſire a more able diſputant, than a woman againſt a Monk.

2. I could tell you of thoſe enjoyments God hath put on you, our miſeries have been great, but our mercies have been greater: I could tell you of ſix troubles, and of ſeven: of ſix wherein God hath ſtood by, and of ſeven wherein he hath not forſaken, and the truth is, he cannot forſake his people; he may forſake them as for *comfort*, he will never forſake them as for *ſupport*: let him lay on a burden, he will be ſure to ſtrengthen the back.

3. I hope 'tis not dangerous if I tell you you are ingaged to God: there are *vows* upon you, Baptiſmal vows, to ſay no more, you have ſworn to God, you have lifted up your hands: you are thoſe that have undertaken that you would be true to God to your lives end: if theſe vows have been any way ſtrengthened, Oh! remember *Zedekiahs* caſe, *Ezr.* 17.18,19. *Seeing he deſpiſed the oath by breaking the covenant (when lo he had given his hand) and hath done all theſe things, he ſhall not eſcape: therefore thus ſaith the Lord God, as I live, ſurely mine oath that he hath deſpiſed, and my covenant that he hath broken, even it will I recompence upon his own head.* Remember it, you may play faſt and looſe with man, you muſt not think ever to carry it away by playing faſt and looſe with God.

4. If you ſhould not ſtand, you looſe all you have wrought; all your prayers, tears, profeſſions, practiſes, ſufferings

ſufferings are all gone if you give out at laſt, &c.

5. While you ſtand by God, God hath promiſed *to ſtand with you*: and the truth is, if I have but one God, 'tis no great matter for all the tyles in *worms*. There be a 1000 devils, but all thoſe devils are in one chain, and the end of that chain is in the hand of one God: oh! God will ſhew himſelf ſtrong, 2 Cor. 1.6 9. *For the eyes of the Lord run too and fro through the whole earth, to ſhew himſelf ſtrong in the behalf of them whoſe heart is perfect towards him.*

Queſt. *But what ſhall I do to ſtand?*

Anſ. 1. If ever you would ſtand, if ever you would be firm ſtanding Chriſtians indeed, take heed you be not *light and proud Chriſtians*: a feather will never ſtand againſt a whirlwind, Errour and Prophaneneſs are moſt apt to breed in proud hearts. The *Proud* and *Blaſphemers* are put together, (2 *Tim.* 3.2.) Be but *humble* Chriſtians, that's the way to be ſtanding ſteady Chriſtians: if ever you would be ſteady in your ſtations, you muſt be low in your own eyes: do not you go and judge. And now, we ſhall have another kind of Religion come up, as we have had it a great while; ſuch a man cannot be an honeſt man, alas, he is a Presbyterian, he's an Independant, he's an Anabaptiſt, &c. Now, all our great buſineſs will be, ſuch a man cannot be a good, an honeſt man, for he doth not conform; on the other ſide, he cannot be an honeſt man, for *he* doth *conform*: Theſe are poor things: I bleſs God, I lay not the ſtreſs of my Salvation upon theſe: tis true, I cannot in conſcience conform, but I do not lay the ſtreſs of ſalvation on it, as I did not lay the ſtreſs of my ſalvation on my being a *Presbyterian*; I confeſs I am ſo, & have been; it hath been my unhappineſs to be alwaies on the ſinking ſide; yet I lay not the ſtreſs of my ſalvation upon it. 'Tis my conſcience, but it may be I have not ſo much light as another man; and I profeſs in the preſence of God,

could I *conform* without ſin to my own conſcience, I would; if I ſhould do any thing againſt my conſcience, I ſhould ſin, and break my peace, and conſcience, and all, and never ſee good day: do not then ſpend the ſtrength of your zeal for your religion in cenſuring others. That man that is moſt buſie in cenſuring others, is alwayes leaſt employed in examining himſelf. Remember good *John Bradford*, he would not cenſure *Bonner* nor *Gardiner*, but ſaith he, they called *J. Bradford*, the *hypocritical J. Bradford*, &c. I do not ſpeak this, as though I can, or did in conſcience approve of thoſe things for which I muſt ſuffer, that I cannot approve of them, but to take off people from thoſe things that are ſo far from the foundation. Look you but to the main things, and look but into your own hearts, examine them, and then you need not be much perſwaded to look about to others.

2. You muſt take heed you be not *looſe Chriſtians*: will you remember one thing from me (the God of Heaven grant you never live to ſee it verified) *A looſe Proteſtant* is one of the fitteſt perſons in the world to make a *ſtrict Papiſt*. Tell not me of his Proteſtantiſme, being a drunkard, it is becauſe his King or Countrey are Proteſtants where they live. There is no Religion in a looſe liver, if ungodlineſs be in the heart, it is no difficult thing for error to get into the head. A looſe heart can beſt comply with looſe principles, ſee if they will not be of any Religion in the world that is uppermoſt; let the *Turk* prevail, they would ſoon be of his Religion.

3. Take heed of being *worldly Chriſtians*: oh! this is the *David* that hath ſlain his ten thouſands. A worldly heart will be bought and ſold upon every turn to ſerve the Devils turn. Come to a worldly heart, and but promiſe him *thirty pieces of ſilver* he will *betray* his *Saviour*. The temptations of the world are great upon us at this time, you that are husbands and parents know it; the world

is

is a great temptation, but if we be overcome by the world, and the world not overcome by us, we shall never be able to overcome any one temptation that is offered to us. Therefore that's an admirable support. *In the world you shall have tribulation, but be of good cheer, I have overcome the world*: I have overcome the world *for you*, and likewise I have overcome the world *in you*. Oh Lord, if thou wilt but overcome the love and the fear of the world, if thou wilt but arm us against the smiles of the world, then come what will, we shall stand stedfast.

4. Take heed you be not *hypocritical Christians*, *i. e.* take heed you do not receive the truth, and only receive the truth, and not receive the truth in the love of that truth, 2 *Thess.* 2.10. You have received truth, but have you received the truth in the love of that truth which you have received; want of this is that damnable occasion to *Popery*; *And with all deceivableness of unrighteousness in them that perish because they received not the love of the truth, that they might be saved; and for this cause God shall send them strong delusions, that they shall believe a lye, that they all might be damned, who believed not the truth.* 'Tis just with God they should fall into *errours*, whose hearts did never love real *truths*. Better never receive the truth, then to receive it, and not in the love of it.

Take heed of being *venturous*, *and God tempting Christians*: what's that? when do I tempt God? I tempt God when I do run into a Pest-house, and say, God will preserve me from the Plague. Take heed of running upon temptations to sin, whether it be in *principles* or in *practice*. I could tell you of two *spiritual Pest-houses* in *England* if I had time, for *principles* one, and for *practices* another, I do not say that I mean *Play-houses* on the one hand, or *Mass-houses* on the other hand. Certainly Brethren, I read of *Julian* that wicked bloudy *Apostate*, that he sunk into that his Apostacy first, by going to hear

Libanius preach, miſtake me not, I am not againſt your hearing the *Miniſters of Chriſt*, for a man may be a *true Miniſter*, though he be a *bad man*; all the world can never anſwer the inſtance of *Judas*, who was a true Miniſter, though a bad man: while I plead for the *truth of his Miniſtry*, I do not ſpread a skirt over the *wickedneſs of his life*. The *Scribes and Phariſees ſit in Moſes Chair, hear them*. But that which I mainly aim at, is this, do not you go, and run, and venture your ſelves upon temptations: you have heard of *ſuperſtitious* or *Idolatrous* worſhip, you have a months mind to ſee this, and what if ſo be when you are found in Satans way, Satan ſhould lay his paw on you, and claim to you, what do you there in Satan's ground. Would you be found when you come to die in a *Play-houſe*, or in ſuch a place where the true God is *Idolatrouſly worſhipped*? 'Tis a great truth, if you would not be found in the Devils power, do not be found in the Devils pound. Brethren, we muſt know, Satan is buſie enough to tempt us, we need not go to tempt him: *Eve* loſt all that ſhe had by hearing one Sermon, but 'twas from the Devil. Therefore, if you would not have your pockets pickt, do not trade amongſt Cheaters: 1 *Tim.* 6. 3, 5. *If any man teach otherwiſe*, &c. (then that ye have received, and we preached) *from ſuch withdraw thy ſelf*; that's a good, honeſt, laudable ſeparation, *from ſuch withdraw thy ſelf*.

6. *Where God doth not find a mouth to ſpeak, do not you find an ear to hear, nor an heart to believe.* [I pray mind it, this I am ſure is of concernment] This is one of the grand points in my Card or Compaſs, on which I hope I ſhall venture all If any man come with a Doctrine not *according to the word of God*, let him carry it whither he will, what have I to do with it? Either you come from God, or no, If you do, ſhew me his word, and I'le believe it? if not, open your pack where you pleaſe, *&c.* where God

God doth not find a mouth to ſpeak, where you have not a precept, promiſe, threatning or example in the word of God, let them talk their hearts out, 'tis nothing to me, to my Religion, to my ſalvation.

Object. But what ground have you for this?

Anſ. Jeſuit. I will tell you my ground: this is my great hold I have againſt *Popery*. Could they convince me of this, *that I muſt believe with an implicite faith, becauſe they ſay it*, I think it would not be long before I turn'd *Papiſt*.

Queſt. But why muſt I not believe it with an implicite faith?

Anſ. Look you into thoſe three great Scriptures, *Mat.* 15. 2. *Why do thy diſciples tranſgreſſe the traditions of the Elders?* The Jewes come and tell Chriſt he was not a true Son of the Church of the Jewes, he was diſobedient to the Church of the Jewes; why? thou haſt Diſciples that walk not as they ought; what do they do? they commit an unpardonable ſin, *They tranſgreſſe the Traditions of the Elders*, they break one of the greateſt Commandements. What's that tradition? *They waſh not their hands when they eat bread*: This was the great ſin, and they charge it on him, eat with unwaſhen hands: why? why bring you in this tradition? what have you to ſay for it? what's that to the purpoſe? prove *Jeſus Chriſt* that there is any thing in the Word of God that is *againſt* waſhing? But, prove you out of the Word of God where they are *bound* to waſh before they eat? If you will give out your impoſition, make out your inſtitution; and let me tell you, you talk of tradition, but firſt you ſet up an Altar God never thought of, and ſecondly, you pull down Gods Altar: *Why do you alſo tranſgreſs the Commandment of God by your tradition? For God commanded, ſaying, Honour thy Father and Mother; and he that curſeth Father or Mother, let him dye the death: But ye ſay, Whoſoever ſhall*

ſay

ſay to his Father or Mother, It is a gift by whatſoever thou mighteſt be profited by me, and honour not his Father and Mother, he ſhall be free; thus have ye made the Commandement of God of none effect by your Traditions: Ye Hypocrites, you are told of it long ago; *well did Eſaias propheſie of you, ſaying, This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me.* They draw near, waſh their hands, waſh their cups, and have filthy ſouls! *They honour me with their lips,* &c. But though their *principles*, their *heart* is bad, their *worſhip* is good, is it not? No, *In vain they do worſhip me, teaching for doctrines the commandments of men.* So then, my Brethren, remember, *all thoſe that teach for doctrines the precepts of men, in vain do they worſhip God;* Here's an innocent command, *You muſt waſh before you eat;* if you do *not waſh*, you do *tranſgreſs the traditions of the Elders*; but let you ſtarve Father and Mother, if you *give* but to the *Church*, to a *Nunnery*, *Friery*, *&c.* 'tis all one; ſo that all thoſe that will for doctrines teach the traditions of men, will render the commandments of God of none effect; *in vain do they worſhip me.* Look therefore, whereever God doth not find a tongue to ſpeak, do not you find an ear to hear, nor an heart to believe. Chriſtians, if you expect *Chriſts benediction*, always call aloud for *Chriſts Inſtitution*; ſo Col. 2. 18, 19. one of the greateſt ſteps you have againſt *Popery*, *Let no man beguile you of your reward in a voluntary humility, and worſhipping of Angels, intruding into thoſe things which he hath not ſeen, vainly puft up by his fleſhly mind, &c* Deut. 12. 32. *What thing ſoever I command you, obſerve to do it, thou ſhalt not add thereto, nor diminiſh from it.* There are no Wens in the body of Gods Precepts, therefore none of them to be cut off. You muſt not deal with Gods Ordinances, as that Tyrant *Procraſtes* did with men if they were too long for his Bed, he would cut them ſhorter;

er; if too ſhort, he would pull their limbs out of joynt to make them longer. Never think your ſelves in Conſcience bound to lend an ear to that which God doth not find a mouth to ſpeak.

7. Would you ſtand faſt, *beware of ſhaking doctrines*: what are thoſe? there are a great many of ſuch doctrines that are ſhakings; give me leave to inſtance in three or four. 1. As you love your ſouls, *beware of all doctrines that tend to, and preach up licentiouſneſs, looſneſs, and prophaneneſs.* Should any tell you, you may lawfully violate and prophane the *Sabbath*, do not believe it; the doctrine of the Goſpel is a doctrine of godlineſs; *it teaches us to deny ungodlineſs and worldly luſts, and to live ſoberly, righteouſly, and godly in this preſent world*; therefore if you find any doctrine at any time that ſhould have the leaſt tendency to *incourage* you in any ſin, know, 'tis a doctrine *againſt* the Goſpel.

2. Whereever you find *any doctrine that ſhall tend to the liſting up of mans free-will, and debaſing of Gods free grace*; know, 'tis a wicked doctrine, and againſt the genius of the Goſpel. Perhaps the *Papiſts* will tell you, *we are alive*; *Paul* tells you, *we are dead.* They ſay that we *can do* any thing; many things that we talk to the World we cannot do; they ſay, that we can ſave our ſelves, and thoſe with Chriſt if we will; whereas the Apoſtle tells you, 1 *Cor.* 1. 14. *The natural man receiveth not the things of the Spirit of God; for they are fooliſhneſs unto him, neither can he know them, becauſe they are ſpiritually diſcerned.* It may be they will tell you, a natural man *may* love God with his heart, really as ſo, & ſavingly; whereas the *Apoſtle* tels you, Rom. 8. 7. *The carnal mind is enmity againſt God, for it is not ſubject unto the Law of God, neither indeed can be.* Remember it, in all thoſe *Doctrines* wherein we do agree with thoſe whom we call *Pelagians*, and their brood the *Arminians*, ſo far we agree with the *Jeſuits*, and the worſt of *Papiſts*.

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3. As you would avoid Hell, avoid all thoſe Doctrines that would lift up ſelf-righteouſneſs, and debaſe the righteouſneſs of Chriſt. I fear I ſhall never be in that capacity that I would, to ſtand you in ſtead in this particular. I confeſs I am againſt forty things in Popery, but my whole ſoul is here ingaged: if that Doctrine be a truth, I never expect ſalvation by God: either I muſt be ſaved by Chriſt alone, or elſe I muſt not be ſaved by Chriſt at all: though Chriſt will never ſave me without ſanctification, yet Chriſt never intended my ſanctification ſhould merit his ſalvation. Be as holy as you can, as if there were no Goſpel to ſave; yet when you are as holy as you can, you muſt believe in Chriſt, as if there were no Law at all to condemn you. Come and tell me of the Merit of Saints, &c. I will believe that truth, when I believe the *Whore of Babylon* to be *Chriſts Spouſe*. See *Phil.*3.9. 2 *Cor.*5.21.

8. Would you ſtand? you muſt be praying Chriſtians. I confeſs when moſt of my ſtrings are broken, there is yet one holds, there is a ſpirit of prayer (remember Atheiſt) among the Saints of God, I can pray yet: and I had rather ſtand againſt the Canons of the wicked, than againſt the prayers of the righteous. Oh! *pray that you enter not into temptation*; or, if we enter into temptation, Lord, let not the temptation enter into us. Pray, *If poſſible, let this Cup paſs from me*; but, if not, let it not poyſon me, but let me be bettered by it, and in due time deliver me from it. I believe it would be a great temptation to you, if it ſhould be ſaid to you, you ſhall trade with no man any more, &c. you have enjoyed theſe and theſe comforts, bid them adieu for ever, you ſhall have no more to do with them, this would be a temptation. Temptations and trials are great, and certainly where they are ſo, prayer ſhould be ſtrong. There's no relief to be expected on earth,

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all our relief is to be expected from God, and that is to be obtained by prayer. Pray, that God would be pleased above all things in the world to make you *sincere*; would you be stedfast in your profession, you must be sincere in your practice: *To him that hath shall be given*, that is a comfort; to him that hath but *truth* of grace, to him shall be given *growth* of grace.

9. Would you be steady Christians, then *make it your great work to attend the Ordinances that God hath prescribed to make you steady Christians*: You were told of this many years ago concerning attending the Ordinances of God.

Quest. Pray what are those?

Ans. 1. There are secret *Ordinances*. It may be thou canst not be so much in the *Pulpit* as thou wouldst: Oh! be more in thy Closet; it may be thou shalt not have so many opportunities to hear so many Lectures, be more conscientious in thy meditations in secret; it may be thou shalt not have that freedom with God in publick, be more earnest with God in private.

2. Mind your Families more then ever; you have your Children and Servants call aloud upon you. How many grave faces do I see at this time, that can tell me, Sir, I remember some twenty or thirty years ago, you could not pass the streets, but here was one Family *repeating the Word of God*, another *singing* the *praises* of God, another *praying* to God, another *conferring* concerning the things of God; at that time we had not so many foolish absurd *excursions* into *streets* and *fields* as now. O for the Lords sake begin to take them up now: Let the *Amorite*, *Perizite* and *Jebusite* do what they will; but oh! for you and your children, and your servants, do you serve the Lord; up again with those godly Exercises; when we cannot *hear* a Sermon, then *read* a Sermon; if we cannot *hear a* Sermon *well preach'd*, our *godly Parents* would engage us

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to *read* Sermons *well penn'd*; if nothing new, let the word be repeated and meditated, call to mind what you have heard; oh! reduce your ſelves to your Chriſtian frame: let the debauched *Atheiſts* know, they have ſomething among you that is to be feared, that is your prayers; let them know, that though you have not thoſe opportunities you have had, yet you will improve thoſe you have. And you *Maſters* of this Pariſh, for Gods ſake *keep in your ſervants* on this day more then ever; you are to be accountable for their ſouls, and they will give you a thouſand thanks when they come to age, eſpecially at the day of Judgement: Oh then, bleſſed be God I had ſuch a Maſter, bleſſed be God I had ſuch a Miſtreſs, bleſſed be God I had ſuch Parents.

Queſt. But then for publick Ordinances, what would you have us do?

Anſ. 1. Wherever Chriſt doth find a tongue to ſpeak, I am bound to find an ear to hear, and an heart to believe. I would not be miſtaken; I bleſs the Lord I am not turned out of my Miniſtry for being a *Schiſmatick*. I know *Schiſm is a ſin*, nor know I any of my Brethren that are ſo, do not miſtake us, therefore do not go and tell the *Jeſuits* we are *Schiſmaticks*, for we are none; but this I would adviſe, (I ſpeak as though I were dying) do whatſoever lies in your power, to hear ſuch whom you think to be godly; beg of God, be earneſt with him, that he would give Paſtors after his own heart, and whom God hath ſent; not ſuch as may daub with untempered morter, and not ſuch as may propheſie lies in the Name of the Lord; not ſuch as may be clouds without water, but ſuch as may be guides of the blind, burning and ſhining lights, faithful Stewards. What ſhall you do! what did you do twenty or thirty years ago? What did the good old *Puritans* do? they were not *Schiſmaticks*. But as much as lies in you poſſible, hear them, whom in your conſcience you judge God doth

hear:

hear: Oh! then expect the Word of God ſhould come to your hearts, when you have ground to believe that it comes from your Paſtors heart: I muſt confeſs I intend to do the ſame, when put into the ſame condition with you. I acknowledge I am bound in conſcience to hear the Word of God, but I muſt take care whom I hear; hear thoſe by whom God ſpeaks; I hope God will grant ſeveral ſuch.

Take but this advice more, and I have no more to ſay, *Whatever abuſe you find either in Paſtor or people, or whereever you find it, do not you go, as your old uſe hath been, to rail, calumniate, back-bite, and ſpeak behind their backs*; this is wicked and ungodly, but do every one according as God preſcribes us that are members of any viſible Church; what is that? if I know any thing againſt my brother, do not go and make a ſputter and noiſe, and back-bite, but take the rule of Chriſt, *If thy brother ſhall treſpaſs againſt thee, go and tell him of his fault between him and thee alone; if he ſhall hear thee, thou haſt gained thy brother; but if he will not hear thee, then take with thee one or two more; and if he neglect to hear them, tell it to the Church*, and leave the blood at their door; thou haſt freed thine own ſoul. I hope by Gods grace I ſhall do ſo.

Thus I have ſpoken ſomething from this Scripture: I cannot ſpeak what I deſire; for beſides the exhauſting of my ſpirits, there is ſomething to be done after, *viz.* a Funeral Sermon. I ſhall ſay no more but only this, The God of Heaven be pleaſed to make you mind theſe plain things; I can truly ſay this, I have not ſpoken one word (that I remember) which I would not have ſaid to you if I had been juſt a dying, and been going to God as ſoon as gone out of the Pulpit; *and the God of peace be with you*; only mind that one thing, When God doth not find a tongue to ſpeak, do not you find an ear to hear, nor an heart to believe.

Mr.

Mr. Collin's *Farewell Sermon.*

Jude. *v.* 3.

Contend earneſtly for the faith, &c.

THeſe words contain two parts: 1. A Duty exhorted to. 2. The manner of the management of that Duty.

The Duty exhorted to, is, to retain the faith delivered to the Saints: The manner of its management is, that we ſhould earneſtly contend to keep it.

I opened the termes, What's meant by faith?

It is not ſo much the grace of faith, but the doctrine of faith; not ſpecial faith, whereby we apprehend ſpecial mercy upon a promiſe made to the Elect, but the *Fides quæ creditur*, the whole ſubſtance of the doctrine of Chriſt as to things that are to be believed, and duties that are to be practiſed.

But why is it ſaid, *The faith that was once delivered*? (that is) invariably, irrevocably, once for all? *Delivered*, reſpects the priviledge the Saints of God had in the faith that God had left: it is the faith of the Goſpel, committed as a Treaſure: And the Church is called a Candleſtick, not only to hold out the light, but to hold the light: whence the Church is called the pillar, or the ground of truth: not that they are to make Doctrines, but to hold forth the Doctrines of Chriſt, even as Tables and Pillars, upon which Proclamations are hung

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and held forth to be made publique: so is the Church of Christ, it is that in which the Truths of the Lord Jesus are kept, and will be kept from one age to another.

But what is the import of the word [*Earnestly contend*?] It is a word used only once in the new Testament in the Composition: The word in the root is frequently used, and imports *a struggling with might and main, as those that use to run at games.* It is used for *Jesus Christ* in his sufferings, *He was in an Agony*: the same word from whence this word is compounded. The Apostle would imply such a contention, such a struggling to keep the faith of the Gospel, as one word in the English is not able to express it, and *Interpreters* very much differ what is the import: the best center in this, that we should so contend for the faith, as men that would contend to keep their very lives.

The Proposition is this, That it is the duty of the Saints of God to maintain an earnest contention, to struggle for, and to keep the faith that was betrusted with them: Wherein this Contention doth consist.

1. It is not a carnal contention; the weapons of our warfare are not carnal, but spiritual; the Saints are not called to contend for the faith with carnal weapons, with carnal power and force: (*not by might and power, but by the* Spirit *of God*) force, and power, and a fleshly arme, prisons, pillories, and chains, and taking away of mens comforts and estates upon the account of the faith of the Gospel, hath been the usual way of Errors defending it self: Prayers and Tears are the Churches weapons.

2. 'Tis not a contention of uncharitableness: This contention allows no murthering either of the bodies or souls of men: Christians are so to contend

againſt error and ſinful practice, as to love their perſons, and pitty thoſe they contend with. There are ſome opinions, that there is no way to ſhew a holy way of zeal againſt, nor be able to deſtroy them, but by a holy ſeparating from the perſons: there were ſuch to whom it was not lawful to ſay, God ſpeed, or receive them into their houſes: but yet this is in order to the ſaving the ſoul: Saving ſome, plucking them as brands out of the fire.

But poſitively, this holy contention it conſiſts in theſe four things.

1. In managing the Sword of the Spirit, the Word of God, againſt error and ſinful practices, to be able to confute them mightily, as *Apollos* did, out of the Scriptures, ſhewing the Jewes that Jeſus is the Chriſt.

2. By Prayer: for to pray down ſinful opinions and practices. That we mean when we pray, *Thy Kingdome come*, that the Goſpel may run on and be glorified: that theſe nights of darkneſſe may be diſpelled: that Truth may ſhine to the perfect day.

3. By holy practiſing againſt them: by holding forth the Word of life in your converſation: by ſtriving together by a mutual provocation for the faith of the Goſpel in reſpect of holy walking.

4. By being able to ſuffer for them.

The Reaſons of the Point I gave you.

I ſhall now ſum up all in a word of Exhortation, to preſſe every one that bears the name of a Saint, to take up this Exhortation of the Apoſtle, *Earneſtly to contend for the faith that was once delivered to the Saints.* The ſum of all is, to beg that you would be valiant for the truth of Chriſt; that whatever hath been delivered to you conſonant to the truth, agreeable to the faith deli-

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vered to us, that you would ſtruggle might and main by all Chriſtian-courage, by argument, practice, prayer, by ſuffering, rather then let go thoſe Truths that God hath taught you by his faithful Miniſters: that Chriſt that hath been preached to you. thoſe Scriptures you have in your hands: thoſe Doctrines you have learned by experience, by prayer, by ſearching the Word: thoſe wayes of worſhip God hath taught you: thoſe patterns of his houſe, and out-goings, and returnings there that he hath taught you: be exhorted to hold them faſt, and not to let them go: (*Contend earneſtly for the faith*, &c.)

It is to be lamented, that there is ſo ſad a ſpirit of indifferency among Chriſtians, as we find at this day. Many do ſo carry it, as if there were nothing in the Goſpel of Chriſt that were worthy the owning by practiſing, or worthy the owning by ſuffering. This luke-warm indifferent temper hath done the Church of God a great deal of miſchief formerly; and if admitted now, will do you as much miſchief again. It hath been one of the ſins which the Lord at this day is judging and puniſhing his poor people for, that our zeal hath been ſo hot againſt one another for meer circumſtances, and ſo cold when we are like to loſe the ſubſtance: that our contentions riſe ſo high in matters hardly of any moment, and our ſpirits work ſo low when they are to gain the great things for which Chriſt ſuffered, and which he delivered to us. It is my work therefore to beg you, that you would put on a holy reſolution, that there may be no contention among us (for we are Brethren) but only that contention, who may moſt retain, and evidently witneſſe the Faith that is delivered to us: It is the truſt God hath committed, and he doth expect and look how we will manage it with courage and confidence,

to keep the faith of the Gospel. There are very great oppositions against you, and there ought to be great resolutions of Christians to maintain themselvs against such oppositions. It is a very sad thing that Christians should see the Faith and the wayes of the Gospel of God, as it were taken from them at any time, and they have not one word to speak, nor any thing at all for to venture in suffering for the wayes and truths of Jesus Christ: *Moses* had such a holy zeal, that when *Aaron* was an example to the people to lead them to Idolatry, he contended with him earnestly to his face. The zeal of Gods servants is so small now, that though *Balaam* be about the work, we have not a word to speak; Though the false prophets of Antichrist be about the businesse, yet no Christian hath courage to speak. The holy Apostle *Paul*, when *Peter* walked with an unreven foot, and began to *Judaise*, he tells us he did resist him to his face: shall *Paul* resist *Simon-Peter*, and shall not the Saints of God resist *Simon-Magus*? shall they resist *Hymenæus* and *Philetus*, and shall we not contend with *Alexander* the Coppersmith? 'tis but suitable to what God expects; and the Exhortation here given us, That we should maintain it with might and main, as that which is our Treasure, which we will not let go, the Faith once delivered to the Saints.

To put you upon this, I might encourage you with several things: all the Reasons mentioned as are so many Motives to this holy spiritual contention: Shall I tell you of three words further?

1. The mercy of Gods delivering the Truth to you, should engage you to this holy contention: 'tis such a mercy as is a non-such mercy, *Psalm* 147. the two last Verses, *He that hath given his Judgements to Jacob, and his Statutes to Israel: He hath not dealt so with*

with every Nation. How many of the greateſt part of thoſe that we call Chriſtians, in the world, are put like *Sampſon* to grinde among the *Philiſtims*? Superſtition, Popery, Idolatry, Will-worſhip, ſuch things as Jeſus Chriſt never delivered to his Saints, having both their eyes out; the Scripture-light that ſhould have ſhewed them the truth taken from them; and their Conſciences that ſhould teach them, carried in the pocket of ſome baſe Prieſt, that dare not think any other then what he will tell them. How many are there, even of the very reformed of the world, who onely get upon ſome broken plank of Ship-wrackt truth, whereby they ſwim to the Lord Jeſus! But God does not deal thus with us: you have had the whole Counſel of God revealed to you, a glorious light ſet up in the Nation for a hundred of years paſt, which hath been like the light of ſeven dayes: for theſe twenty years paſt the running to & fro of men hath increaſt knowledge: you have learned the truth from Gods faithful Miniſters: you have received it with much affliction, with many temptations: it hath coſt Jeſus Chriſt dear to ſend it, it hath coſt you dear to receive it, and will you let it go? Your ſin above all others will be moſt provoking to the Lord Jeſus.

2. I might tell you that 'tis a time, wherein many let go the faith; and methinks the Lord Jeſus does by his poor unworthy meſſenger ſpeak to this great Congregation, as ſometime he did to his Apoſtles, *Will ye alſo go away*? There are many that have been forward and eminent profeſſors of the faith delivered to the Saints, that have made ſhip-wrack of faith and good conſcience; will you ſplit upon the ſame rock? God hath kept the truth for you, and kept you in the truth hitherto, and is coming to ſee whether

you will leave it, and keep it or no. We have been ſucking at the breaſts of the Ordinances, and dandled upon the Knees of providence, and gone on in a ſmooth way of profeſſion; but what will you do now when you muſt come poſſibly to ſuffer perſecution for it? to keep the faith, you may loſe your Liberty, Life, Eſtate. And there's a great deal of hazard upon this account, becauſe it hath pleaſed God ſo to diſpoſe it, as that thoſe that ſhould be your guides into truth, the Lord is removing them into corners. Poſſibly while they have been with you, you have kept the faith; but what will you do when they are gone? While *Moſes* was with the people, they cleaved to the Lord; when once he was gone into the Mount, they fell to their Idolatry, and worſhipped a Calf. While *Paul* was at *Epheſus*, the flock was kept pure, but (ſaith he) I know after my departure, grievous Wolves ſhall break in, not ſparing the flock, &c. So while you have heard of God, who ſends voices and warnings to ſcare away the Wolves and Foxes from you, poſſibly you may keep the faith; but what will you do when God removes them?

3. God hath ever had in all ages of his Church, a word of his Patience to be kept to try his Saints, and therefore it does concern you for to be valiant for the truth. In all the ſeries of Gods diſpenſations with his Church, there hath been ſomething or other of the faith of Chriſt, that hath coſt them reſiſting to blood, to ſacrifice their lives, to lay down all that they have for it by ſuffering: Now even as they, ſo we; if not in the ſame thing, yet in the ſame faith: we have ſtill ſome word or other of Gods patience to keep; therefore we need to have on the Armour of Light; you muſt wreſtle with the fierie Tryal, for there is ſome Jewel that Jeſus Chriſt puts upon you to wear, that

that Persecutours, Persecutions, Heresies, Hereticks will scratch at, which you must hold out with loss of life to keep; and this must be till the latter part of the rage and reign of Antichrist is out; and even as you keep that, so will God keep you, *Rev.* 3. 10. As you honour the word of Gods patience, so God will honour you; As you are faithfull to him, so will he give you the Crown, and no otherwise: Hence therefore it concerns us all to be armed with a holy confidence and resolution, as to this spiritual warfare, in contending for the faith delivered to us.

But the great thing I shall speak to, is, Wherein may Christians be helped in this holy strugling and contention?

I shall onely mention five or six things, some to fit you for it, others to help you in the management of it: I shall name them mixtly, and not distinct.

Rule 1.

First, bring all Doctrines that are offered you to believe, and all Practices that are put upon you to practise, to the Scriptures, the word of God: try them there whether they be to be retained, or to be rejected: You will have this double advantage by it: 1. To discover what is right and what is wrong. 2. To have on the best part of your Armour, whereby to contend against it.

1. To discover what is right, and what is wrong; for the Scripture alone is the Touchstone of Doctrines, and the Tryal of Spirits: The Scripture does discover it self, and doth discover all things that are contrary to it: when you are bidden to try all things, 'tis not by practising all things, as some poor giddy-headed Christians of late dayes have done, who have made the practising every opinion to be their trying of it, till they have run themselves into all o-

pinions; but 'tis by the Scripture you are first to try, and then to practise; who are like the Noble *Bereans*, that were more noble then those of *Thessalonica*, because they searched the Scripture. To bring the Truths that have or shall be taught you, or the Doctrines that shall be imposed upon you, to the word of God; to see whether they be according to the Truth, or no: for false Doctrines, and false Worship, of all things they hate the Scripture most: they are like false coyn, or false Jewels, which go best in the night: false coyn will not endure the Touchstone, nor false Jewels the day: no more will false Doctrines the Scripture, therefore it will be a great way to discover them.

2. It will be a great way to vanquish them, *Eph. 6.* Above all take the sword of the Spirit; the word of God is the sword of the Spirit, by which we slay Heretical Doctrines, and by which we are to slay sinful practises: All those stones that the Davids of God have slung at the *Goliah's* of Error, they have been taken out of the brook of the Scriptures: therefore reduce all Doctrines offered you to believe, all worships that are taught you to practise, to the word of God.

1. All Doctrines that are taught you to believe, reduce them thither; there's no profession of faith to be built, but the stones must be fetched from that mountain: If you believe divine truths, but not because the Scripture propounds them, your faith is but humane: If you believe any thing the Scripture doth not speak, your faith is Diabolical: the word of God and your faith must run parallel: All that is written, you must believe, and you must believe nothing but what is written: This was the Rule of the Old Testament: *Isa.* 8. 20. *To the Law and to the Testimony*; to the Law (that is)

is) to *Moſes*: and to the Teſtimony (that is) to the Prophets: if they ſpeak not according to theſe, there's no light in them. When any thing was offered to Chriſt by way of enquiry, his common anſwer was, How readeſt thou? *Luke* 10. 26. How is it written? When the holy Apoſtle *Paul* would redreſſe the abuſe of the Lords Supper, he does not carry the Corinthians to theſe and theſe Fathers, to this and that uſe and cuſtome, but brings that, how it was delivered from the Lord: he reduces them to the inſtitution. What I have received from the Lord, that I have delivered to you, The word of God is perfect, in reſpect of Doctrine, and in reſpect of worſhip. So that whatſoever is offered you to believe, you muſt try it by the perfect rule; for 'tis given by Divine inſtitution to make the man of God perfect and wiſe to Salvation: it is ſuch a *Canon* about Doctrines to be received, as nothing muſt be added nor taken from it: *Rev.* 22. Therefore it's called a Teſtament; Now no man dares add to another man's laſt Will and Teſtament: who ſhall dare to add a faith to the Faith of Gods Elect, to that which Chriſt hath delivered? I will give you this as a certain obſervation, that there never was any thing of falſe Doctrine brought into the Church, or any thing of falſe worſhip impoſed upon the Church, but either it was by neglecting the Scripture, or by introducing ſomething above the Scripture.

2. Bring hither all practice of worſhip, as well as Doctrines to be believed: try the wayes and forms of Chriſts houſe, by the word of Chriſt: he ſhews us the patterns thereof, the ourgoings and returnings thereof: he was faithful in all his Houſe, even as *Moſes* was who did not leave a pin of the Tabernacle, but did appoint it. There is nothing decent and comely in the Church, which

which is so much pleaded for, but what comes in by Christs institution. Whatever you worship without a warrant from the word of God, or by whatever means you worship without a warrant from the word of God, you worship you know not what, *Joh.* 4. 22. 'tis Will-worship: and by the same Rule you receive one Will-worship, you may receive twenty: 'tis vain worship, it will never reach the end of your Communion with God: (for he is a Spirit, and seeks such worshippers) it will never bring you to the enjoyment of God: therefore in point of worship, bring it to the word of God, and as to faith and worship say, Hitherto my faith and my worship shalt thou go, and no further. This Rule rightly improved, it will dis-intangle you from the hooks, and take you off from the baits of those cunning Fowlers (for to such the Apostle doth compare them in the New Testament) who seek to betray souls from the simplicity of Gospel-faith. Never any did invent false doctrine, but to put up them, they put down the Scripture, and they put out the eyes of Christians to make them bend to it: before they use other means to compel them, their great work is to darken the light of the truth, and in the room of the Scripture to be your rule, they set up other Rules: which, because there are three marvellous Popular, I desire to mention them in opposition to this Rule I have given you.

There's a three-fold Rule men would set up to deceive poor souls: The name of a Church: Ancient Customes: The Generality of those where they live.

1. The specious Name of a Church, to make that a rule to Doctrine and to worship. It was the plea of the Popish party in the *Marian* daies, What? will you not believe the Church? hath not the Church power

power to make Inſtitutions and Canons about this, and that, and the other? will you not believe the Church? will you go out from the true Church? Thus do men that go about to deceive; nothing like it as to the catching and deluding many poor ſouls, by making the Church their rule. It was the way of of the Popiſh party of old, and if Antichriſt ever hath power again over the Church of Chriſt in that meaſure and degree it has had, you muſt expect it again: therefore let me caution you againſt it. Can we enquire who this Church was? It was only the decree of the proud Church, Antichriſt of old, and the Antichriſtian Clergy, who (as you may read in their Stories) would Lord it over the Faith of Gods heritage. I muſt tell you, the name, and cuſtome, and way of the Churches of Chriſt, is a reverend holy thing, even of that that is a true Church: 'Tis a weighty Argument, when the Apoſtle ſaith, *We have no ſuch Cuſtome, nor the Churches of Chriſt*: And therefore I do fully cloſe with him that ſaid, No ſober man will go againſt Reaſon: No Chriſtian againſt the Scripture: and no peaceable minded man againſt the Church: But then the Church muſt ſhine by a Divine Scripture Light: If that be a rule, it muſt be ruled by the Scripture: the Churches power is not Authoritative, as to give Laws againſt the Laws of Chriſt; it's only Miniſterial: we do believe the Scripture for it ſelf, and not becauſe of the Church; we receive the Scripture by the Church: Hence therefore when we ſet up the name of a Church, let us ſee whether that Church walks in the way of Chriſt, whether ſhe be his Spouſe or no, whether ſhe doth act according to his Inſtitutions, whether they bring his light, yea or no; then ſubmit: for it is not what a Church practiſes, but what they are warranted to practiſe: not what they hold for a truth, but what they are warranted

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to hold as the word of truth: The word was written afte the Church; but as it is the word of God, its before it. This therefore will break the ſnare if you be ſet upon by the ſpecious name of the Church; look that the Church hath warrant from Scripture Inſtitution, and then ſubmit to Church Inſtitution.

A ſecond Rule I obſerve men wo . ſet up to betray poor ſouls from the faith once deli ered to them, is Ancient Cuſtome: (Our Fathers wor ipped in this Mountain) when they would hold fort that which the Scripture is ſhort in, they will ſend us to ſuch and ſuch Cuſtomes, of ſo many hundred years ſtanding. It is to be bewailed that the date, the ſtanding of falſe Doctrines and falſe Worſhips is ſo ancient; for though at firſt they were but Invocations, yet to ſucceeding Generations they become old: And 'tis a very great truth, that That is the moſt ancient, is the moſt true, and therefore there lies a great ſnare in this. Therefore when Antiquity is pretended, if you find not their hoary heads in the way of Righteouſneſs, there is little reaſon for you to reverence them, or comply with them; no more then there was reaſon ſo ſuddenly to be taken with the *Gibeonites* mouldy bread, and cloured ſhoes: When matters of Antiquity are pretended, ſay as *Ignatius*, *Jeſus Chriſtus eſt mea Antiquitas*, Jeſus Chriſt is my Antiquity; ſo ſay, Truth is my Antiquity: for though an opinion have been practiſed a thouſand years, yet men may have the word of truth in their hearts that is ancienter then all.

A third Rule that men would ſet up, is, The general courſe of the world, or place, the generality of thoſe where they live: This was that the Popiſh Party did often mention to the Witneſſes of Jeſus Chriſt; what? will you be wiſer then others? can't you do as others do? muſt you be ſingular? And this is a taking

taking rule for to make you conformable to those things possibly the word of God will not warrant, if you bring not this custome to the word of God: 'tis not what the most do, but what we may do: 'tis not what is the practise of all in general, but what ought to be the singular care, and strict holiness of Christians in particular, that the word of God will allow: Christians are not to be conformable to the present world, *Rom.* 12. 1. The word will tell you it is no more safe to follow a multitude to do evil, then it will be sweeter to be in Hell with a great company: The word will let you know the secrets of the Lord are with a very few, and those them that fear him: as for the whole world, it lies in wickedness: The word will tell you, The waies of Jesus Christ, and the profession of Jesus Christ, is commonly called a Sect; it is every where spoken against, and men hate it every where: Therefore set up this Rule in your hearts, in your houses, in your meditations, in your practise.

Rule 2.

Be very well rooted and established in the faith that hath been delivered to you. I observe it's one of the great reasons why Christians so easily let go the profession they have made, is, because they were never well built upon it, nor established in it. There are many Christians that through their own itching ears, heaping up Teachers to themselves, have never been rooted or established in the truth; the Lord pity them and keep them this day: Many Christians that have attended to establishing means, yet never seriously considered, nor laid things to their heart, but are like those the Apostle speaks of, *Heb.* 5. 12. that had need to learn the first Oracles of God. How many among us profess with the highest, but have little

little ground for their faith? only (with the Jews) the Traditions of the Elders, the cuſtome of the place, Education, and becauſe ſuch a party of men ſay ſo, becauſe no body denies it, becauſe Miniſters commonly preached it; but to take any ſolid and ſerious ground, they are yet to ſeek. 'Tis not with the things of God as with other Arts, as Logick, Rhetorick, Aſtronomy; in theſe Arts the principle is preſuppoſed to be proved; no man goes about to prove there is Reaſon, that there is Number, that there are Heavenly bodies, becauſe ſenſe and experience ſhews it: But 'tis quite otherwiſe in the things of God: for you are not only to run away with the notion, that there is a God, that this God is one, and that theſe are his word and his works; but you are to know this by experience, becauſe the knowledge of theſe things comes in by infuſion, by faith, by a belief that God is: *For by Faith we believe the worlds were made by the word of God, Heb.* 11. 2, 3. It is that therefore I would preſs you to, that you would labour for an eſtabliſhed ſpirit: Do not only hear the things of God, but ſee them; the firſt will but blind you, or at beſt leave you at great uncertainties; the laſt will ſettle you. What was the reaſon of the holy Apoſtles zeal when they were under the greateſt threatnings of the High Prieſts; and were forbid to ſpeak in the name of Chriſt, and to ſpeak of Juſtification by faith, and the Reſurrection of Chriſt from the dead, and forgiveneſs of ſins by him? (things that are furtheſt remote from ſenſe and reaſon) the Apoſtle will tell you, *Act.* 4. 20. *We cannot but ſpeak the things we have ſeen and heard.* Hence it is that poor ſilly women, that in reſpect of their Imbecility and Infirmity of ſex, the terrours of the fire and faggot, might have been ſuch to have brought them to Apoſtacy, yet they confounded the great Doctors and Rabbies when they were brought before them; they were able

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to burn, though they could not dispute, they beheld things that were invisible. It is an excellent thing not to take up the word upon notion, upon opinion, but to have an established heart through grace. I shall direct you in two words.

1. Get the Lord by Prayer to teach you every truth what Jesus Christ teaches once, is everlastingly taught; no word is abiding but what the Lord Jesus teaches himself. Look as it is with Satan, when he comes to seduce men from the truth, he will present such a fine notion without, and commonly he darts in some dazling light within, so that you never knew a Heretick take up a false opinion, but it was with a marvellous deal of sweetness and comfort: so when the Lord Christ teacheth by his Spirit, he comes with that light, that sweetness, savour, and relish of truth, as will be impossible for you to let it go: Hence when Christ would confute the Pharises, that had the witness of his Father in his works, he saith, *Joh.* 5.37. *Ye have neither heard his voyce at any time, nor seen his shape*: It's an excellent thing to see the shape, and hear the voyce of God.

2. Be well rooted upon Christ, or else you will never be established in any truth of Christ: If you misse the Lord Jesus by the grace of Faith, you will never hold fast the doctrine of Faith: you are built upon the doctrine of the Apostles, (not their persons) upon which the Lord Jesus is the corner-stone: he that does not know Jesus Christ himself, will certainly lose his faith: What is the reason the stony ground in time of persecution fell away? why they had not root, they were not planted upon the Lord Jesus.

Rule 3.

Thirdly, those truths that God hath taught you, and those wayes of worship God hath committed to you, love them as your lives, love them above your lives;

lives, for no man will ever contend to hold them, if he do not love them; things of low price and eſteem are preſently let go; he that loves the Word above his life, will let life go rather then the Word: if you receive not the Word out of love, every Impoſtor and falſe Prophet, every fear and terror of men will rob you of it: *Hide the word in thy heart*, ſaith *Solomon*, *love the truth dearly*. It was a great ſpeech of *Calvin*, *Never did any one apoſtatize from the truths of Jeſus Chriſt, but it was becauſe he did not love the truth*: And I add this, That never did any apoſtatize from the wayes and truth of Jeſus Chriſt, but it was becauſe they did not receive them in love, or elſe they have loſt their love, for there is a decay of affection, as well as having no affection: if you love them, what will you not ſuffer for them? (but more of that by and by.)

Rule 4.

Fourthly, Guard all the truths of God, and thoſe wayes of God that have been taught you; guard them ſtrongly, eſpecially truths that are moſt material and fundamental: for leading truths are like Captains of Armies, if they be routed, the whole rout follows them. There is great oppoſition that will be made againſt your faith. The whole power of darkneſs, of Antichriſt, of his ſeducing ſpirits, likely and probably enough, will over-ſpread the whole face of Chriſtianity once more, that ſhe muſt ſit as a Lady, before ſhe be deſolate and forſaken for ever. The Apoſtle bids you beware of Dogs, beware of the Conciſion, beware of evil-workers, guard your ſelves againſt them, guard the truths you have learned by Argument, by Scripture, by Reaſon, that you may have wherewithall to confute them by the word of truth mightily, out of the Scripture, as the Apoſtles did.

Three things you are to guard againſt.

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1. Your own deceitfulneſs, eſpecially in a raſh and ſudden forſaking of thoſe waies that have been taught, and the profeſſion you have taken up; for Chriſtians would never be ſo mad to Apoſtatize, were they but ſeriouſly deliberate about the weight of them, *Gal.* 1. 6. *O fooliſh Galathians, who hath bewitched you that you ſhould not obey the truth?* &c. *I marvel what ailed you, that you are ſo ſoon turned away to another Goſpel*: One would have thought they might have ſpoken with *Paul* firſt, and ſent to him, and reaſoned the caſe with him: There's a marvellous bewitching in falſe Doctrines, and falſe Worſhip, to take men preſently, who are not watchful over themſelves. It is in diſputations and practiſing truth, as it is in contentions: if you make a Judgement before you hear both parties ſpeak, you judge unrighteouſly: if you forſake the waies and truths of Jeſus Chriſt, before you hear what can be ſaid for them, you do unrighteouſly.

2. Guard them againſt the luſts of your own hearts. The great work of a Chriſtian is contention; it is not ſo much againſt Antichriſt; thoſe that are without him, as that that is within him. If all Heretical Doctrines and waies were rooted out of the world, not only the being, but the memory, the heart is bad enough in one day to ſet them all on foot again; therefore guard the truth: Men of corrupt minds will preſently grow Reprobate, as to the faith, 1 *Tim.* 3. 6. Such Doctrines and Worſhips as ſhall ſute with our luſts, as ſhall ſute with exalting it ſelf, and laying Chriſt low, as ſhall ſute with an eaſie way to Heaven, when the Scripture ſaith, *ſtraight is the Gate*; as ſhall ſute with ſelf-preſervation: So I might ſecure my Eſtate, my Liberty: I would ſuſpect ſuch Doctrines as theſe, before I take them up for the waies of Chriſt.

3. Guard the truth againſt falſe teachers, ſuch as ſhall come among you in ſheeps-cloathing, yet are Wolves in heart; men that creep in at unawares among you, to ſubvert ſouls: I will not here deſcribe them, you know them well enough by their fruits: only this let me tell you in oppoſition to thoſe; though you cannot come at the publick Miniſtry, or thoſe God hath ſet over you, yet make conſcience for to take fences, to take defences from them, as you may by their counſel, prayer, help and aſſiſtance, for to guard you againſt falſe teachers. When the Church of Chriſt is in the Wilderneſs, you will finde this is that the holy Ghoſt adviſes them to, *Cant.* 1. 8. You are to guard your ſelves by communion one with another; as to go forth by the footſteps of the flock, ſo alſo you are to go and feed your Kids beſides the ſhepherds tents; for though 'tis not the work that God calls for, to pin your faith upon their ſleeves, yet 'tis your duty to enquire of the Lord by them; for he is the meſſenger of the Lord to you.

Rule 5.

Arm your ſelves with Reſolutions to ſuffer for the faith of the Goſpel, and for the wayes of Jeſus Chriſt; as you ſhould love the truth above your lives, ſo labour to be made willing for to part with life, eſtate, liberty, any thing for to keep the ways of Jeſus Chriſt. It is not the honour of the Goſpel of Chriſt, to hear Chriſtians to break out into murmurings, paſſions, diſcontent, contentions that are carnal and ſinful: your work is humbly, meekly, and patiently to lie under the hand of God, and under the hand of man too, that becomes Chriſtians: ſuffering is that that will reſtore the glory of Religion, that will keep the truth delivered to you, that will honour the cauſe of Chriſt beſt of all: follow the example of bleſſed *Paul*; his expreſ-

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ſion is worthy of conſideration, 2 *Tim.* 2.9. he gives a charge of keeping and propagating one of the moſt glorious truths, (*that Jeſus Chriſt was riſen from the dead*) yet a thing that is fartheſt off from ſenſe and reaſon, (*wherein I ſuffer trouble*) mark, *Paul* does not ſay, wherein I make trouble, no, but wherein I ſuffer trouble as an evil doer unto bonds, but the word of God is not bound; If this bleſſed and glorious Apoſtle would have had the faith of God bound, and have contented himſelf with ſinful ſilence, and not propagated the Goſpel, *Paul* might have been free; but *Paul* would not have the word of God bound, therefore *Paul* would ſuffer for it: Shall we go higher a great deal then this? You have the glorious commendation of the Lord Jeſus Chriſt upon this account, that he gave a free and full account of the Doctrine of his Father, and of his glorious perſon, before *Pontius Pilate*, a bloody Perſecutor: It was not by ſaying to his Diſciples, *Fight*, nor by ſaying, *my Kingdom is not of this world*, but that he gave a glorious confeſſion before the face of *Pilate* of the righteouſneſſe of his truth, Doctrine, Goſpel, and of his perſon. Fear to enſnare the freedom of the truth with your own liberty; do not enſnare it to your own luſts, nor to the will of any man! O that we could ſtudy, and improve theſe Scriptures more! it would make us fear God more, & man leſſe; this is that that would make us ſay as holy *David*, *Pſ.* 119. 161. *Princes have perſecuted me without a cauſe, but my heart ſtandeth in awe of thy words*: for he that hath the moſt fear on you, and upon you, you will be more afraid to fall into his hands. It is a childiſh thing for a Chriſtian, to tread down the belief of any Doctrine, or practice any worſhip for fear of man, who hath no more power to hurt us, then we give him our ſelves by our fear; Fear not him that can but kill the body, &c. It was the way of

Gods people formerly, that they came to divide between duty commanded by God and commanded by man, you may read in all the dayes of Antichrists persecution, from the beginning they came to divide in matter of obedience to God and his truth, and worship and obedience to man. Christians, nothing but a suffering spirit will help you to this, for there is no other way of Obedience in this case to authority, but to suffer under it meekly; Patiently, as lambs: This made the three children to divide between the command of God: What sayes *Nebuchadnezzer? Every knee that bows not, shall be cast into the Furnace:* very well, as for that matter say they, *O King, we are not carefull to answer thee; for we will not bow down,* &c. What, will they not Obey him? yet they will obey him by suffering, as becomes Christians, as is the example of Christ (as if they should say) Truly we are terrified with hell too: We are terrified by the threats of the great King; and we are likewise terrified by the threats of the great God: he is able to deliver us out of your torments: you are not able to deliver us from his torments: so in the case of *Daniel*: Arm your selves with this Resolution of suffering and lying down patiently and meekly under those things that you cannot do, so that God may be honoured by your holy resolution upon this Account: for truly you never do contend successfully for the faith of the Gospel, till you contend by suffering, for it is said, They overcame by the blood of the lamb: you never make Religion your businesse till the world see you can let such great things go, as life, estate, liberty, to keep it: Then wisedome is justified of her children: You never glorify the truths of God so much by practice, or writing, as by suffering for them. Those glorious truths against Popish justification, mixing of works with faith;

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Transubstantiation, Purgatory, Idol-worship, against all those things that were superadded contrarie to Gods justification, there is such a glory upon the truths that it is hard for the Popish power ever to darken them again, because we see them written in the honourable and blessed scars of the witnesses, and burnings of those glorious Martyrs. If you would take one another by the hand when God takes away our faithfull guides, and say, Brethren, Sisters, Friends, come let us hold together, there's no way in the world to hold on together like suffering: for the Gospel really would get more advantage by the holy, humble sufferings of one gracious Saint, meerly for the word of righteousnesse, then by ten thousand Arguments used against Hereticks, and false worship. Compare *Phil.* 1. 12, 13, 14. with the 27, 28, and 29. verses, How is *Paul*'s bonds a furtherance of the Gospel? *Paul* no doubt was called an evil doer, one that sowed Heresie, and was hated every where, (saith he) *Many of the Brethren of the Lord waxed confident by my bands, and were much more bold to speak the word without fear.* Here's the great encouragement: and then he comes to give you a precept, and that's in the 27. verse, and he speaks it as one that was leaving of them, *Onely let your Conversation be as becometh the Gospel of Christ, that you may stand fast in one spirit, with one mind, striving together for the faith of the Gospel, and in nothing terrified by your Adversaries; for unto you it is given, not onely to believe, but also to suffer, &c.* It is given to you as a duty, given to you as a priviledge. O that you would confirm one another, and in slippery times hold up one another by the hand; do it in going after Gods call, and in this way, suffering for those truths you cannot otherwise hold and maintain.

Gods people formerly, that they came to divide between duty commanded by God and commanded by man, you may read in all the dayes of Antichrists persecution, from the beginning they came to divide in matter of obedience to God and his truth, and worship and obedience to man. Christians, nothing but a suffering spirit will help you to this, for there is no other way of Obedience in this case to authority, but to suffer under it meekly; Patiently, as lambs: This made the three children to divide between the command of God: What sayes *Nebuchadnezzer? Every knee that bows not, shall be cast into the Furnace:* very well, as for that matter say they, *O King, we are not carefull to answer thee; for we will not bow down,* &c. What, will they not Obey him? yet they will obey him by suffering, as becomes Christians, as is the example of Christ (as if they should say) Truly we are terrified with hell too: We are terrified by the threats of the great King; and we are likewise terrified by the threats of the great God: he is able to deliver us out of your torments: you are not able to deliver us from his torments: so in the case of *Daniel*: Arm your selves with this Resolution of suffering and lying down patiently and meekly under those things that you cannot do, so that God may be honoured by your holy resolution upon this Account: for truly you never do contend successfully for the faith of the Gospel, till you contend by suffering, for it is said, They overcame by the blood of the lamb: you never make Religion your businesse till the world see you can let such great things go, as life, estate, liberty, to keep it: Then wisedome is justified of her children: You never glorify the truths of God so much by practice, or writing, as by suffering for them. Those glorious truths against Popish justification, mixing of works with faith;

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Transubſtantiation, Purgatory, Idol-worſhip, againſt all thoſe things that were ſuperadded contrarie to Gods juſtification, there is ſuch a glory upon the truths that it is hard for the Popiſh power ever to darken them again, becauſe we ſee them written in the honourable and bleſſed ſcars of the witneſſes, and burnings of thoſe glorious Martyrs. If you would take one another by the hand when God takes away our faithfull guides, and ſay, Brethren, Siſters, Friends, come let us hold together, there's no way in the world to hold on together like ſuffering: for the Goſpel really would get more advantage by the holy, humble ſufferings of one gracious Saint, meerly for the word of righteouſneſſe, then by ten thouſand Arguments uſed againſt Hereticks, and falſe worſhip. Compare *Phil.* 1. 12, 13, 14. with the 27, 28, and 29. verſes, How is *Paul*'s bonds a furtherance of the Goſpel? *Paul* no doubt was called an evil doer, one that ſowed Hereſie, and was hated every where, (ſaith he) *Many of the Brethren of the Lord waxed confident by my bands, and were much more bold to ſpeak the word without fear.* Here's the great encouragement: and then he comes to give you a precept, and that's in the 27. verſe, and he ſpeaks it as one that was leaving of them, *Onely let your Converſation be as becometh the Goſpel of Chriſt, that you may ſtand faſt in one ſpirit, with one mind, ſtriving together for the faith of the Goſpel, and in nothing terrified by your Adverſaries; for unto you it is given, not onely to believe, but alſo to ſuffer, &c.* It is given to you as a duty, given to you as a priviledge. O that you would confirm one another, and in ſlippery times hold up one another by the hand; do it in going after Gods call, and in this way, ſuffering for thoſe truths you cannot otherwiſe hold and maintain.

Truly Christians, you had need be armed with Resolution; for the world is alwaies counting the things Gods people have suffered, for very little, and they count it prudence not to meddle therein. Those men that have easie, soft terms to comply, that they have a latitude to do any thing, I believe some Christians are of that opinion, that they would even think the Saints of God were ill advised, to venture their all upon those truths they see others died and suffered for.

It's a sad thing, many Christians study to draw out the lines of obedience as far as the honesty of the times will give them leave, but no farther: that they would go on with the Lord Jesus to the High Priests hall, and there deny him: or that would be willing to do any thing for Christ, but are willing to suffer nothing for Christ: you very little honour Jesus Christ in this, and you will very little honour your selves at the last. It is upon this account that Christians if they see even against plain conviction of Conscience, and the word, that there are super-instituted things broke in, as in Conscience they cannot submit to, yet they can comply, why? they may be used lawfully, though not superstitiously: But saith the Apostle *Paul, Do I yet strive to please men?* Gal. 1. 6. *Am I then the Servant of Christ? You cannot be the Servants of Christ, if you strive to please men: Wo be to you that please men, and displease God: He that would be my Disciple, let him deny himself, and take up his Cross, &c.* (What's that?) deny Wife, Children, Learning, Relations, Comforts, he must be willing to go out of all: Those duties the Lord Jesus Christ is most glorified in, they are either those your slothful hearts are most unwilling to do; or that our fearful hearts are most unwilling to suffer for: Therefore arm your selves with resolutions to suffer.

I intended to have taken up four Appearances and coverings that Saints usually take up for to hide themselves, as under a covert, to beat down the Gospel warrants and commands, to suffer for the Faith delivered.

1. The notion that a Christian hath of indifferency of things, that they are but toyes and trifles, that they may be done or not done. It is not my work to tell you what is indifferent, or name any thing in particular. As I remember, in the Book of Martyrs the usual argument was, Why cannot you worship the Idol? why cannot you bow down as well as others? it's a small matter: cannot you shew your outward reverence, and keep your heart to your self? Indeed if there were any thing that's indifferent, a Christian hath a marvellous latitude in point of Doctrine, in point of Worship: I would caution you therefore. The term of indifferent, I suppose 'tis devised as a pillar to rest the conscience on, which otherwise would startle, and look with a broad face upon them: Things that come under this notion, had need well to be weighed and considered: If they tell you plainly they came out of *Rome*, and had the plague of Popery upon them, they came from Hell, were hatched there, and the curse of God is upon them; no body would entertain them. They must pretend they came from the Church, from the Apostles, descended from the Scriptures; and hence they are entertained with that freedome and willingness, as that most Christians take no notice, but fall down under them; and so the very power and life of Religion and holy practise is eaten out. The Devil hath three waies whereby he makes men seek after him. 1. Commonly he doth cover holiness with other names. 2ly. He perswades that sins are but little. 3ly. That they may repent hereafter.

ter. The first is ſuitable to my purpoſe, That vertue or grace is covered with other names: therefore if a man be holy, he is called preciſe; if zealous, he is ſaid to be rash; and if it be really a ſin, it ſhall come under the name of indifferency, a toy, a trifle, and things of that nature: therefore you had need be cautious; for 'tis no matter what name the ſin is, what title it goes under, as what it is really. As to things of Doctrine and Worſhip, I know there is no *medium*; every man muſt give an account to the Lord of what he does, therefore I do not tell you what is indifferent, and what not; but ſearch the Scripture, take heed what you receive for indifferent.

The ſecond thing Chriſtians will ſay, is, I hope without danger I may comply with them, conſidering I bear them as my burthens. This is very like the Young man in the Goſpel; he came to Chriſt, and would have him come up to his terms; and when Chriſt told him, Yet he lacked one thing, *Go ſell all*, &c. he went away ſorrowful: So, many Chriſtians they would follow Chriſt, but they cannot, becauſe there is not ſuch ſecurity in it, but they will go away ſorrowful: Thou Hypocrite, art thou willing to forſake all for Chriſt, yet cannot leave life, liberty, and ſome of theſe ſmall things? Will you wound the name of Chriſt, and pretend to be ſorrowful for it? I conclude, thy pretence ſhall not excuſe thee; for ſo was *Pilate* loth to crucifie Chriſt; and as a means and expedient, he calls for water and waſhes his hands, ſaying, *I am innocent from the bloud of this juſt man*: But do you think God excuſed *Pilate*? no more will he you: Whatever is brought to you, is either forbidden, or commanded by God: If forbidden by God, why do you meddle with it? If commanded of the Lord, why are you burdened with it? why do you it heavily?

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for the Lord loves one that is chearful in his ſervice: neither man nor God is pleaſed with ſuch.

A third thing it is which ſatisfies many, That they may follow in ſome things the opinions of wiſe men, holy men, and good men; That they may do as they do. I ſhall ſay but theſe two words. Firſt, Many men are reputed good, wiſe, and honeſt, that are not ſo. A man may be accounted an honeſt man, that yet may be covetous: he may be accounted a very good man, yet be really corrupt in heart, and in his luſts; therefore 'tis good to try men: I dare not truſt mine own heart, (unleſs God give ſtrength of grace, and aſſiſtance every moment) leaſt I ſhould betray the truth of Chriſt upon ſome advantage: when the Devil would ſet abroach an evil opinion or practiſe, it's his common way to tun it up in ſome clean Veſſel, men of civil honeſty and goodneſs. You read the old Prophet drew the young one in, though expreſly forbidden by God himſelf: When you do not fear a young Chriſtian, it may be the example of an old Miniſter ſhall draw you; therefore 'tis good to mind who you follow. Secondly, Grant they are all good and real, they are men fearing God, (as there are ſome) yet God will not let his people know all his mind. There are ſome that would, but cannot know all his mind and will: the Lord is free and voluntary, he reveals things neceſſary to ſalvation; but for other things he withholds. But what is your rule? *Call no man Maſter*: you are to follow no man further then he follows Chriſt: And indeed for a man to follow the example of others, wherein they ſin and do not know it, it is juſt like the caſe of holy *Noah* (who was a gracious man)

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and knew not the ſtrength of the Grape) he was drunk with his own Vineyard: But what is the fruit of it? His ſon *Cham* ſaw his nakedneſs and diſcovered it: If good and holy men taſte of the intoxicated Wine that is too ſtrong for them, and know it not, will you ſip after them? unleſſe you will diſcover your nakedneſs, and proclaim it from generation to generation, and make your ſelves *Chams*, not ſons of the Prophet: Therefore I know not what warrant you have to follow ſuch examples.

The fourth thing is this; Chriſtians uſually they do no good by ſtanding out.

Anſw. Whether we get, or do good or no we are to do our duty. The Lord will honour you for ſuffering for the truth, 2 *Theſ.* 1. 3, 4, 5. And by ſuffering you ſhall confirm the Saints, and bear teſtimony, you ſhall witneſs againſt all falſe doctrines, and falſe Worſhip, before the whole world. By your humility and patience, when you ſuffer not as evil doers, but as thoſe that ſuffer for the word of Righteouſneſs, the word of Truth, for holding faſt the Lord Jeſus and his Faith, that is more precious then Heaven and Earth, then any created thing: this will make your name as a ſweet ſavour to all generations; when thoſe that apoſtatize, perſecute and oppoſe Jeſus Chriſt, their memories ſhall be left as a curſe to the people of God.

Mr.

Mr. Calamy's *Sermon at Mr.* Ashes *Funeral.*

Esay 57. 1.

The righteous perisheth, and no man layeth it to heart, and merciful men are taken away, none considering, that the righteous are taken away from the evil to come.

WE are here met this Evening to perform the last Office of Love for an eminent and ancient Servant of Jesus Christ, and excellent Minister of the Gospel, Mr. *Simeon Ash*, one who hath formerly performed this office for many other Ministers, and now we are met to perform this office for him; and it is not long before others will meet to perform the same office for us, so frail, so brittle, and so uncertain is the life of man.

Now the Text that I have chosen, is suitable for this occasion; for this Reverend Minister was first a righteous man; he was righteous in an Evangelical sence, he was one that was justified and sanctified. Secondly, He was a merciful man both in an active and passive sence; he was one that shewed mercy to the distressed Members of Jesus Christ, and he was one to whom God shewed mercy; this righteous and merciful man is now perished as to his outward condition, not as to his everlasting condition; but as to his outward bodily condition he is perished, and he is taken away. The word in the *Hebrew* is very emphatical; *Merciful men, Colligantur*, are

are gathered; it is the ſame word that is uſed concerning *Joſiah*, 2 King. 22. 10 *Thou ſhalt be gathered to thy fathers, and go to thy grave in peace, and ſhalt not ſee the evil that I will bring upon this Nation.* This godly and righteous man is now gathered as ripe Corn in the Barn of Heaven; he is taken away from the evil that is to come, from the beholding that evil that is coming upon the ſinful World; he is taken away in mercy, that he may not be troubled with the troubles that are coming upon many; he is taken away from the evil to come.

And thus you ſee how ſuitable the Text is to the occaſion; there is only one particular that I deſire may prove unſuitable; for the *righteous and merciful man*, in the Text, *periſheth, and no man conſiders, nor layes it to heart*; Theſe words are *verba Commentantis & objurgantis*; the words of the Prophet bemoaning the ſpiritual ſecurity of the people of *Iſrael*, chiding and reproving them for their ſpiritual Lethargy. Now I deſire that this part may not prove ſuitable, but that all of you may lay to heart the death of this ancient, merciful, righteous man

The obſervations from the words are theſe ſix.

Firſt, *That the righteous man muſt periſh as well as the unrighteous.*

Secondly, *That the periſhing of a righteous man is nothing but his gathering to God, Chriſt, and the bleſſed company of Saints and Angels.*

Thirdly, *That a righteous man as long as he liveth is the preſervative of a Nation, and the ſupporter of a Kingdome, the Chariots and horſemen of a Nation.*

Fourthly, *The death of a righteous man is a warning-piece from heaven, a Beacon ſet on fire to give notice of evil approaching.*

Fifthly, *That God doth on purpoſe take away righteous men, that they may not ſee the evil that is coming on a Nation.*

Sixthly,

Sixthly, *That it is a great and common sin not to consider and lay to heart the death of a righteous man.*

First, It is a common sin, and therefore it is set down in the greatest latitude; *the righteous perisheth, and no man layes it to heart*; that is, very few: *and merciful men are taken away, no man considering*; that is, very few.

Secondly, It is a great sin, and therefore the Prophet *Jeremy* in the former Chapter calls to all the Beasts of the Field to devour, that is, all the Enemies of the Church to destroy the Children of *Israel*, because they drank strong drink, filling themselves with merriment, and promised themselves happy dayes, but did not consider that the *righteous were taken away from the evil to come.*

I shall begin with the first, *That the righteous perish as well as the unrighteous.*

How is it that the righteous perish? not in their soul, they cannot perish so; nay, the truth is, they cannot perish properly in their bodies; for the bodies of the Saints never totally and finally perish; for the very dust of the Saints in the grave is precious in Gods sight, and they are asleep in Jesus, and by the power of Jesus Christ they shall be raised again glorious bodies: Nothing perisheth of a righteous man by death totally and finally but sin, and therefore the meaning of the word is, as *Musculus* and *Justin Martyr* observe. *perit*, perisheth, that is, not according to the truth of the thing, but according to the opinion of the world; and the proper language of this expression is this, *The righteous perish*, that is, the righteous must die and go down to the house of rottenness as well as others, and that upon a four-fold account.

First, Because the righteous are included within the Statute of death as well as the unrighteous, *statutum est*, Heb. 9. 27. *It is appointed for all men once to die*, the righteous as well as the unrighteous. Indeed it is true, Jesus Christ hath taken away the hurt of death, but not death

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it ſelf; Jeſus Chriſt hath diſarmed death, made death like the Viper that faſtened upon *Paul*'s hand, but did not hurt him; he hath made it like the brazen Serpent that hath no ſting, but a healing power in it; Chriſt hath ſanctified death, conquered and ſweetned death; at preſent we are all under the ſtatute of death, but at laſt this enemy ſhall be deſtroyed, 2 *Cor.* 15. latter end.

Secondly, The righteous conſiſt of periſhing principles as well as the unrighteous; the righteous are earthly veſſels, made of duſt, their foundation is in the duſt; their lives are a vapour as well as the lives of the unrighteous.

Thirdly, The righteous muſt die as well as others, becauſe they have a body of ſin that they carry about with them; for there is no man ſo wiſe, that lives and ſins not, *Eccl.* 7. 20. Wherefore there is that which deſerves death in a righteous man.

Laſtly, and eſpecially, The righteous muſt periſh upon a peculiar account; *For if we had hope only in this life* (ſaith the Apoſtle) *we are of all men moſt miſerable*; and therefore they muſt periſh to keep them from periſhing; they muſt ſay as *Themiſtocles*, *Periiſſem niſi periiſſem*; they muſt die, that they may reſt from their labour, for here is not our reſt, *Mich.* 2. 10. there remaineth a reſt for the people of God; there is no reſt in this world; the word [*quiet*] wants the plural number.

Secondly, The righteous muſt die, that they may have their reward, their Crown of glory that God hath laid up for them; they muſt firſt fight the good fight, and finiſh their courſe, and then they ſhall receive a Crown of glory.

Thirdly, They muſt die, that they may be free from ſin; for they ſhall never put off the body of ſin, till they put off the body of fleſh.

Fourthly,

Fourthly, They must die, that mortality may be swallowed up of life, that corruption may put on incorruption.

Fifthly, They must die, that they may be perfect in grace.

Lastly, They must die, that they may see God face to face, and be for ever with the Lord, which they cannot do till they die; therefore blessed be God that the righteous must perish. If a man should bring news to a righteous man, That he should alwayes live on earth, alwayes be young, rich, and healthful, it would be unwelcome News; for while we are in the body we are absent from the Lord, and subject to sin; and therefore when *Peter* asked Christ what should be done with *John*, Christ tells him, *If I will that he tarry till I come, what is that to thee?* from henceforth there went a report abroad that *John* should not die, *John* 21. 22. Now the Apostle himself was much displeased with this report, & looked upon it as a great affliction that he should not die, and therefore he himself confutes it, *But yet Jesus* (said he) *said not that he should not die*; as if he had said, God forbid that I should not die.

Before I come to the application of this Point, give me leave to speak something to the second Point, and so I shall apply them both together.

The second Doctrine is this, *That the perishing of a righteous man, is nothing but a gathering of him to God, Christ, and the blessed Society of Saints and Angels in Heaven.*

This is contained in the second expression, *merciful men are taken away*; the word in the *Hebrew* is *Colliguntur*, they are gathered, it is exegetical of the former; they did not perish, but they are gathered to God and Christ; there is a great deal of excellency, and a Magazine of sweetness in this expression, *They are gathered*: It implies two things, First,

First, That the righteous are in a scattered condition while they are in this world, and that three wayes.

First, They are scattered among the wicked and ungodly of the world, as Sheep among Wolves, as Limbs among Lions, rent and torn in pieces, forced to wander up and down in Sheep-skins, and Goat-skins.

Secondly, The righteous are scattered in the world one from another, and that two wayes: 1. They are scattered by their different habitations; for the godly are forced to separate one from another, as *Lot* from *Abraham*. 2. They are scattered one from another by the cruel persecution of wicked men; and therefore you read *Acts* 8. that at that time when there was a persecution against the Church at *Jerusalem*, that they were all scattered abroad.

Thirdly, The godly are scattered in this life from the glorious presence of God in Heaven; indeed they are never scattered from the gracious presence of God, but sometimes they are scattered from the comforting presence of God, and as long as we live in this world we shall be scattered from the glorious presence of God; for while we are in the body, we are absent from the Lord.

Secondly, This implies a bringing of Gods people out of this scattered condition; it is a gathering of the righteous out of this world into another, from a sinful persecuted world into a sinlesse glorious world, from diversity of dwelling on earth, to dwell altogether in one heaven; it is a gathering them out of the reach of men and devils: a gathering them not only to the gracious, but to the glorious presence of God and Christ, and to the souls of just men made perfect, and to the general assembly of the first-born, and to the City of the living God, the heavenly *Jerusalem*, where they shall live together, never to be scattered again. To understand this the better, let me offer three things to you, shewing you that the godly

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are gathered to God three wayes: In this life, at death, and at the day of judgement.

First, The righteous are gathered to God in this life, and that is at their first conversion; for by nature we are all Aliens and strangers to God, scattered from any union or communion with God; not only scattered from the glorious, but from the gracious presence of God. God made man at first to enjoy communion with himself; but *Adam* lost this by his sin, and now we are all *Cains* and Vagabonds, scattered from the love of God, and from union and communion with God; but when God converts any of the Elect, he gathers them home to himself; for conversion is nothing but Gods gathering them to himself in the second *Adam*, that were scattered from him in the first *Adam*; the first *Adam* was a root of scattering, a root of separation from God; but the second *Adam* was a root of union and conjunction. Christ is the head, and all the Elect are all gathered together in him, *Ephes.* 1.10. that he might gather together in one all things in Christ; so that conversion is nothing but a gathering of the Elect of God to Christ by faith, and a gathering to one another by love and charity.

Secondly, Gods people are gathered at death; here they are gathered to Christ by grace, but at death they are gathered to Christ in glory; here they are gathered to God by hope, but at death by fruition; here Christ is gathered to us, he comes down and dwells with us, but at death we shall be gathered to him, we shall go up, and be joyned with him. There is a great deal of difference between *esse cum Christo*, and *esse in Christo*; *esse cum Christo*, to be one with Christ is a Christians great security; but *esse in Christo*, to be one in Christ, it is a Christians great felicity: In this life we are gathered to God by faith, but at death by vision.

Laſtly, We ſhall be gathered to God at the day of Judgement; it is called the day of the gathering of the Saints together; a day when all the Saints that are, have been, or ſhall be, ſhall all be gathered together. 2 *Theſ.* 2. 1. *I beſeech you brethren, by the coming of our Lord Jeſus Chriſt, and by our gathering together unto him at the great day*: At the day of judgement we ſhall all be gathered together, and ſhall be all taken up to Heaven, I mean all the Righteous, and be ever with the Lord: And ſo much for the opening of the Doctrine.

But here it may be objected, *Are not the unrighteous gathered by death as well as the righteous?*

I anſwer, it is true, the unrighteous are ſcattered in this life, and gathered by death as well as the righteous, but with a great deal of difference.

Firſt, The wicked are ſcattered in this life, but they are ſcattered from God; but the godly are ſcattered for God, and for a good Conſcience many times, as they at *Jeruſalem* were ſcattered. The godly are ſcattered from the glorious preſence of God in Heaven, but the wicked are ſcattered from the gracious preſence of God on earth. Again, the ſcattering of the wicked is a curſe to them, and it is threatned as a curſe, *Levit.* 26. 32. *I will ſcatter you among the heathen, and draw out my ſword after you*: And wherever the wicked come, in what part ſoever of the world the wicked are ſcattered, they bring the curſe of God with them, and they bring the Judgements of God on Towns or Cities where they are, as Plague, Famine, and Sword, and all miſeries. But the godly when they are ſcattered, they are ſcattered as a bleſſing, into what Countrey or Town ſoever they come, they come as a bleſſing, they come like a ſhip laden with Corn, to a Town ready to periſh with Famine; they come as a bleſſing four wayes.

Firſt,

First, By their Prayers, to pray down a blessing on the place where they come.

Secondly, They come as a blessing by their holy life and conversation; that is a Loadstone to draw others to holiness.

Thirdly, They come as a blessing by their holy advice and counsel that they give to the place where they come.

Nay fourthly, their very presence is a blessing: as long as *Lot* was in *Sodom*, *Sodom* could not be destroyed: so long as *Paul* was in the Ship, the three hundred could not be drowned. So that the godly come as a blessing whereever they are scattered, but the wicked are as chaffe scattered by the wind, and they are scattered as the dust of the earth. You know when the dust is scattered it gets into mens eyes, and blinds them, and falls upon their clothes, and fullies and defiles them; so the wicked wherever they are scattered, they defile the place where they are scattered. The godly are as Planets, that wander and move from one part of Heaven to another, carrying light to the world.

Secondly, As the wicked are scattered while they live, so when they die they are gathered; it is true. But how? Not to God, and Christ, and his Angels, but they are gathered to the Devil and his Angels, and to damned spirits; not as bundles of Wheat into the Barn of Heaven, but as bundles of Tares to be burned for ever in everlasting fire.

Now, if the righteous perish as well as others, and if their perishing be nothing but a gathering to God and Christ: Then

First, Learn hence the preciousness of every righteous man; the great God will not gather things of no value: great men do not use to gather chaffe and straw, and therefore when God saith of *Josiah*, *I will gather thee to thy fathers*, it was a sign he was a precious Pearl, worth the gathering;

thering, and of a high value and account in the ſight of God; and ſo is every true Childe of God: right dear and precious are they in the ſight of God, both living and dying; they are bought with a great price, not with gold and ſilver, and other corruptible things, but they are bought with the precious blood of the Son of God: They are as precious to God as the apple of his eye; ſo precious, that he hath given Chriſt for them, and to them; ſo precious, that he called them his Jewels, his peculiar treaſure, his *Jedidiahs*, and therefore God will not ſuffer them to periſh, but gather them to himſelf before the evil day come, as the Husbandman gathers in the Corn before the beaſts go out into the field.

4. Secondly, Learn here what reaſon we have to be comforted in the death of a righteous man or woman; becauſe their death is not a periſhing, but a gathering to God, and Chriſt, and the ſociety of Saints and Angels. The death of a righteous man is no more, then if a Merchant that hath abundance of Jewels in a far Countrey, he ſhould ſend for them home. Why death to a righteous man is nothing but Gods ſending for his Jewels home. Such a phraſe there is in *Mal.* 3. 17. *In the day that I make up my Jewels they ſhall be mine.* In this life they are imperfect Jewels; they are like Gold in the oar mingled with a great deal of droſſe, and death is nothing but a perfecting of theſe Jewels; death is nothing more; and God doth nothing by death, but, as a Gold-finder, gather up all his ends of gold and ſilver: It is nothing but juſt as if a Father ſhould ſend for his Son home that had been a long while abſent from him to his own houſe; it is a carrying us to our Fathers houſe: And therefore let us be comforted when our righteous Friends die; though their death be matter of ſorrow to us, in regard of the loſſe that

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we sustain by their death; and because their death is a warning-piece of evil to come; yet in regard of them we have no cause to mourn. I speak this to those that are related to the righteous when they die: Did you ever see a Husbandman that mourned for the carrying of corn into the Barn? or a Jeweller mourn for making up of his Jewels? Let us mourn rather that we are left scattered among the wicked of the earth, and from the glorious presence of God and Christ: and let us mourn for those that are scattered from Christ, and from grace; and for those, that whilest they live are scattered, and when they die are gathered to the Devil and his Angels. Let us not mourn for those that die in Christ, but let us mourn for those that live out of Christ; let us not mourn over the body that the soul hath left, but let us mourn over the soul that *God* hath left.

The third Use is of Consolation to all the people of God, in reference to evil times that are coming upon us, or to the evil of times. Whatever befals a Child of God in this life, though he be scattered by wicked men from *England* into forreign Countries, though he wander up and down in Deserts and Wildernesses, though he be scattered from house to prison, yet there will be a gathering time shortly, there will a time come when all the Saints shall be gathered to Christ, and to one another, never to part any more. The death of Gods people is not a perishing, but a gathering; comfort your selves therefore with these words against the fear of death, look upon death as a gathering, as a gathering to Christ: You are here as *Daniel* in the Lyons Den, as *Jeremiah* in the Dungeon; yet there will come a gathering; and if you dye in a good cause, you shall not perish, but be gathered to Christ, to his Saints and Angels.

But you will say, *If I were sure when I die, that I should be gathered to Christ, to live for ever with him, this*

would be matter of great consolation to me; but you told me, the wicked are gathered by death as well as the godly; how shall I know whether (when I come to dye) I shall be gathered to the Devil and his Angels, or to Christ and his Angels? How shall I know whether I shall be gathered at death as a bundle of tares to be burned in Hell, or as a bundle of Wheat to be carried up into the Barn of Heaven?

I answer, you may know it by four things.

Firſt, If you are righteous, then you ſhall be gathered to Chriſt at death; *for the righteous ſhall go into everlaſting life:* Heaven is entailed upon righteous men; by righteouſneſs I mean the imputed righteouſneſs, and the imparted righteouſneſs of Jeſus Chriſt: I wave the explication of them, becauſe time will not give leave. *Know you not* (ſaith the Apoſtle) *that no unrighteous man ſhall inherit the Kingdome of God?* Damnation is entailed upon unrighteous men.

Secondly, If you are merciful; the merciful man ſhall be gathered to Chriſt: If you are one that is full of bowels of compaſſion to the diſtreſſed Members of Jeſus Chriſt, for Chriſt hath ſaid it, *Bleſſed are the merciful, for they ſhall obtain mercy.* Now if you are hard-hearted, coverous, worldly-minded, remember that Text, *He ſhall have judgement without mercy, that ſhews no mercy.*

Thirdly, He that is gathered to the ſecond *Adam* by faith in this World, ſhall certainly be gathered unto Chriſt by viſion in the other World; Chriſt Jeſus will ſave all his Members; and you muſt know, that Faith is a tranſplanting Grace; it is not only a heart-purifying, but a World-overcoming Grace, it takes a man out of the old *Adam*, and puts him into the new *Adam*, it takes a man out of the root of ſcattering, and puts him into the root of union and conjunction: wherefore you that are now joined to Chriſt by faith here, ſhall be joyned to Chriſt in glory hereafter: But now you that are Vagabonds, *Cains*

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and Aliens from the life of God, and from the life of Grace: You that are wooden members, wooden legs in Chriſts body, that have no real conjunction with Chriſt, you ſhall not be gathered to him in glory.

Laſtly, If you are gathered here to the Saints by love, then you ſhall be gathered to the Saints in Heaven, and to the everlaſting enjoyment of God with them to all Eternity. Conſider this; Every man ſhall be gathered (when he dies) to thoſe whom he delights, and chooſeth to keep company with while he lives in the world: if you are gathered to the wicked in love and affection here, you ſhall be gathered to them at death in Hell and deſtruction; for it's pity companions ſhould be parted: Wheat muſt to Wheat, and Tares to Tares; for Wheat and Tares ſhall not be bound together at the laſt day.

The laſt Uſe is of Exhortation: If the righteous muſt periſh, and if their death be nothing but a gathering, then take this threefold Exhortation.

Firſt, Let us labour to make the beſt uſe we can of our godly friends and Miniſters before they are gathered; let us do as *Eliſha* did; he was told that his Maſter *Elijah* was to be taken up to Heaven, and therefore he would never leave him till he had got the ſpirit of *Elijah* doubled upon him: If *Eliſha* had not thought that *Elijah* would have been taken up that day, he would never have followed him ſo punctually and inſeparably as he did. O beloved, did you believe that text, *Zach.* 1. 5. of which we have often had experience, *Your Fathers where are they? and the Prophets, do they live for ever?* Indeed if they did live for ever, we might get good from them when we pleaſe, becauſe we are ſure never to loſe them; but they live not for ever, but muſt periſh, and be taken up to Heaven: And therefore whileſt we have them, let us make what uſe we can of them, before they

be taken away from us. It is a great fault among the people of God, that they make no more uſe of their godly Friends und Miniſters I have known many that have godly Relations that have died, that it hath been the greateſt burthen on their Conſciences, that they got no more good by thoſe godly Relations while they lived. Many of us deal with our Miniſters as we do with a ſtrange ſight that is to be ſeen near our doors; we are not much; we are not much ſolicitous when we ſee it; but a ſtranger that comes from a far Countrey, is curious and very careful preſently to ſee it. So do we in this City eſpecially; I have had experience of it by being here many years, ſtrangers that come out of the Country, many times get that good by a Miniſter, that his own people do not, becauſe they think their Miniſter is continually with them: But a ſtranger knows he is there but for a day, and he hears ſo, that he carries Chriſt home with him, and a great deal of conſolation alſo. Beloved, this is a great fault; I beſeech you remember, the righteous muſt be gathered; let us therefore do with them as we do with Books that are borrowed; if a man borrovs a Book, he knows he muſt keep it but for a day or two, and therefore he will be ſure to read it over: whereas if the Book be a mans own, he laies it aſide, becauſe he knows he can read it at any time. Remember, your Miniſters are but lent you, they are not your own, and you know not but God may take your *Eliahs* from you this night: Therefore make what uſe you can of them, while you have them.

2*dly*. Muſt the righteous be taken away? Then let the righteous make conſcience of doing what good they can before they are taken away. Beloved, if it were poſſible for the godly to grieve in Heaven, this would be their greateſt ſorrow, that they have done God no more

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ſervice here upon Earth. Be wiſe for God, O ye righteous; do as old men do that have rich places and offices; they labour to buy the reverſion of their places for their Children; ſo muſt you to whom God hath given great gifts and graces, labour to propagate your gifts and graces, that there may be no loſs by your death. Obſerve the care of S. *Paul* the aged in his exhortations to *Timothy*, 2 Tim. 4. 5, 6. *Watch thou in all things, endure afflictions, do the work of an Evangeliſt, make full proof of thy Miniſtry*; why ſo? *for I am now ready to be offered, and the time of my departure is at hand*: and therefore work thou, ſee that thou endure affliction, preach the Goſpel as becomes a Miniſter of the Goſpel, that there may be no loſs by my departure, ſo in 2 *Tim.* 2. 2. *The things that thou haſt heard of me among many Witneſſes, the ſame commit thou to faithful men, that ſhall be able to teach others alſo.* Hath God committed any thing to you? a treaſure of Learning or Grace; commit it to young Miniſters, that they may commit it to others, that ſo there may be a ſucceſſion of gifts and graces. Do as Phyſicians do, that labour to communicate their skill to their children and to others; ſo ſhould we, that ſo there may be a ſucceſſion of godly ones, that godlineſs may be entailed upon us and our Relations.

Thirdly and laſtly, Let us all labour to be ſuch, that when we dye, when we come to be gathered, we may be gathered to Chriſt and his Angels, and not to the Devil and his Angels. And for that purpoſe, let us labour to be merciful and righteous, and let us be gathered to Chriſt by faith, and to one another by love and dear affection, and then we ſhall be gathered at the great day to Chriſt, and the bleſſed company of Saints and Angels.

There are four obſervations yet behind, but I muſt wave them at this time.

I have now another Sermon to preach, and I cannot without injury to you that are alive, and without wrong to the memory of my dearly beloved Brother, but speak something of him at whose Funeral we are met this evening, not so much for his commendation, he needs it not, but for our imitation; it is pitty, great pitty something should not be said, that this Reverend Minister, though dead, may yet preach this night; and I have so much to say of him, that I know not where to begin; and when I have begun, I hardly know how to make an end. I must confesse, the little time allotted me for the providing for this solemn Work, and the necessary avocations in this little time, have hindered me from informing my self about his breeding and manner of education at *Emanuel College* under Mr. *Stooker*, and his excellent carriage and converse with Mr. *Hilderſam*, Mr. *Dod*, Mr. *Ball*, Mr. *Langley*, and other Ministers famous in their generations; and the many pressures and hardships that he suffered in those parts and times, for the keeping of his Conscience pure from that which he counted sin, and therefore I must draw a vail over that part of his life, and confine my discourse onely to the time since his coming to live with us in *London*, which is about the space of twenty two, or three & twenty years; all which time, I have had the happinesse to be intimately acquainted with him, insomuch as that I can freely and clearly professe, and that with a sad heart, that I, and many others, have lost a real, wise, and godly friend, brother, and fellow-labourer in the Lord; the Church hath lost an eminent member, and choice pillar: and this City hath lost an ancient, faithfull, and painfull minister, who by his prayers and holy life, did seek to keep off the Judgements of God from falling upon us; and the lesse sensible the City is of this losse, the greater is the losse. I fear we may too truly repeat the

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words in the Text, *The righteous perisheth, and no man layes it to heart; and mercifull men are taken away, none considering that the righteous are taken away from the evil to come.* I have read of *Philo* the *Jew*, and by chance met with the same in the life of S. *Ambrose*, that when they came to any City or Town, and heard of the death of any godly man, though never so poor, they would both of them mourn exceedingly, because of the great losse that place had by the death of that godly man, and because it was a warning-piece from God of evil approaching. But we have had many godly men, and godly ministers, taken away of late, and yet I fear me, but few lay it to heart; and therefore as I said, the loss is the greater to this City, because it is so little sensible of it. It is a great loss also to his relations; his wife hath lost a dear and loving husband, his sister a dear brother, his parish and congregation a faithful pastour.

The ministerial excellencies of many ministers were collected and concentred in one *Simeon Ash*; he was a *Bezaleel* in Gods tabernacle, a master-builder, an old disciple, a Polycarp, a Christian of long standing in the school of Christ, a burning and a shining light, one whom many ministers and other good Christians called father, insomuch that it was a common proverb in this City, father *Ash*; and I believe, many experimentally lament over him, as the King did over the Prophet *Elisha*, *My father, my father, the chariots of Israel and the horsemen thereof!* For he lived desired, and died lamented; not only in the City, but I believe in very many places in the Countrey where he was known. But more particularly, there were twelve excellencies that I observed in this Reverend Minister, and my dear brother, that were as twelve Jewels or precious pearls in that crown with which God had crowned him: I shall name them for your imitation and benefit, he needs them not, for he is above our Eulogy.

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The first and chief Jewel that did beautifie and adorn this our brother, was his sincerity and uprightness of heart, which indeed is not a single grace, but the soul of all grace, and the interlineary that must run through all grace: for what is faith if it be not unfeigned? what will love to God profit you if it be not without dissimulation? what is repentance worth if it be not in truth? as the body without the soul is a rotten carkass, so is all grace without sincerity; this is the soul of all grace, this is the girdle of truth. Sincerity is that which girts all our spiritual armour together, and makes them useful; what advantage is it to have the brest-plate of righteousness, the shield of faith, the helmet of hope, if they be but painted things? it is the girdle of sincerity that makes all the other parts of our armour useful. Now this excellent grace of sincerity was eminent in this our dear brother; he was a true *Nathanael*, in whom there was no guile; I mean, no allowed hypocrisie; and this was that which carried him through the pangs of death with a great deal of comfort; for he was able to say with *Hezekiah*, *Remember, O Lord, how I have walked before thee in truth, and with a perfect heart.* He could say with *Paul*, *This is my rejoycing, the testimony of my conscience, that in simplicity and godly sincerity, I have had my conversation in the world.*

Secondly, another Jewel was his humility; this is a grace that he was cloathed withall, and it is a rare grace; for God dwels with the humble; he resists the proud, but he gives grace to the humble. This reverend Minister was low in his own eyes, and therefore very high in Gods eyes; he had a mean esteem of himself, and therefore he was in high esteem with God. He was as *Jacob* said of himself, less then the least of Gods mercies, and therefore he was made

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partaker of the best of Gods mercies. He was like an ear of corn full of fruit, bowing down in thankfulness to God.

Thirdly, another Jewel was the fruitfulness of his discourse, for it may be said of him, as it was of Christ, he went about doing good; wherever he went he scattered his goodness; this all that knew him, know to be true. He was full of good discourse wherever he came. When I was with him in his sickness, he took occasion to complain much, and not without just cause (God grant his complaint may make impression upon our hearts) he complained that it was a great fault among Ministers, that when they met together, they discoursed no more of Christ, of Heaven, and of the concernments of the other world; and professed, that if God should restore him, he would be more careful in his discourse, and more fruitful then ever yet he had been.

Fourthly, another Jewel that beautified this righteous man, was his mercifulness: He was a merciful man, which he manifested, not only in his charity to the Members of Jesus Christ, but in his frequent visiting of sick persons, and persons that needed his spiritual Physick. I know not any Minister in the City more careful in visiting the sick, then he was.

Fifthly, another Jewel was his prudence and spiritual wisdome; he was not only a pious and godly, but a wise and prudent Minister, that had zeal for God, but knew how to mingle his zeal with discretion; discretion indeed without zeal is nothing but carnal policy; but zeal without discretion is nothing but frantick fury; discretion without zeal will quickly eat out the heart of religion, and eat religion out of the heart. Zeal without discretion is not a coal from the Altar, but a coal kindled by the wild fire of passion, that is able to set a Nation on fire; but this Reverend Minister had zeal sweetly tempered with discretion.

Sixthly,

Sixthly, another Jewel was his patience; God was pleased to exercise him with long and great afflictions by reason of the Gout, that did often, especially of late years affix him to his bed, and afflict him with great pain; but God was pleased to put his everlasting Arms underneath him, supporting him under all his pains, and giving him a great measure of patience, insomuch that in patience he did possesse his soul, and patience had its perfect work in him.

The seventh Jewel was his high valuation of Jesus Christ; a written copy for us to follow; and for you his people also. Being with him in his last sickness, he exhorted me and other Ministers to preach much of Jesus Christ, and to speak to him of Jesus Christ; and he said, *When I consider my best duties, I sink, I die, I despair; but when I think of Christ, I have enough, he is all and in all.* I think these were his very words. *I desire* (said he) *to know nothing but Jesus Christ, and him crucified: I account all things dung and dross that I may be found in Christ.* To this effect he spake in the morning before the evening in which he died, speaking much of Jesus Christ.

Eighthly, another Jewel was his diligence in preaching the *Gospel* in season and out of season; in the time of his health he was a painful, laborious Preacher; one that did not preach to tickle the ear, to wound the heart; not to please, but to profit; not seeking the applause of the people, but the salvation of their souls: This all know to be true.

Ninthly, another Jewel that did beautifie and adorn this Reverend Minister, was his excellent gift in prayer; and herein he was very eminent, and did exceed many, nay I may say most of his brethren: As *Apollos* was mighty in the Scriptures, so was he (as you all know) mighty in prayer; he was a *Jacob*, very skilful in wrestling with

with God, like *Moses* he often ſtood in the gap, and at moſt Faſts in the time of his health, he was the Miniſter that was choſen to conclude with prayer; and this heightens the loſſe that we ſuſtain by the death of this godly Miniſter, becauſe we have loſt the benefit of his prayers, which is an invaluable loſſe; for though I doubt not but he prays in heaven for the Church in general, yet I believe he prays not for any in particular, as not knowing what our condition is, *For Abraham knows us not*, for the Saints in heaven know not what is done upon earth. The loſſe therefore is the greater, becauſe we have loſt not only a preaching, but a praying Miniſter: And give me leave to add, that this excellency in this Miniſter, is ſufficient to prove, 1. That there is a gift of prayer, which ſome againſt all reaſon do deny. 2. That conceived prayers when uttered by one that hath the gift of prayer, are not vain *Tautologies*, or empty repetitions, and a rate of non-ſence; as ſome unjuſtly charge men with; but they [are the breathings of Gods ſpirit, that pierce not only into the ears and hearts of the hearers, but into the ears and heart of God himſelf.

Tenthly, the next Jewel was, he had great acquaintance and communion with God; for he was of a long ſtanding in the School of Chriſt, and a good proficient in that School. Much acquaintance he had with God, he was often in the Mount with God, and came down with his face ſhining, though he in his modeſty did not ſee it; and when he came to die, he was able to ſay as Dr. *Preſton* did when he lay a dying, *I ſhall change my place, but not my company*.

Eleventhly, another Jewel was his comfortable paſſage out of this world, dying with a great deal of calmneſſe and ſerenity upon his Conſcience; The morning before he died, I heard him ſay theſe words, It *is one thing*

thing to speak of Christ, and of Heaven, and another thing to feel the consolations of Christ and of Heaven as I do, clapping his hand on his breast. Another time I heard him say, *The comforts of a holy life are real, soul-supportings, and that he felt the reallity of those comforts, and that by hows we might know it was not in vain to serve God.* And I cannot forget his speech the morning before he died, *I am a little strained, but I care no more for my life, then I do for this slip*: That which was said of old *Simeon*, *Luke* 2. may be said of this Reverend Minister, Mr. *Simeon Ash*, who was a *Simeon*, a just and devout man, an old Servant of *Jesus Christ*, one that waited for the consolation of *Israel*; one that dyed, though not with Christ in his bodily Arms, yet with Christ in the Arms of his Faith: and when he died, could say as it is there, *Now Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.*

Lastly, another Jewel was his constancy and perseverance; he was not a Reed shaken with every wind, but as firm as a Rock, an immovable Pillar in Gods House: he was unchangeable in changeable times; in Religion he was a house built on a Rock, not on the sand; and as he lived, so he dyed holily, even as the ancient Patriarks that dyed in the Faith, and endured faithfully unto the death.

Now this excellent Minister of Christ thus beautified with these Jewels, is now perished as to his outward man, gathered to God, to Christ, and the blessed company of Saints and Angels. The application that I shall make of this Discourse is this,

1. To us Ministers.
2. To you of this Parish and Congregation.

First to us Ministers. God hath of late years taken to himself many famous men: Seven of the Lecturers of *Cornhill* are dead, Mr. *Burroughs*, Dr. *Bolton*, Mr. *Sedgewick*;

wick, Mr. *Whitaker*, Mr. *Cranford*, Mr. *Vines*, and now Mr. *Ash*. I might name many other excellent Ministers that are dead, as Dr. *Gouge*, Mr. *Walker*, Mr. *Gataker*, Mr *Marshal*, Mr. *Robinson*, and lately Mr. *Cook*, with many more: Now all these are warning-pieces from heaven of judgements approaching; *For the righteous perish, and no man lays it to heart; and merciful men are taken away, none considering that the righteous are taken away from the evil to come.* Thus *Methuselah* dyed a year before the Flood: now *Methuselah* in *Hebrew* signifies a Messenger of death. Thus *Austin* dyed a little before *Hippo* was taken; and *Pareus* a little before *Hiddleburge* was taken, and *Luther* a little before the Wars in *Germany* began. The death of the godly is like the separating of the *Israelites* from the tents of *Corah* and his company, like the taking of *Lot* out of *Sodom*. When the *Israelites* departed from *Corah* and his company, the earth swallowed them up: and when *Lot* departed out of *Sodom*, God rained down fire, and brimstone upon them. Let the thoughts of these things cause us to provide our Arks, to get our *Zoar's*. Let it teach young *Samuels* to rise up in the room of old *Elyes*; young *Elisha's* in the room of old *Elijahs*: and young *Timothies* in the room of *Paul* the aged; that there may be a succession of Gospel Ministers to hold forth the Word of life to this Nation. And let us labour to be inheritors of of these twelve Excellencies, that beautified this our reverend Brother.

Secondly, Let me speak a few words to you of this Parish, the Auditors of this worthy Minister. There is scarce one man of a hundred that understands the tie and obligation that is betwixt a Minister and his people. O the love and affection that ought to be betwixt them! *Paul* tells the *Galatians*, that they could a pluckt out their eyes for him if need were. *Chrysostom* tells us, that when *Miletius* was taken away by death from his people, their hearts

ſunk with ſorrow; and ſuch love had they to him, that they called all their children by his name, and got his picture engraven on their rings. And I have read of *Chryſoſtome*, that when he was baniſhed from his people, there was not a corner in the City, but was full of people weeping and lamenting. The loſſe of a godly Miniſter is a publick loſſe, therefore there ought to be publick mourning; it is a ſoul-loſſe, and therefore, methinks, every one of you ſhould weep and mourn; you have loſt your common father; you of this congregation have loſt your ſpiritual father, your ſpiritual ſhepherd; you have loſt your eyes, your guide; and indeed it is you that are his flock that muſt commend your Miniſter, by practiſing that which he preached: ſaid the Apoſtle, 2 *Cor.* 3. 1. *Do we again begin to commend our ſelves, or need we, as ſome others, Epiſtles of commendation to you, or letters of commendation from you? Ye are our Epiſtles written in our hearts, known and read of all men.* As if the Apoſtle ſhould ſay, do we need letters of commendation? is it neceſſary that we ſhould ſpend time in commending our miniſtry; you are our letters of commendation, your holineſs and piety commends a Miniſter above all other things. As when a man comes into an Orchard or Vineyard, ſaid *Chryſoſtome*, and ſees every thing skilfully handled, and neatly trimmed, he need not ſpend time in commending the Vine-dreſſer, or Carpenter, the work it ſelf commends them. So ought it to be among you: when we preach the Funeral Sermons of Miniſters, we muſt look into his Pariſh or Congregation, and ſee what letters of commendation there are; whether the proficiency of the Auditors commend their Miniſters. I grant, it is not alwayes true, God doth not alwayes give ſucceſſe to a godly Miniſter, but the worſt is yours; I had almoſt ſaid the curſe is yours, but I will ſpeak modeſtly, the worſt is yours. Tell me how many of you are able to ſay, I bleſſe God that ever ſuch a Miniſter was ſent among us; bleſſed be God that

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ever we heard him preach what seal of his ministry is there here among you? he was in another, and another place in this City, and it may be here are people from all places that have been his Auditors; what seal of his ministry is there now to be found among you? how many souls hath he pluckt out of the snares of the devil? how many of you have gone away weeping from a Sermon, knocking your breasts and pricked at the hearts for sin, crying out, *Men and Brethren, what shall we do to be saved?* your tears and mourning for sin, these are the Auditors that commend your Ministers. Go home now, and think with your selves, what can I remember of all the Sermons that I have heard from Mr. *Ash!* and give me leave to tell you, woe be to you, if as your Minister be dead, so all the Sermons that he made die with him: For as *Abel* being dead yet speaketh, so shall the Sermons of this worthy Minister, at the great day speak for you, or against you, for they are spiritual talents that God hath betrusted you with, and you must be accountable, both he and you shall appear before the Tribunal of God; your Minister shall be examined how he can free himself from the guilt of soul-blood, and you shall be examined, what fruit you have brought forth, answerable to the means that you have enjoyed; and if it appear that you have been unprofitable and unfruitful hearers, Christ will say, *Cast the unprofitable servant into utter darkness.* But I hope better things of you, and things that accompany salvation. Whatever was good in this reverend Minister, let it live in you; and though he be dead, yet let not his Sermons that he preached die with you, but let them be in you, that at the great day, when he and you appear before God, he may be able say, Here am I, and the Children that thou hast given me.

Dr. Horton's *Sermon at Mr.* Nalton's *Funeral.*

Rich Treasure in Earthen Vessels, &c.

2 Cor 4. 7.

But we have this Treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

THere is nothing so excellent or compleat in this world, but hath its diminishment and qualifications, and something that doth disparage it, and abates of the excellency thereof; not the things of this world only, but spiritual things in some sort, as to enjoy them, and partake of them in this life, have their inconveniences and disparagement annext, and are mingled with something that abates of their worth: an instance of which we have here in this present Scripture, which the Apostle *Paul* signifies to us concerning the enjoyment of the Ministry of the Gospel of Christ. He had in the verse before the Text, told us the great priviledge that both Ministers and others had in having the glorious Gospel: viz. *The light of the knowledge of the glory of God in the face of Jesus Christ*, shining into our hearts, the consideration of which is of great encouragement to us: yet adds this as a qualification of it, viz. *But we have this treasure in earthen vessels*, &c. That which doth qualifie it, is, That this excellent treasure hath its conveyances through weak and mean persons, men of frailty and mortality. In the words there are two main parts.

I. The

I. The Diſpenſation it ſelf.

II. The Account of it.

I. The Diſpenſation it ſelf, *This Treaſure we have in earthen Veſſels*, &c.

II. The account of it, *That the excellency of the power may be of God, and not of us.*

I ſhall begin with the firſt, the Diſpenſation it ſelf, which hath two branches.

1. The *Depoſitum*, the thing laid up.

2. The *Repoſitory* in which this Treaſure is laid up.

Firſt, The *Depoſitum*, or thing laid up, which is a Treaſure; and what is this Treaſure, but the Goſpel of Jeſus Chriſt? The Goſpel is a Treaſure according to a two-fold conſideration:

In reſpect of the { 1. Matter / 2. Miniſtry } of it.

Both make up a treaſure. The Matter of it, the things of the Goſpel are rich things, and the conveyances of it; the Miniſterial gifts and ability, by which the Goſpel is adminiſtred, do make up the Treaſure: 'Tis a treaſure in both reſpects.

2. In reſpect of the matter of it: therefore it is we read of the *Riches of Chriſt*, of the *Riches of the Goſpel*. The Scripture makes mention of three things wherein the Goſpel is agreeable to a treaſure.

1. A Treaſure is a thing of dignity and worth, it is not a company of pebbles (though many) that will make up a Treaſure: a Treaſure conſiſts of things of worth and dignity: and thus is the Goſpel: in it are contained excellent and admirable truths, the Myſteries of ſalvation by Chriſt: the doctrine of the Goſpel brings glad tidings of peace and reconciliation with God in Chriſt: there we have the gifts and graces of God, there we have glory and immortality, *&c.* and thoſe things in the Goſpel

Goſpel are adminiſtred to us: there is no ſcience in the world brings ſuch treaſure as this.

2. The Goſpel is a treaſure for variety, abundance, and plurality. 'Tis not one thing of worth, but many that makes up a treaſure: if few, yet much worth muſt be comprehended in them; ſo in the Goſpel we have the manifold wiſdome of God, the rich Treaſures of Wiſdome and Knowledge. The Goſpel, though it be but one for ſubſtance, yet 'tis many for improvements; 'tis a chain of many links, one faith, but divers articles of it; ſo it is a treaſure in that reſpect.

3. 'Tis a treaſure for its cloſeneſs; we do not open a treaſure to every one, but it is kept cloſe. The Goſpel is a ſecret myſtery, hidden, not revealed to every one: it is not diſcovered to carnal worldly men, though it may be revealed to them in the outward propoſition, yet not in the ſpirituality of it. *But where ſhall wiſdome be found? and where is the place of underſtanding?* ſaith *Job ch.* 28. *v.* 12. The peace of the Goſpel is a treaſure hid in the field, not found by every one.

2. The Goſpel is a treaſure in reſpect of the Miniſtry of it; ſo the Apoſtle hints, 'tis not only light, but a ſhining light, which *hath ſhining into our hearts to give the light of the knowledge of the Glory of God*, &c. 'Tis a treaſure in this reſpect, *viz.* in the diſcovery and ſhining of it, the conveyances, the ſeveral gifts and graces of the Miniſtery, by which the Goſpel is conveyed to us, makes up a treaſure, and as the Miniſtry is a treaſure, ſo the opportunities and advantages thereof are. Thus the Goſpel and the Miniſtry thereof is precious, and ought to be eſteemed and made uſe of by us. We ſhould highly account of the Goſpel, and put a high value on it, for it is a treaſure; yea, it is a treaſure in the want of other treaſures, they are rich that are made partakers of it: *Silver and gold have I none*, (ſaith St. *Peter* to the Cripple)

ple) *but such as I have I give it thee*: this is the priviledge of Ministers; though it may be, poor in respect of themselves, yet are rich to others. These excellent riches are committed to us, and accordingly we must not only make use of them our selves, but make them known to others; the Gospel is a treasure not for us to keep, but to discover, reveal and manifest to others: to give the *light of the glory of God*, &c. This is the work of the Ministry, We have indeed this treasure, but not for our selves only, but for others: so we are to keep it, to preserve and maintain it, but so as to be diligent to impart what is committed to us for the edification of others: *Every Scribe instructed in the Kingdome of Heaven as a good house-holder, bringeth forth things new and old.*

The Gospel is a treasure, therefore we ought to carry our selves answerable to it: As

1. We must labour for it, be diligent in the search of it, dig for it as for *hidden treasures. Lift up thy voice for understanding*, &c. *Prov.* 2. 2, 3, 4. Dig for it: you know there is a great deal of pains taken, and labour used to get worldly treasure. What would not men venture for it? they will go over Sea and Land, go through fire and water, expose themselves to all dangers for earthly treasure, *make unto themselves Friends of the Mammon of unrighteousness*, pass away a great deal of time, and take a great deal of care for it.

2. Esteem this treasure, this heavenly wisdome, this Evangelical knowledge, even the Gospel of Christ: labour to understand it, and have the efficacy of it wrought upon your hearts.

3. Rejoyce in it; how do men rejoyce in earthly treasure: so should we, as the Merchant in the Gospel when he had found the Pearl of Price, rejoyced exceedingly; so we ought, as being made partakers thereof. I *rejoyced at thy word, even as one that had found great spoyls.*

(ſaith *David*) ſo ſhould we rejoyce alwaies in this treaſure. 'Tis ſaid of thoſe that ſate under *John Baptiſts* Miniſtry, that they rejoyced but for a while, and that is the condition and miſery of many. The City of *Samaria* when they had received the Goſpel, 'tis ſaid they had great joy, *Act.* 8. 9.

4. Be careful to keep and preſerve it; for it is a treaſure, and therefore we muſt treaſure it up in our hearts; and the rather becauſe it will keep us. It keeps (as *Chryſoſtome* ſath) the houſe where it is; other treaſures cannot ſecure themſelves, but if we keep this treaſure it will ſecure us. *Diſcretion ſhall preſerve thee, and underſtanding ſhall keep thee,* Prov. 21. 11. thus you ſee the excellency of this ſpiritual wiſdome. So much for the firſt thing conſiderable in the firſt branch, *viz.* the *Depoſitum*, the *treaſure*.

The ſecond thing conſiderable is, the *Repoſitory*, *i. e.* Earthen Veſſels, or Veſſels of Earth, earthen Pitchers: theſe are the *Repoſitory*, but we have this treaſure in *earthen Veſſels*, &c. *Earth* is a word of diminution, and diſparagement, and that in three regards;

1. In regard of its meanneſs and baſeneſs.
2. In regard of its fulneſs and pollution.
3. In regard of its frailty and tranſitorineſs.

'Tis paſſing away in all reſpects; theſe earthen veſſels in the Text, is to be underſtood, the Apoſtles and Miniſters of Jeſus Chriſt, in regard of their outward man are ſo called, and are ſo according to this threefold notion.

I. In regard of their meanneſs; their outſide is mean, either for perſon, or ſometimes for eſtate of body, and outward deportment. This was the condition (you know) of the firſt Miniſters of Chriſt, mean and ordinary perſons outwardly God made uſe of. Nay our Maſter, our bleſſed Lord and Saviour was mean in regard of his

his humane birth, and reckoned of by moſt men according to his birth and parentage. So it is with the ſervants of Chriſt, they are in their perſons generally baſe, mean, low, and accordingly rendred deſpicable to the eyes of the World.

II. In regard of foulneſs and pollution; Miniſters are called earthen Veſſels, they have many weakneſſes, they are men ſubject to the like paſſions as others. 'Tis true the Miniſters of Chriſt have greater advantages then others, in regard of their education, knowledge, gifts, and employments, being more free from thoſe defilements and ſnares that others are intangled in: yet through the remainders of the fleſh in them, they have many infirmities: ſo Satan watches them more then others, lays more ſnares for them in regard of their parts and imployments; ſo that they are more ſubject to his temptations then others. Satan hath a deſire to ſift them (as the Apoſtle *Peter*) as wheat, becauſe he knows they will draw many after them: ſo that they muſt needs be ſubject to many weakneſſes and infirmities. Sometimes God makes uſe of the worſt ſort of men, even the moſt vicious and malicious; firſt he changeth them, and then makes uſe of them as inſtruments of glory. The Apoſtle *Paul* was a Veſſel of Election to carry the name of Chriſt unto the Gentiles: yet in times paſt a great perſecutor. So it pleaſeth God to make uſe of ſuch, that the excellency of the power may be of God, &c.

III. Miniſters are called Earthen Veſſels in regard of the frailty & mortality of their perſons, and earthen Veſſels are ſoon crackt and broken. Miniſters are ſubject to many infirmities of body: This Heavenly light of the Goſpel ſhineth often through Lanthorns of glaſſe, which are ſoon broken. Miniſters have weak and frail bodies; *Timothy* had his bodily infirmities, and *Trophimus* was left ſick at *Miletum*, 1 Tim. 4. 20. and *Epaphroditus* was

was ſick nigh unto death, *Phil.* 2. 27. and *Paul* had need of *Luke* the Phyſician, probably in regard of his weakneſs. Thus the ſervants of God are ſubject to many infirmities. Beſides the reaſons in the Text, there are other reaſons why God will have it ſo.

1. That they may be more compaſſionate, and more ſenſible of the weakneſſes of others; for *likeneſs of condition breeds ſympathy in affection.*

Men are apt to pity thoſe in the like condition with themſelves; ſo our Lord took our nature upon him, that he might pity us: he took fleſh and bloud upon him, he was tempted in all things like unto us, but without ſin, that ſo he might ſuccour thoſe that are tempted. So his ſervants many of them are much tempted, which may breed in them a ſympathy of affection to others that are in ſuch a condition.

2. God will have it ſo, that *Miniſters* may have the more *experience* of the truths they preach to others concerning an afflicted condition; thoſe that have had no ſickneſſe or other affliction, cannot preach from experience of ſuch truths that concern ſuch a condition; they cannot preach ſo feelingly and ſavoury as others; when they have been under affliction, they will know what affliction is, both in the nature of it, and the comforts of it, and Gods gracious aſſiſtance therein, and ſo they may ſpeak comfortably, and be enabled to comfort others, as the Apoſtle *Paul* ſpeaks.

3. God is pleaſed ſo to order it, ſometimes for their humiliation, to keep them low, that ſo they may not be lifted up by reaſon of extraordinary manifeſtations and impartments: thus St. *Paul* had *given him a thorn in the fleſh, that Meſſenger of Satan to buffet him, leſt he ſhould be exalted above meaſure,* 2 Cor. 12. 7. *A thorn was given him,* &c. ('tis twice repeated, both in the beginning and end of the verſe) that ſo this thorn in the fleſh might keep

keep out pride in the heart, that so they may have a more low, meek, and humble frame of spirit, and thereby fitted and prepared for greater services. And

4: That they may be also more conformable to those they have to deal with. *Israel* desires *Moses* to speak to them (and not God) why? because he was like unto them, and would therefore compassionate them; from whom they therefore desired to receive the commands of God. Thus it pleaseth God to deal with his servants, that as they may pity those they have to deal with, so likewise to draw the affections of their people unto them, to make them more loving, and the more to attend on their Ministry, seeing they are so fleeting, and going away; it pleased God that *Epaphroditus* should be sick even to death, to endear the *Philippians* more to him, chap. 2.25, 28. that their love and tenderness may be drawn forth the more by the discovery of his frailty. Let us improve this.

Use 1. First, as to Ministers, see how the condition is with us in our Calling, We are *Earthen Vessels*, taken out of dust. We should often consider our frailty, to make us more humble, more meek, and more compassionate to others, more diligent in doing good, that we may make amends for our frailty and natural weaknesses that are upon us: We must not think much of it, it being no more then in former times. it was the condition of the Apostles themselves, they were Earthen Vessels, they had such weaknesses, men subject to the like passions as we.

Use 2. Secondly, As for the people, this may improve in all the notions and considerations of an Earthen Vessel.

First. In regard of the meanness; you must not esteem the Gospel according to the *vessel*, according to the disparagement of the Vessel: a Vessel of dishonour in respect of its matter, may be a Vessel of honour in regard of the

Gold

Gold that is in it; those Members of the body that are weak, and in themselves less honourable, we afford a great deal of honour upon them, in decking and cloathing them. So the Ministers Work and Employment, and the Doctrines they bring, are excellent and of great use; when all is done, we have that we serve for: according to the employment we are put to, we are honourable, though outwardly mean. Wicked and base men are called *filii terræ*, they are sons of the earth, Job 30. 8. *Children of fools, yea children of base men; they are viler then the earth, i. e.* Men of no account (as one saith) the earth groans under such ingracious persons, but gracious persons are Vessels of honour; as it was said of the Giants of old, so it may be said of these, *They are men of Renown*, and so we should esteem of them. Worldly men look at the outside, and so esteem of them; so was Christ dealt with, *Is not this the Carpenters Son?* So those Teachers in *Corinth*, endeavoured to render St. *Paul his presence weak, and his speech contemptible*, 2 Cor. 10. 11. that so they might make his Ministry contemptible also. But this glorious Treasure is in Earthen Vessels; *You know* (saith St. *Paul*) *Gal.* 4 13. *that through infirmity of the flesh I preached the Gospel unto you at first.* This was their commendation, *v.* 14. *But my temptation which was in my flesh, you despised not, nor rejected, but received me as an Angel of God*, even *as Jesus Christ.*

All his weaknesses, and whatever was matter of discouragement, they did not despise, but honourably entertained him even as Christ himself. So it was the commendation of the *Thessalonians*, 1 *Thess.* 2. 13. that *they received not the word as the word of man, but* (as it is in truth) *the word of God*, looking to the mighty God to make it effectual: so should all others do upon this consideration.

2. Sec-

2. Seeing Miniſters are earthen Veſſels in regard of moral infirmities which adhere to them: in reſpect of their corruptions and weakneſſes judge of them as men: but esteem of what is righteous in them; though they have great advantages againſt ſin, and be very carefull againſt ſin, yet notwithſtanding they are not totally exempted and freed from ſin; as they are Miniſters, ſo they are men.

3. In regard that Miniſters are earthen Veſſels in reſpect of their frailty. Seeing then they are ſo trail and tranſitory, therefore accordingly you ſhould make uſe of them, deal kindly and affectionately with them, in that they are quickly broken. What is ſooner broken then a Glaſſe, or an earthen veſſel? Miniſters are quickly taken away, and therefore you ſhould be tender of them while you have them. Where are all the Fathers. *Do the Prophets live for ever*, the word of the Lord indeed endureth for ever, but the Preacher of it doth not; the Goſpel is eternal, but the Diſpenſer is mortal: the Calling is laſting but the Miniſter is tranſitory: and therefore you ſhould carry your ſelves with all tenderneſſe and reſpect to them: take heed of grieving their ſpirits, ſeeing they are ſo ſoon broken. Endeavour alſo to improve by them, and to get as much good as you can by them. It is a great argument *to work while it is day, becauſe the night comes when no man can work*: whilſt God affords means and opportunities, make uſe of them, we are but paſſengers; therefore this is a great ground for you to endeavour to get all the good you can by your Miniſters, ſeeing they are frail.

Laſtly, By way of improvement: Take notice of the wayes of God, as different from man; God puts excellent treaſure into *Earthen Veſſels*: we keep treaſure in ſtrong holds, in the ſtrongeſt Repoſitories. Gods ways are not as our ways, he goes another way then we doe; he makes uſe of the pooreſt, meaneſt, and moſt frail creatures

ſome-

ometimes; he layes aſide many times men of greater abilities, parts, and quality, and makes uſe of weaker to do this great Work. *Chryſoſtome* makes and expoſtulation, If it be *excellent treaſure*, why in *earthen Veſſels*? Therefore it is a Veſſel of Earth, becauſe an excellent Treaſure. Thus Gods waies are unſearchable. This is the improvement.

Now beſides this interpretation given of it, there is another that will not be impertinent. Some underſtand by *Earthen Veſſels*, the expreſſions, words, and phraſes of the Miniſtry, through which the doctrines and truths of the Goſpel are conveyed; this is agreeable to what went before: Some falſe Teachers in *Corinth* pleaſed themſelves with eloquent and enticing words of worldly wiſdome, and ſo endeavoured to render *Pauls* preaching deſpicable, in regard of the plainneſſe of it; therefore (ſaith the Apoſtle) we have this treaſure in earthen veſſels, *i. e.* familiar conveyances, that ſo we may eaſily underſtand it.

Thus I have explained this Earthen Veſſel, and ſo have done with the firſt conſiderable part, *viz.* the diſpenſation it ſelf, *This Treaſure we have in Earthen Veſſels:* and come now to the ſecond, *viz.*

II. The *account* of this *Diſpenſation*, *That the excellency of the power may be of God, and not of us.* Which words may be conſidered two waies.

1. Either abſolutely, as lying in themſelves. Or,

2. Connexively, to the words before going.

1. Take them abſolutely as they lie in themſelves, and two things are exhibited.

1. The excellency of the Goſpel and Miniſtry it ſelf, called Power.

2. The Author and Original of it, laid down two waies, poſitively, *of God*; and negatively, *not of us.*

1. The

1. The excellency of the Gospel and Ministry thereof, called Power: There is a great deal of power and efficacy in the Gospel, it is in its nature powerful and efficacious; so the ministry of it, *Romans* 1. 16. *I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth.* See 1 *Cor.* 2. 4. *Paul*'s preaching *was in the demonstration of the Spirit, and of Power, &c.* 'Tis called the Arm of Gods Power, *the sword of the Spirit*, Ephes. 6. 17. *'Tis quick and powerful, and sharper then any two-edged sword, piercing even to the dividing asunder of the soul and spirit*, &c. *Heb.* 4. 12. and many other places. We may conceive it to be so according to the various effects and consequences of it, *viz.* as to

1. Conviction.
2. Conversion.
3. Consolation.

1. 'Tis powerful in regard of conviction, it is a word of conviction; and one part of the Work of the Ministry is (by the Spirits co-operation) *to convince the World of sin*, to open mens eyes to shew them the vileness of their wayes, to discover such courses to be sinful: the Conscience is awakened by the Spirit in the Ministry of the Word, herein it is powerful and efficacious. There are divers instances in Scripture, how powerful the Word hath been in point of conviction: in *Felix*, the Apostle *Paul* preached to him of *righteousness and judgement to come, &c.* He trembles: The Judge on the Bench trembleth at the word delivered by the Prisoner at the Bar: So powerful is the ministry of the Word, as to discover our sinfulness. So the Disciples going to *Emaus*, their hearts burnt within them when our Saviour opened to them the Prophets, *&c.* So it was with St. *Peters* Auditors, *Acts* 2. they were pricked in the heart when they heard this: he did preach to them in the *power*

and

and demonſtration of the Spirit, and plainly diſcovered that ſin that they were more eſpecially guilty of, and when they heard that, they *were pricked in the heart*, *&c.*

2. It is a word of Converſion alſo: Conviction is one thing, and Converſion is another. Sometimes men may be convinced, but yet have no change wrought in them; therefore converſion is another work, it is a turning men from darkneſs to light, from the power of Satan to God, *&c.* to receive an inheritance among them that are ſanctified. Herein is the Word powerful, *viz.* in regeneration, I have begotten you (by the Word) to a lively hope, *&c.* of his own will hath he begotten you *&c.*

4. It is a word of comfort and conſolation, it is a powerful word, and able to comfort the heart: and the Miniſtry is very effectual herein (when ſet on by the Spirit) to quiet, ſatisfie, and pacifie the conſciences of men, which declareth the remiſſion of ſin, and whoſoevers ſins are forgiven, muſt needs be comforted. Indeed it is not in the power of men to forgive ſins; yet they can ſpeak a word of comfort in ſeaſon, by the adminiſtration of the promiſes (the Spirit of God going along with them) and then they are not only declarative, but operative. Where (I ſay) it pleaſeth God to bleſſe and ſanctifie the Word, it is effectual for quieting of the mind, for pacifying of the conſcience, and ſetling of the troubled ſoul. Thus you ſee how powerful the miniſtry is; and ſeeing it is ſo, this ſhould teach us how to behave our ſelves under it: it is powerful in it ſelf, and powerful in its diſpenſation, and hath none of that weakneſſe (mentioned before) of the diſpenſer of it, *I was with you* (ſaith St. *Paul*) *in much weakneſſe, and in fear, and in trembling*, 1 Cor. 2. 3, 4. *and my ſpeech —— was in demonſtration of the Spirit, and of power.*

Theſe

These may seem to be contradictory; but 'tis answered, the Word is powerful in the demonstration of the Spirit, though delivered by one of humane weakness, as before is declared. This spiritual power we should look at, and labour after; which power doth not consist in matter of elocution, *the inticing words of mans wisdome*, nor in matter of voice, which indeed is a good thing, and sutable to the nature of the Matter: a quick and powerfull delivery is of great efficacy and power, for the setting home of truths. Yet this doth not make a powerfull Ministry; for a whisper in the ear may cause a thunder-bolt in the conscience; the power lyes first in the nature of the matter; the matter consists in the nature and condition of mankind, the certainty of Judgement the necessity of Christ, the covenant of Grace, and the Graces and priviledges thereof, &c. These carry a great deale of power and efficacy with them, when they are carefully and frequently dispensed, and Gods spirit going along with them, so they become powerfull; for the Ministry consists not in empty notions and speculations that will onely tickle the fancy, but never reach the conscience. Morall discourses, though they be of great use, yet if we rest in them, they leave us as they found us. Evangelical truths (which are manifold) are to be delivered in the Ministry. Now as the matter of the Ministry must be powerfull, so the expressions must be powerfull; there should be sutableness of expression to the matter, *i.e.* with gravity, sobriety, and affection, &c. Strong lines make but weak preaching, and take away the efficacy: but delivering truths in the demonstration of the spirit and in power, that is most effectual: when we speak feelingly and from our hearts, it comes then (through the blessing of the Lord with it) with power. This is then to learn us of the Ministry, *viz.* 1. Use.

Let us be careful that the matter of our Ministry be powerful, so that the handling and dispensing thereof be powerful, that so it may come home to the conscience; thus we should deale with all: *the words of the wise are as goads, and as nails, fastned by the Masters of Assemblies, &c.* Eccle. 12. 11. So our words should have a force and power in them. This as the Apostle sayes, is mighty and powerful to the beating down of strong holds, &c.

Use 2. Secondly in reference to hearers; seeing the Ministry is powerful, you must then submit your selves to the power of it. Many people are Sermon-proof, and think to stand it out against the power of the Word; but if it comes in power to the conscience, they will not be able to resist it; as it is said of them in the Gospel, they were not able to resist the spirit by which he spake (*viz. Steven*) And for those that desire the conversion of others, what course should be taken by them for that end? but by good counsel, instruction, prayer, and good example, to endeavour to convince them, and more especially to bring them to the Word and administrations thereof, which God hath sanctified for this end.

So much for the excellency of the Gospel, *viz. The excellency of the power, &c.* I come to the second.

2. The Author of it, 1. Positively, it is of God. And 2. Negatively, it is *not of us.*

First, Positively, it is of God, and that in all the considerations of it, in the full extent of it, it is of God. So the ministerial gifts, the performance of it, and the success of it, are all from God.

First, Ministerial gifts are from God; it is he that makes able Ministers of the New-Testament; there are (saith the Apostle *Paul*) diversity of gifts: to one is given *the Word of wisdom, to another the Word of*

knowledge

knowledge by the same spirit, &c. 1 Cor. 12. 4, 5, 6. It is God that bestows every good gift.

Secondly, The performance also is from God; his grace concurs and assists therein: the habit and the act are both from him; God gives gifts to men, and he enables them to dispence them. Ministerial employments are not onely for generall, but particular applications, and so need not onely general, but particular assistances; *That I might be enabled* (saith St. *Paul*) *to fulfill the work, &c. the Lord stood by me and strengthened me, that my preaching might be fully accomplished.*

It is God that makes the work powerful, efficacious and successful: Alas! when we have used our best endeavours, all the success is from him, he must make it effectual; it is said, our Saviour went about doing good, for God was with him, enclineing him to the work, and assisting him therein: So he is with all his servants: their gifts, employments, and successe thereof, are all of God, not of us.

Object. But it may be objected, Is all from God, and nothing from us? Are we not said to concur with him? and is not then the power partly ours?

Ans. I answer, No: 'tis of God, and not of us: we are indeed subjects of the Ministry, the Recipients thereof, persons employed in the Work, and therefore are said to be *workers together with God*, 2 Cor. 6. 1. but the power and efficacy thereof is from God alone: *Paul* and *Apollo* are but Ministers, *'tis God that giveth the blessing*; 'tis not of us in two respects. 1. 'Tis not merited by us, 'tis not of our deserving, nor of our procuring; 1. 'Tis not of our deserving; the best and most accomplisht do not merit it: *I receive a mercy* (saith *Paul*) to be faithful: he accounted it a mercy to be employed, and to be faithful therein. 2. 'Tis not of our procuring, we do not obtain it by our own

power, as *Peter* ſaid in the recovery of the lame man, *It is not by any power and holineſſe of ours, that this man is reſtored, &c.* And ſo it is not our gifts and induſtry onely, that will make our Miniſtry powerful; and therefore in this Work let us be looking up to God, and deſire him to aſſiſt us, as *Moſes* ſaid, *If thou goeſt not, O Lord, up with us, wherefore ſhould we go hence?* ſo ſay I, if the preſence of God be not with us, what can we doe?

And further, when we do partake of any meaſure of ability, ſee where we muſt determine it: *Not unto us Lord, not unto us, but unto thy name be all the glory:* We muſt not ſacrifice to our own net, nor give the honour to our own induſtry, but wholly give the praiſe to God, becauſe the excellency is of God.

2. But in the ſecond place, if you look upon the words reflexively, or as having their connexion to the words going before, and ſo they will agree and hold together, and thus you may read them: Therefore is this *Treaſure* in *earthen veſſels*, that the *excellency of the power* may be acknowledg'd to *of God*, and *not of us:* If it were in Angels, or had we never ſo ſtrong bodies, yet the excellency of the power of God would not be ſo clearly ſeen, as it is now, being laid up in poor, fraile Veſſels: Here's the power of God, here's the luſtre and glory of God muſt manifeſted; for ſo much the more apparently it will be ſeen to be from God, by ſo much the weaker the inſtrument is, that is employed by God: therefore if any thing doth act beyond it's own power, it muſt have ſome foraigne powers for the producing ſuch and ſuch acts; therefore when we ſee any greater matter done by poor, fraile and contemptible Perſons of earthen Veſſels, this doth plainly ſhew the excellency of the power to be *of God*, and not of *Men*, therefore

look

look from man to God, it is God that doth these things; we should over-look earthen vessels; we should (I say) over-look men that are these earthen vessels, and look to God that makes the Ministry powerful in such conveyances as these.

Furthermore, It may satisfie us of the Ministry, in that we are vessels, *viz.* men of frailty, *&c.* we are apt to be discouraged, and to think hardly that we are followed with so many weaknesses, that we have a hard matter, that when we have taken such pains in the work of the Ministry, we should be thus rewarded; but this should satisfie us, the more weaknesse in us, the greater honour will come to Christ: *This Treasure we have in earthen Vessels, that the excellency of the power may be of God, and not of us.* The weaker the Vessell, the more honour will redound to Christ.

Furthermore, This may take of the servants of Christ from unwillingnesse unto those works and performances which God calls them unto, by reason of their weakness: Thus it is when God calls to any work or employment, the servants of God are apt to plead their own inability; *Moses* sayes he is not eloquent; *Jeremiah* sayes he is a child; *Jonah* sayes he is a man of unclean lips: Thus we have their delayes, their excuses, whereby they endeavour to discharge themselves from that Work that God calls them unto, by their own weakness, *&c.* but God refuses such excuses; for who makes the blind to see, the dumb to speak, but God? It is he that toucheth *Isaiah*'s Lips, it is he that said to *Jeremiah*, Do not say thou art a Child, for *I have sent thee, &c.* This I say then is a consideration may encourage Ministers in their Work, that the weaker they are, the honour and glory will redound to Christ; *for he said unto me* (saith the Apostle) *My Grace is sufficient for thee, for my strength*

is made perfect in weakneſſe: Not that it is encouragement or argument for any to take upon them the great work of the Miniſtry, without ſufficient qualifications and abilities: But where there is not that degree of ability as is deſired, where there is a true ſenſibleneſs of their weakneſs, this may be an encouragement to them, that God delighteth to ſhew his power in them, that by ſo much the more they are weak, ſo much honour he will gaine. For a concluſion, it comes to this, *viz.* That we lay no ſtreſſe upon any outward things.

There is no ſtreſſe or happineſſe in theſe outward things; thoſe that ſeem to be of ſome concernment, as ſtrength of body, and other outward qualifications that are of remark; yet conſider, they are fading and tranſitory; this ſhould teach us in the enjoyments of outward things, a great deal of humility: Though we are Veſſels of Gold in regard of the treaſure and improvement, yet in regard of our ſelves we are Veſſels of Earth, and ſo ſhould be in reſpect of humility. Let us look upon all theſe things as given to us of God even for this very end, That we may be more ſerviceable to him and his people.

So I have done with the two general parts of the words, and ſo with the whole verſe, *viz. We have this Treaſure in earthen Veſſels, that the excellency of the power may be of God, and not of us.*

Do we begin again to commend our ſelves? (ſaith the Apoſtle *Paul*, 2 *Cor.*3.1.) *or need we Epiſtles of commendation to you? ye are our Epiſtle in our hearts*, &c. But this is applicable to the preſent ſad occaſion now before us.

This Reverend and bleſſed man of God, Mr. *James Nalton*, was a perſon of great Note and eminency among us, one well known in this City, and in this

place

place, where he ſpent his labour and pains many years. I could give large accounts and teſtimonies of him (if need were) from my own knowledge of him, having been acquainted with him many years. He was not onely a Miniſter, but the Son of a Miniſter, his birth and education ſuiting together. He looke upon it not onely as an honour, but as an engagement to be carefull to walk in thoſe ſteps ſet before him, and to continue the work of the Miniſtry begun by his Religious Father. Certainly the Children of godly and holy Parents cannot come off ſo cheap in their carriages as others; they have greater accounts to make, as having greater examples ſet before them, greater advantages of prayer, exhortation, &c. and ſo greater engagements; this was thought on, and obſerved by him. And as he was the Son of a Miniſter, ſo when he came to years and was fitted, he took upon him the Miniſtry: as he was one of great abilities, ſo accordingly he diſcharged them faithfully and conſciencioufly. He was a ſpirituall, powerfull, conſciencious Preacher, he preached by his Life; for (as *Eraſmus* ſaith) we ſhould not onely love to ſpeak truths, but we ſhould digeſt truths on our own hearts before we commend them to others, and ſo they will be the more effectual. He was a man of a very meek, ſweet, and humble ſpirit; a man of great humility and of great meekneſs in the midſt of great abilities, which was a great Ornament in him; a man full of tenderneſs and condeſcenſion to others; a man of a very yeilding and melting fram of ſpirit, ſoon diſſolved into tears. It was the ſaying of one, that a good man is full of Tears: ſo this good man was full of Tears, not affected, but very real, and hearty, drawn from the fullneſſe of his Spirit, as the Apoſtle *Paul* ſaith, he ſerved the Lord in much humility and

many

many tears. This was remarkable, that in these times our Reverend Brother was full of tears in delivering his Doctrine, which was sutable to the age we live in, being full of sin and calamity; there is much need of a bewailing spirit to bewaile the iniquities and miseries of the times; they that cannot bewaile themselves, need the tears of others. He was a man of great integrity, and single-heartednesse; in his exhortations he had much of the simplicity of Christ, as the Apostle *Paul* speaks. In reference to the Ministry, he had no worldly and base affections, he had no carnall designes therein; but his chief design was to bring souls home to Christ, that was his chief businesse. As the Apostle saith of himself, may also be said of him, that *in simplicity and godly sincerity, he had his conversation in the world, not walking in craftinesse, nor handling the word of God deceitfully, but by the manifestation of the truth, commending himself to every mans conscience in the sight of God*, 2 Cor. 4. 2. He was a man that had ability to speak a word in season, he was very compassionate to a wounded spirit, he himselfe having been much afflicted. He was a man much in communion with God, and had much acquaintance with God, and was carefull in improvement therein: he was a *Jacob* in wrestling with God, a *Moses* that stood in the Gap, an *Elijah* that prayed earnestly: the whole Land was the better for such a Person, being much with God; he made many addresses to him, and had much holy familiarity with him. And as in his publick performances he was very faithful and beneficial, so in his family and private he was very fruitful and serious. In a word (not to multiply much in this kind, you need it lesse in this Auditory, but onely by way of grateful memorial) there was much of God and Christ in him, and he was a great example to his fellow-servants; there was

much

much of his Treasure (spoken of in the Text) in this earthen Vessel; as in the matter of it, he was one of a Gospel spirit; and in the conveyances of it, he had great abilities for the work of the Ministry, and discharged it with a great deale of successe. As he had this Treasure in an Earthen Vessel, so his Vessel, his fraile body was no disparagement to him, but the advancement of the Treasure, in setting forth the power to be of God; his outward man was much weak and worn away, but his inward man was upheld by the grace of God. His first work in the Ministry was in that place where my self have relation to; he was an assistant to my predecessor (being then past labour) Mr. *Richard Couder*, and performed the work so well, that he was exceedingly beloved of Mr. *Couder*, and well beloved of the Parish, and other places. He left a good impression behind, and I found good effects by the foundation there laid. The Apostle *Paul* indeed desired not to work there where another had laid the foundation, bnt I thought it a great advantage that the foundation was laid by such a Master-builder. He was called into the Country to *Rugby* in *Warwick-shire*, there he continued very fruitfull, and did much good. For some occasion he removed and returned into the City, and came into this place, where he continued about 18. or 19. years, discharged the work of the Lord carefully. I need not say much of his carriage in this place, I appeal to your own Consciences. I may say of this servant of Christ, as the Apostle *Paul* said of himself, 1 Thes. 2.10,11. *Ye are his witnesses, and God also, how holily, and justly, and unblameable he behaved himself among you, as you know how he exhorted, and comforted, and charged every one of you (as a Father doth his Children) that ye would walk worthy*

worthy of God, who hath called you unto his kingdome and glory. Therefore there lies an engagement upon you to walk answerable to the truths he delivered, and to follow his steps, considering the end of his conversation. I shut up all in the words of the Apostle *Paul* to the *Phillippians*, Ch. 4. 9. *Those things which ye have both learned, and received, and heard, and seen in him, Do: and the God of peace shall be with you.*

Mr. Nalton's Prayer, *July* 20. 1662. at Foster-lane.

ETernal, most Mighty, and most glorious Lord God. Thou art God alone, and besides thee there is no Saviour or Helper; our strength stands in thy Name, who hast made both Heaven and Earth: of our selves we are able to do nothing that is pleasing in thy sight: we can pollute thy name, but we cannot honor thy name: we can run away from thee, but we cannot run unto thee, unlesse thou dost powerfully draw us by thy Spirit: we can grieve thy spirit, but we cannot grieve for grieving of thy spirit.

Oh let thy strength be manifested in our weaknesse, look upon us with the favour thou bearest to thy Children. Enter not into judgement with thy servants, for we cannot answer thee one of a thousand, not one thought of a thousand thoughts, not one word of a thousand words.

Most of our actions have been reprovable, and the best of our services have been unprofitable: our omissions, commissions, and presumptions have been multiplyed intolerably. Oh, how often have we taken thy name in vain, while we have been confessing our sins? how often have we run from confessing our sins, to the committing of sin? and from committing sins, to the confessing sin again? as if we had but mocked thy sacred Majesty: though we know thy favour is better then life, we have parted with it upon easie terms. Oh! the pride and stubbornesse that is in our hearts; All the mercies thou hast bestowed upon us, have not melted us into teares for our unkindnesse; and all those blows that have fallen upon our backs, have not beat folly out of our hearts: we have been unprofitable all our dayes, some have done thee more service in one year then we in all our time; we have forgotten thee in the day of prosperity, and sung a lullaby to our own souls: oh that we could spend

these

these things with broken and bleeding hearts: but as in the time of our ignorance, we could sin without reluctancy, so now we can sin without repentance: oh that thou wouldst smite the rock, that there may flow out teares.

We can do nothing by way of expiation, if we could weep out our eyes, nothing but the blood of Christ can take away our guilt: O that there might be a spring of that blood upon our souls at this time: Oh that that blood may at this time bring a report of love, and a message of mercy to us.

Do we beg any more then thou hast promised? oh hast not thou accepted of that satisfaction that Christ hath made in his own person? if we had suffered the torments of hell, it could not have made that satisfaction that Christ has made: give us the witness of the Spirit and thy love, and we will say we have enough; give us hearts of flesh, crush the head of the serpent in our soules. O Lord Christ, thou camest into the world to destroy the works of the Devill in our hearts, and to build up the Kingdome of the Spirit in us: oh when shall we see the old man decay in us, and the old man to live more and more.

Oh, be wisdome to guide us, and righteousnesse to cleanse us from guilt and redemption to deliver us from the wages of sin: let us be nothing in our selves, that we may be all in thee our Saviour: oh honour us so far, that we may honour thee. we pray thee strengthen our weak faith, quiet our consciences, we would not live a day longer, then that we may honour thee; tread Satan under our feet, fit us for our places and employments, let not our conditions be so low, but that our hearts may be lower: we are posting to death, oh let us dye before we die: let us know our names are written in the book of life, before thou take away our life.

Look upon thy Servant our dread Sovereign, CHARLES, of Great Brittain, France, and Ireland, King: oh inrich his Royall heart with all those saving Graces of thy Spirit, in order to a wise and happy Government of these Kingdomes. Look upon his Royall Consort, his Royall Relations, the Lords of his Privy Councill, and make them blessings to this Nation. Oh sanctifie thy good word, oh give thy gracious assistance to us, both in speaking and hearing: let us hear it as that word by which we must be judged, that we may be convinced by it, and say it is the power of God to salvation to every soul of us. Let our meeting be for the better to all of us, that we may be built up in the most holy Faith: and let us know we have not sought thy face in vain, for Iesus Christ his sake our dear Saviour, for whom we blesse thy Majesty, to whom with thee and the Spirit, be praise for ever, Amen

Dr.

Dr. *Aneſleye's Prayer at* Giles-Cripplegate.

HOly and great God of Heaven and earth, ſuch is the condeſcenſion of thy grace, that thou art pleaſed to manifeſt thy ſpeciall preſence to thy poor Creatures, though thou hateſt ſin with a perfect hatred, yet thou loveſt ſinners with an infinite love, though thou art of purer eyes then to behold iniquitie, yet thou art pleaſed to manifeſt thy love to ſinners that approach to thy ſervice, O Lord, when ſhall we admire enough thy grace and love, how thou art pleaſed to communicate thy ſelf to a poor man. Dear Father raiſe and fix our hearts, help us to mind the buſineſs that we come about and to deal very faithfully with our own ſouls, in the matters of eternall moment, O that we could pray, ſo that our prayers through grace might be returned upon us with a bleſſing, O that we could wait upon thee to hear thy word as the Oracles of God, let us hear what Chriſt will diſcover to us for our ſpiritual benefit: Lord grant that our Soules may know what it is to be in the Spirit upon the Lords day, dear Father, thou canſt deal with ſuch hearts as ours, for the curing of them we pray thee to do it; we muſt needs acknowledge, had'ſt not thou laid help upon one that is mighty, that is able to ſave to the uttermoſt, we muſt have periſhed to all eternity, for we do not know any upon the earth more vile then our ſelves. The very aggravations of our ſins, do render us monſtrouſly abominable, the means of grace we have afforded us, the ſtirring of thy Spirit in us, the patience and goodneſſe of God towards us makes it a wonder that our hearts do remain ſo blockiſh But dear Lord, we do find by experience, that our immortal ſouls are much debaſed, all the faculties of our Souls are out of tune, our underſtandings are ſo dark our conceptions of God are ſo low, our conſciences are ſo benummed that the ſtirrings of them are ſcarce diſcerned or perceived, our affections are ſpent upon the creature, that we cannot gather them up again, our wills are perverſe, our memories are apt to retain the droſſe, and let out all that is good, we pray thee for Chriſts ſake make an experiment upon our Soules, what thou canſt do, what ſinners Chriſt can ſave, what corruptions the Spirit of God can ſubdue in our ſoules, teach all our hearts, do not ſtand behind the wall, and look through the Lattice, do ſo much as may leave us without excuſe, but good Lord put in thy hand in at the whole of the Dore, and let thy fingers drop hony upon the handle of the Lord. And, o ſet open theſe everlaſting Dooves, that the King of Glory may enter

in

in, subdue us intirely to thy self, do not ask our wills whether we be willing or no? but make us willing: do not ask us what we would have, but give us what thou knowest is good for us. Dear Lord we pray thee deliver us from sin, according to thy hatred of it: and pour out thy grace upon us, according to thy love of grace, that our Souls may be refreshed, that we may find thy thoughts are above ours, as high as Heaven is above the Earth. Dear Father, it is thy promise, that those that wait upon thee, shall renew their strengths: we have no might; the Devill baffles us, our own hearts are treacherous to us; the world intices us to sin against God: Oh! deliver us from all these Enemies, and especially from the plagues of our hearts, that we may perfect holyness in the fear of God: give us Spiritual blessings, whatsoever thou givest us or whatsoever thou denyest us: thou knowest thou art rather willing to give us Spirituall blessings, then any other mercies, and we want spiritual mercies most, oh give us spiritual mercies, that we may say, This is the way of God in his Sanctuary. Where Grace is not wrought work it? where it is begun encrease it. Dear Father convince those that are yet not convinced: make thy word a quickning word, an ingrafted word, to the saving of our souls, help us to hear, as for our lives, and as those that long after God, Hear Prayers for the King, blesse him in his Royal Relations, and grant under him we may live a quiet life in all Godlinesse and honesty. Bless the Magistrates, and help them to remember, that causes one day must be heard over again, help thy Ministers to keep close to thee in wayes that are well pleasing. Be with us at this time, Lord assist the meanest of thy Servants, let our souls now find, that thou dost magnifie thy Word above all thy Name: do us good, receive us, quicken us, that we may live in Heaven upon Earth, that we may know what it is to be filled with the fulnesse of God, and know the height, breadth, depth, and length of thy love, that passeth knowledge.

Communicate thy selfe to us, as thou usest to do to thy people; let us feel thy presence, let us not think of any thing, but the business we are about, let us with singleneſse of heart, set our selves to mind the concernments of our immortal souls: And all we beg for Christ his sake who has taught us thus to pray,

Our Father which art in Heaven, &c.

Mr.

Mr. Cradockt's Prayer, at Saint Sepulchres, Auguſt 10. 1662.

MOſt glorious, and moſt gracious Lord God. who art God, and Father of our Lord Ieſus Chriſt, who haſt put thine own name and ſtamp upon this day, wilt thou be pleaſed to appear now and prepare and diſpoſe our unprepared, and indiſpoſed ſouls, for holy obſervation of this thine own holy day: will the Lord vouchſafe us the incomes of his ſpirit, and influences of his grace, whereby we may be inabled to offer up ſpiritual ſacrifices, which may be acceptable to Ieſus Chriſt. Lord, thou requireſt praying hearts, but thou haſt not commanded us to uſe Prayer-books, and if thou wilt give us the ſpirit of Prayer, we ſhall not need them. Lord give us praying hearts at this time, let us find by experience that thy Sabbath is a day of ſouls opportunity, that thine Ordinances are full of marrow, that thou haſt not ſaid unto thy children, the ſeed of Jacob ſeek my face in vain.

we acknowledge we are unworthy to lift up our eyes to Heaven, we have cauſe enough to cry out, God be merciſull to us ſinners, undeſerving, ill-deſerving men and women, we acknowledge our natures are blots of all wickednesſes, we are by nature enemies to thy Majeſty, heirs of death, children of darkneſſe, ſlaves to ſin, captives to luſt, dead to ſins and treſpaſſes, how are our underſtandings darkned and our hearts hardned: what are our hearts but a ſtore-houſe of malicious thoughts? a brothel-houſe of adultery? a Pallace of pride? we are by nature wholly fleſh, totally oppoſite to the holy Lawes of thy Majeſty, and were it not for thy renewing or reſtraining grace, we ſhould break forth into as vile abominations as the vileſt of men. Our lives have been a continual piece of rebellion againſt God, who didſt make us, and doſt feed and cloath us; all thy paths have been paths of mercy to us, but we have requited thee evil for thy good, and hatred for thy love: O ſooliſh men and women that we have bin, we acknowledge our Goſpel ſins are of a deep dye; thou haſt not bin a wilderneſſe or a Land of darkneſſe to us, we have been exalted to Heaven in the meanes of ſalvation, but oh how ſhort do we come of knowledge to the time and meanes we have enjoyed, and our obedience comes ſhort of our knowledge: we have not walked up to that light which thou haſt given us.

we deſire to lay our ſelves low before thee, oh do thou open our eyes, and preſent us to our ſelves, ſhow us the vileneſſe of our

lives:

lives: Blessed be thy name, that thou hast laid help upon one that is mighty, to save all that come to thy Majesty by him: and thou hast promised all that beleive on him shall not perish but have everlasting life. Oh help us to receive him in all his offices in our hearts, help us to give him the keyes of our hearts, and help us to live and die to him that dyed for us, and let our soules be united to thee by him, that his death may be ours, and his life ours, and his intercession ours: Oh let our unity to Christ be demonstrated to us by our communion with him, and conformity to him in grace and holiness.

And we pray thee, dearest Lord, pardon our sins in the Court of Heaven, and in the Court of our own consciences, besprinkle our consciences in the blood of Christ, and say to all before thee at this time that desire to fear thee more, and serve thee better: Sons and Daughters be of good cheer, your sins are forgiven you.

And do not only justifie us but sanctifie us, purge our consciences from dead workes, informe our understandings, conforme our wills to thine holy will, let our hearts and lives be conformed to the Image of thy Sonne, that beholding thereof, we may be changed from glory to glory, and let us have more knowledge of thy will, that we may do thy will, and suffer thy will with more patience, and be filled with the fruits of righteousnesse, which are to the glory of God. Let us not be empty Vines that bring forth fruit to themselves, but let us bring forth fruit to God whereby thou mayest be glorified. Oh plant that great grace of selfe-denyal in our souls, and let us take the Crosse of Iesus Christ and follow him whereseever he goes.

Remember all thine, extend thy favour to those thou hast cast on Beds of sickneſse, and let there be a saving change wrought in them before that change by death shall come. And that are drawing nigh their time of Travel, let the arms of the All-sufficient God be under them, and be better to them then their Faith or our Prayer. And look graciously upon poor Children, intitle them to an inheritance that fadeth not away, make them a blessing in themselves, and a blessing to their Parents. And those that desire the conversion of Relations that walk in wayes of perdition, do not let them find peace in any way against thy Majesty, and let them know that sin will be bitter in the latter end.

Look upon us that are before thee at this time, before we go hence, and shall be here no more, make thy face to shine upon us, let our coming together be for the better and not for the worse to any of us, Let thy poor Servant be able to deliver thy message plainly and powerfully, and give thy people hearing ears & obedient hearts, and let us rejoyce that we did wait upon thee in thy worship this day and all for Christ his sake, in whose Name and words we call upon thee. Our Father &c.

FINIS.

Richard Pedley
His Book

THE PREFACE TO THE Christian Reader:

Reader.

THE good acceptance which the former Collection of farewell Sermons (already Published) have found among the people of God, together with the importunate desires of many godly Persons, that were hearers of these Sermons, have put us upon recommending them unto the world, not doubting, with the blessing of God, of the same success.

Our design in Publishing these Sermons, is not to make old sores bleed, or foment any ones discontent concerning the laying aside of these Reverend and Godly

Miniſters, nor ſhall we mention what great loſſe the Church of God hath ſuffered, in their being made uſeleſs, herein wee muſt be ſilent and acquieſs under this ſad Providence.

Much might be ſaid, as to the excellency of theſe following Sermons: but wee forbear, they are of age let them ſpeak for themſelves, but thus much we are bold to ſay; Here lurks no Snake under theſe Herbs, no poyſonous Serpent, under theſe fragrant Flowers, no root of errour, no ſlip of Schiſme, no fruit of diſobedience, whatever ſome men may prejudge, concerning them; Theſe Sermons do breathe forth the holineſs and plainneſs of the Preachers ſpirits, who were very laborious and proſperous in the work of the Miniſtry, and although they be not ſo Notional and Rhetorical as many may deſire, yet they are ſubſtantially profitable and fitted to the capacities of their Auditors, indeed they may well be ſtiled the Spiritual mans directory to the Cæleſtial Canaan, *the names and*

memo-

memories of the judicious and learned Authors of these Sermons are so precious to us for their great worths and eminent abilities, that we cannot but rejoyce at the publication of these their labours, that are so proper and genuine, and that these are such, we are confidently assured. If thou question the truth of this, come and see, do but peruse them, their features will shew who was their Father, sic oculos, sic ille manus, sic ora ferebat. *If thou seriously peruse them, thou shalt find much cause to encrease thy tears in the remembrance of those faithful Labourers that sin hath deprived* England *of. We commend them therefore to thy perusal and the blessing of the Lords Grace, in whom we are thine in all Christian Service.*

Farewel.

Doctor SEAMAN's Farewel SERMON.

HEB. 13. 20, 21.

Now the God *of Peace, that brought again from the Dead our* Lord Jesus, *that great Shepherd of the Sheep, through the Blood of the Everlasting Covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through* Jesus Christ; *to whom be glory, for ever and ever,* AMEN.

THE Apostle being now upon the conclusion of this *Epistle*, after a very large discovery of *Jesus Christ*, in all those things that belong to his *Person*; concerning his *Nature*, as *God*, as

Man, and concerning his *Offices*, especially concerceming his *Priestly*; and concerning the blessings and benefits, especially in the matter of his *Sacrifice*, doth in this last *Chapter*, insist on matters *Hortatory*; and, in the *words*, draws near to a conclusion, which contains a *Prayer*, with, or desire, which he puts up unto God, in the behalf of them, in order to their good and benefit. *Now the God of Peace that brought again*, &c.

In which words, considered by themselves, there are two things considerable.

(1) The *matter* of the Apostle's Prayer.
(2) The *grounds*, which he doth insinuate for Audience.

In the things he desires, the *Matter of the Prayer* is laid down in the 21 *v.* and is summarily and generally propounded in several expressions; yet nevertheless so as they have their Specialities belonging to them. In the beginning, he shews what he aims at, *make you perfect*, &c. In general, it refers to their Sanctification, that they might be throughly sanctified, as to their inward man, and outward Conversation, as to those things that belong to them, in the Habits of their Minds, and external Carriage.

The grounds which the Apostle uses, by way of insinuation for Audience, are contained in the words of the 20th *verse*; wherein we have a very large Description of the Person prayed unto; *The God of Peace that brought again from the Dead our Lord Jesus*, &c. He describes him under such Notes, and Marks, as serve much for inlargement and inforcement, in the matter of his Prayer.

But here a Question may arise: Seeing *Grace* is the thing the Apostle principally desires, and 'tis usual with holy men, both under the *Old* and *New Testament*, to choose out such *Attributes*, as suit most with their particular

cular occasions, and are most agreeable to those requests they have, Why he doth not apply himself to God, as *the God of all Grace*; but rather, *the God of Peace*?

Therein, first, the Apostle seems to make use of that same liberty, which belongs to holy men. As there is, in the general, a *liberty* left to God's People from God himself: *Paul*, in this place, makes use of that liberty he had, as to the manner of Prayer; using such a description of God, as seemed good to him at the present. But, secondly, If he be *the God of Peace*, it follows, he is *the God of Grace*. If God hath glorified himself so far among the *Hebrews*, as to reconcile them to himself, by the bloud of Christ, then there is no question God will proceed further; and having provided for those things, which appertain to their *Justification*, no question but he will for those things that are necessary to their *Sanctification*. Therefore, the Apostle argues plainly from *Justification* to *Sanctification*; He that *justifies* his People through the *bloud* of *Christ*, *sanctifie* you by the *Spirit* of *Christ*; *make you perfect to do his Will*, *working in you that which is well-pleasing in his sight*, &c. so desires, we should be *sanctified*, on the consideration of our *Justification*; having provided for *Justification*, by the bloud of Christ, follows *Sanctification* by the *Spirit* of *Christ*, 1 *Thes.* 5. 23. *And the very God of Peace sanctifie you wholly* &c. That God who is allay'd to you *the God of Peace*, and hath provided for you *Peace*, I desire he would further provide *Sanctification*: for *Sanctification* is nothing else, but the effect of that Grace, which is procured for Believers, through the bloud of *Christ*. There is no access to *God*, for *sanctification* of our *Natures*, until we prevail with him for the *Justification* of our *Persons*; and he first shews himself to be *a God of Peace*, by way of *Justification*, before *a God of Grace*, by way of *Sanctification*. But, to proceed

First, for the description of the Person; wherein take notice of him,

(1) By one of his *Attributes*.

(2) By one of his special *Works*, whereby he hath manifested that *Attribute*.

(1) The *Attribute* of God, is imply'd under those words, that he is called *the God of Peace*. The gracious God that provides for Reconciliation between himself and sinners; that finds out ways and means to win those who are by Nature Children of Wrath, to be the Children of God. There is no peace, but God is Author of, Whether *natural peace*, or *civil peace*, or *political peace*, he is pleased to provide for them: But there is a transcendent kind of Peace, which doth with a peculiarity belong to God's People, *i. e. Spiritual* Peace between God and Sinners, and that *inward* peace that we enjoy, if our Conscience hath been troubled with terrors of sin, wrath, *&c.* Peace belongs so to God, as none of the Creatures can have any glory of it, (*Psal.* 4. 7.) This Peace, is God's Peace; none can effect, or devise it, but God; and with respect to this, he is more especially called *the God of Peace*; because he hath found out a way to make Reconciliation between God and his sinful perishing Creatures, 2 *Cor.* 5. 19. *Ephes.* 2. 14. *&c. Col.* 1. 13.

(2) There is a special *Work* of God attributed to him, that the Apostle take into consideration, *i. e.* That he [*brought again from the Dead our* Lord Jesus, *that great Shepherd of the sheep, through the blood of the everlasting Covenant*] wherein we have many words, and every word its weight; and we shall scarce be able to weigh every one so, as to take the full sense and emphasis of them. In the words, there is,

(1) Something *imply'd*.

(2) Something *express'd*.

(1) Some-

(1) Something *imply'd*; namely, That *the Lord Jesus Christ was sometimes in the state of Death; and that being in the state of the Dead, it was not any ordinary power, way, or means, could ransom him*: He was in the state and condition of the Dead; he was, for a while, under the power and dominion of Death; his Body, for the space of three days, lay in the Grave, and in that sense, was under the dominion of Death, as all dead men are. The *great Shepherd of the sheep* could not have his own life, in some sense; no interest he had in God, by virtue of his Sonship, or any of his Offices could save him from Death, though the Son of God, and Head of the Church; and, Christ looked upon it so far from being below him, as he thought it necessary for him, and it was his glory, *Joh.* 10. 11, 12. *I am the good Shepherd; the good Shepherd giveth his life for the sheep: but he that is an Hireling, and not the Shepherd, whose own the sheep are not, seeth the Wolf coming, and leaveth the sheep, and fleeth*, &c. Hirelings, they have no such spirit or principle in them, that they should lay down their lives for the Sheep; but he so much respected his Father's glory, and good of his Flock, finding there was no way to bring them to Salvation, As he deny'd himself, in all other respects, for their good; so, in this respect, lays down his life for them. And herein the Church of God seems to have a deadly kind of wound, to be at a deadly loss, *Zach.* 13. 7. *I will smite the Shepherd, and the sheep shall be scattered.* But herein lyes the wonderful goodness and wisdom of God, he is pleased to improve, as the *life*, so the *death* of Christ, for the good of his Church, *Luk.* 24. 16. *Ought not Christ to have suffered these things?* It was very expedient, that seeing the sheep could not otherwise be saved, but by the Shepherd's dying, that the Shepherd should lay down his life for the sheep; and seeing no other way, to make Re-

conciliation to God, it was very expedient Christ ſhould dye. Therefore, 'tis to be taken notice of, That it doth not misbecome the Head, therefore not the Members of the Body, they muſt be content to lay down their lives for their Flock, for ſo did the great *Shepherd*.

(2) Something *expreſs'd*. Where, take notice, Firſt, of the Perſon ſpoken of. Secondly, of that which is given us to be taken notice of in particular.

(1) The Perſon to be taken notice of, is, Our *Lord Jeſus Chriſt*. That which we have conſiderable, is,

Firſt, The Title that belongs to him in his Church; in this regard, called, *The great Shepherd of his ſheep*: The Shepherd of the ſheep, yea, the great Shepherd of the ſheep. Whatſoever glory was to be communicated to any Member of the Church, it was firſt put into the Head, before they were to be made partaker of it. Some were to be made inferiour Ranks, (*Epheſ* 4.11.) But it was not fit any ſhould have ſuch glory, to be called *Shepherds*, before he had that honour on him. Therefore, 'tis *the great Shepherd*; he that is Shepherd not of a particular Congregation, but of the whole Church of God, he is the Saviour of all his Body, he hath the full number of all the Elect, both among the *Jews* and *Gentiles*, committed to his charge to ſave.

(2) What betides this great Shepherd, through God's grace towards him, that is, that *he is brought again from the Dead*, *i. e.* that he doth attain to a ſtate of Reſurrection. And here take notice of this by the way, for Conſolation; The great Shepherd of the ſheep doth

dye, but the great Shepherd of the ſheep *riſes* again. Herein argues God's love, that though he would ſuffer him to dye, yet not to *ſee Corruption*, (*Pſal.* 16. 10.) Becauſe he is the *great Shepherd*, therefore he muſt *dye*; but becauſe he is the *Great Shepherd*, therefore he cannot continue in the ſtate of the Dead; Death muſt not tryumph over the great Shepherd of the ſheep, no, not by any means. As it was *neceſſary*, that he ſhould *dye*, much more, that he ſhould *riſe* again. We read, *Revelations* the eleventh, concerning two Prophets: when they had finiſhed their courſe, they dye; and their dead bodies are caſt into the Streets, *&c.* but we read alſo of their Reſurrection. There is a two-fold ſtate incident to thoſe Perſons, one eſtate of *Dying*, another eſtate of *Riſing*; and ſo it is not peculiar to Chriſt onely, but to others with him. The *great Shepherd of the ſheep dyes*; no wonder, if the *little Shepherds dye* too. But the great Shepherd is *raiſed*, ſo ſhall the little ones in their order, and in their time; (1 *Peter* 5. 6.) *When the chief Shepherd ſhall appear, ye ſhall receive a Crown of Glory that fadeth not away.* Reſurrection is that which Chriſt exemplifies firſt in his own Perſon, in order to aſſure all his Members, they ſhall attain to the ſame ſtate with him; and God is as eaſily able to provide, when he ſees expedient, to raiſe them from the Dead, as to ſuffer them to dye. Chriſt he [brought again] by a high hand, and in a tryumphant manner; he did not with ſo much ſorrow and trouble to himſelf, and his Diſciples, go to, as tryumphantly come from the Grave: So can God, with a word, in a moment bring them to life again.

(2) By what meanes the great Shepherd comes to have this honour confer'd upon him, that he should be raised from the dead? There was worth enough in his Person, but 'tis not altogether ascribed to this; but (*through the blood of the everlasting Covenant*) i.e. by, and in, the vertue and efficacy of it: he had dyed as a *Priest*, and his bloud was a bloud of sacrifice, and it was shed for the remission of sins, and salvation of Souls; because Christ did dye for so noble an end as this, and in such a manner, as that his death became a Sacrifice, and did *seal* the *everlasting Covenant*, whereof Christ is the *Mediator*: therefore with consideration of this bloud of Christ, and of the ends, uses, and benefits of it: hereupon it is Christ is raised from the dead. In the 9th of *Zach.* the Resurrection of Christ was prophesied of, but by vertue of his blood shed; so that Christ was more fit to be raised, who dyed for such noble and honourable ends, as the glory of God, and salvation of his people, in the vertue of that Covenant God had made, and in the vertue of the bloud of Christ shed for the sealing of that Covenant.

Now, what this *Covenant* is, is worthy to be considered, because of its Epithets: Called here *everlasting Covenant*: There was a Temporal Covenant God made with the people of *Israel*, and that was sealed and confirmed by the bloud of Bullocks, *&c.* Christ took not on him this Covenant, he did not bind men to stand by those termes contained in that Covenant; for indeed, Christ came to make it voyd. There is an *Eternall* Covenant, and that is nothing else but those terms of grace and favour, which are proposed to us in the Doctrine of the Gospel, which amounts to this, Who ever repents shall be saved: He that repents, and forsakes his sin shall find mercy; and that he will be mercifull to all on these Conditions in all parts of the

World;

World; for these termes God will not repent of. If men repent, they shall have the benefit of it, and whoever believes shall be saved. 'Tis called [Everlasting] because God will abide by it, both here and hereafter; the states of all shall be determined, according to the termes of this Covenant. Now Christ shed his bloud to procure those termes contained in that Covenant; for the case of poor sinners was so miserable, that they could never come to have all their sins pardoned, and their Souls certainly saved, unless Christ had dyed and shed his bloud, and so to satisfie Gods Justice, that it might be free for him to be merciful, where he would be merciful. The Covenant is founded in the bloud of Jesus Christ, that bloud being the *bloud* of the *Everlasting Covenant*: therefore the Apostle so magnifies it, of all the great and Gospel-blessings that belong to the New Testament, to the Condition of a Child of God, there is not any one like unto this, *The bloud of the everlasting Covenant*: they that come to this, and have the benefit of this, they shall be surely justified, and eternally saved in the vertue of this Bloud. In the business of being saved by *Faith*, it contributes nothing more, but as 'tis an Instrument to bring us to be made partakers of the benefit of this bloud: we are saved not by the vertue of *our believing*, but by the vertue of *his bloud*; so that, 'tis not so much the *act*, as the *object* of Faith, that saves. Christ rose in the vertue of his bloud, and all our Comforts and Hopes are founded in his bloud. The bloud of Christ was of so much value with God, as that he will raise him from the dead, and 'tis of so much vertue to us, that through it we shall have Justification, Sanctification, and Salvation. God being so good and gracious a God to Jesus Christ and his Church; hereupon the Apostle imboldens himself to desire this further manifestation of his love, that where

he

he hath so bountifully provided for the justification of sinners through the bloud of Christ, that he would provide for their sanctification by his Spirit. Hence observe,

(1) God is, with some singularity, *the God of Peace.*

(2) To the end that God might shew himself to be the *God of Peace,* he hath provided an allsufficient Saviour for his people, here called the *Great Shepherd of the flock*; and God being of a gracious disposition towards them, provides to that end Christ shall take the care of them, and of all those things that pertaine to their Eternall wellfare.

(3) It was expedient this Person should *dye,* though the *Great Shepherd*; Nay it was *necessary,* that it might be so much more verified and manifested, that he was the Great Shepherd of the sheep, that he should lay down his life for the flock.

(4) It was, as necessary that Christ shoud be *raised from the Dead,* as that he should dye. Therefore his Continuance was but a Temporary, nay, a Momentary time to him. Now Christ is risen, yea, all power in Heaven and earth is committed to him; and if he was able to doe any thing for his people before, much more now.

(5) The Resurrection of Christ doth arise partly from the Tenor of the Covenant God made with man, and partly from the vertue and benefit that was in the bloud of Christ. God put himselfe into a Covenant, Christ was mediator of it, and in vertue of that Covenant, sinners must be saved; but the Saviour must first save himselfe, raise himselfe from the dead, and then hath all power committed to his hand, &c. There are two things I would have you further observe and carry away.

1. That

(1) That Christ is indeed *the only great Shepherd of the sheep.* Whatsoever others there are, they make to his own interest, whosoever there be that may possibly indite themselves under his name and notion, yet this is undeniable, that Christ is the only Great Shepherd of the sheep: therefore in the concernments of the Church there is none Christians should honour, as Christ; and whose voice they ought to hear before his, or by whom they should be Ruled and Governed but by Him. If Christ be the Great Shepherd, then the Church must hear his voice, for *my sheep hear my voice, &c.* And if He be the Great Shepherd then the Church must be Ruled by him, for the Shepherd must have the ordering of the flock, and the flock must be at the disposall of the Shepherd; and then Thirdly, The flock of Christ must be carefull to please him, (for fear he set his Dog upon them) that we provok him not to exercise his Correcting power. He hath his Rod of Discipline (as well as his Staffe and Crook) which is to be performed by others as seems good to him, for he hath many wayes to let loose the Devill on his owne Children. *Satan* had a desire to afflict *Job*, and God gave way to it, *&c.* The Church of God, is Gods *Spouse* and there is a great deale of love between the Husband and Wife, between Christ and the Church: Yet *Psal.* 4.5. this she is so solemnly charged with all. God hath made Christ a head to his Church, therefore his Church must be Ruled by Christ; and tis not for the Church to say, The inferiour shepherds would order me thus and thus, we must in the mean while say, but What doth Christ say in such cases? It is not for the Church *to go aside by the flocks of his Companions,* (Cant. 1. 7.) The *Companions* of Christ pretend to be Shepherds of the sheep as well as he, but have not that power Christ had: They have

their

their Societies, and would have the ordering of them; but the Church desires to know where she may hold Communion with Christ, that she may not turne aside by the flocks of his companions. There is many Disputations amo g inferiour shepherds, but this is out of all dispute, that *Christ is the Great Shepherd of the sheep.* That *great man* at *Rome* never pretended higher, than to be the *Vicar of Christ*, and *Successor* of *Peter*: now we know, that the *Principal* is much more to be regarded than his *Vicar*; therefore if Christ be the *Great Shepherd*, surely the sheep of Christ must hear his voice before all other shepherds, specially since Christ hath spoken so signally in the Case, *My sheep hear my voice, and they follow me; a stranger will they not follow, for they know not the voice of stranger.* And God having so solemnly commanded (*Matth.* 17.5.) *This is my beloved Son, in whom I am well pleased, hear ye him.* The Great Shepherd must be heard before all little shepherds. The little shepherds have their division, *Act.* 20.29. *After my departure shall grievous Wolves enter in among you, not sparing the flock, also of your own selves shall men arise speaking perverse things, to draw away disciples after them.* True shepherds are alwaies carefull to make Disciples for Christ, and to bring all Disciples to Christ: All *John's* work was to *make Disciples* to put them over to Christ, not to make disciples to *himself*, but to make over all his disciples unto Christ. If any man will gather, he must gather for Christ, not himself; others would draw men unto any matter or manner of Doctrine, Government, *&c.* But our eye must be upon Christ, and our ear open to his voice; and our Hearts awed with his will and mind in Scripture, made known to his Church; And they love not Christ as they ought, that desire not to hear his voice before any others in the world, for he is *the Great Shepherd of the sheep.*

2. Though

2. Though he be the *Great Shepherd of the ſheep*, yet he *dye*; and though he dye, yet becauſe he is the Great Shepherd of the ſheep he is *raiſed* again. The great Shepherd *Dyes*, the little Shepherds muſt not think much of it, if they be called to *dye*: We muſt be contented, it be exemplified in us if occaſion ſerve; for, if God ſpared not the Great Shepherd, What have the little ſhepherds to plead for themſelves they ſhould be ſpared? If the Caſe fall out, while I labour to ſerve the Church as I can, I come to ſuffer for the Church; in the end I doe rejoyce, and I will rejoyce. And truly we had need to pray for ſuch a ſpirit as this: for, if this was in the Great Shepherd of the ſheep, it will very well become the little ſhepherds. But againſt the fear of death, here's the comfort, The Great Shepherd of the ſheep dyes, yet is raiſed from the dead; ſo ſhall the little ones; not one member of the flock, death can alwaies triumph over him. In this reſpect, Chriſt will have all his members to be raiſed, in that he got the victory over death; for Chriſt aroſe as the *Firſt fruits*, and aſcended into Heaven as *a fore-runner*. Though we may have deniall as to the advancing of Chriſts ſervice *&c.* Yet the Reſurrection of the dead is that we muſt take into our thoughts, and, tis our ſolid comfort, God will one day bring all the ſheep together into one fold, and *David* ſhall be their King, and have the Ruling and ordering of them to all Eternity. There is a Reſurrection to little ſhepherds: when we come to lay down our naturall lives, we can look for no other recompence for it but our Reſurrection, and the thoughts of it muſt be our Comfort. And oh! how doth this incourage us to come unto God, though ſinne be heavie upon us: Remember, there is *a God of peace*, that takes to himſelf this name for this very end, that ſinners may know, for their incouragment, that Reconciliation

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is wrought out between God and them through Jesus Christ; and if they will but come and take hold of the bloud of the everlasting Covenant, Christ hath said they shall have all the blessings and benefits promised in the Covenant of Grace, and that the bloud of Christ can procure for them; they shall have forgivnes of sinnes, and salvation of Soul. Therefore, when we consider Christ hath dyed to have a flock, and for saving of the flock, and to make himself the God of peace through his bloud, this should comfort us.

It remains, we come to consider of the *matter of the Prayer*: this is very full. *Make you perfect in every good work to doe his will, working in you that which is well pleasing in his sight*, &c. Here we are to observe two things, First The *matter* of the Apostle's desire, Secondly, The *measure* of it. The *matter of his desire is*, that the *Hebrewes* may be made *perfect in every good work to doe the will of God*, i. e. that they may be fully and thoroughly regenerate, sanctified throughout both in soul and body, and that they may be furnished with all graces, and inabled for every duty. Take notice of every one of the expressions: First, Make you perfect: Tis the duty of Christians to perfect every good work, to cleanse themselves from all the impurity of flesh and spirit, and to perfect Holinesse in the fear of the Lord, (2 *Cor.* 7. 1.) Secondly, In every good work, in matters of *Piety*, *Righteousnesse*, *Charity*, *Sobriety*; for within these heads, most of those things may be comprehended that belong to Christians, they will goe a very great way to make a perfect, Christian, but that Christian cannot be perfect, that is not sanctified in every one of these. Thirdly, *To doe his will*; that you may be ready, chearfully willing, to do his will on all occasions.

But

But, how is it poſſible fleſh and bloud ſhould attain to this? that they ſhould be *perfect to every good work*? Why, ſaith the Apoſtle, *working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt. Working in you*: You ſee thereby, All our works depend on God's, and 'tis in vain for us to build on any Foundation but this; for 'tis God that worketh in you, both to will, and to do, of his good pleaſure, *&c. Col.* 2. 12. through the Faith of the operation of God, *working in you*, or doing in you, or cauſing in you, or making in you, that which is well-pleaſing in his ſight. Our work is to depend on God's wo k; our outward working, depends on God's inward working.

Again, *that which is acceptable in God's ſight*; but 'tis only *through Jeſus Chriſt*: Good works themſelves, though never ſo good, agreeable to the Law and Goſpel; yet if God look not on our perſons and works through Chriſt, they will not ſerve the turn, ye cannot be accepted; *working in you, that which is well-pleaſing in his ſight, through Jeſus Chriſt*. Will God be pleaſed with nothing, but onely for Chriſt Jeſus his ſake? and if it do not pleaſe Chriſt, will it not pleaſe God? 'Tis truly, plainly, verily, ſo. That which God cannot accept of through Chriſt he doth not accept of at all: But now things are ſo ordered, that God hath put all things into Chriſt's hands; Chriſt Jeſus hath the ordering of the *Worſhip* and *Government* of the *Church*, he hath the making of all the Articles of the Chriſtian's Creed; a Chriſtian is bound to believe nothing, but what Chriſt teaches, as neceſſary to Salvation: ſo that in Chriſt we are compleat, if we believe, as he teaches us to believe; and if we worſhip God, as he teaches us to worſhip God; and have ſuch order and government concerning his houſe; and walk ſo, as we deſire in all things, to pleaſe our Lord and Maſter, and have him before

fore our eye, then are we returned unto Christ, the Shepherd and Bishop of our Souls. But, if we present God with any kind of Creed, Model of Worship, or Government, that hath not Christ's Image and Stamp upon it, God will say, as Christ, concerning the Money; *Whose Image or Superscription doth it bear?* If we can say, *Christ's*; the way of Worship, we have learn'd from Christ, that Order and Government in the Church, we have learn'd from Christ, then the *Father* and *Son* will own it. If it have *Man's Superscription* on it, not God's, or Christ's, I cannot tell how we should presume it can be acceptable to God, through Christ; for God hath so confin'd himself, he will not be pleased, but through Christ; and that all *Matters of Religion* in the *New Testament*, should be ordered according to *Christ's* mind; as the *Old*, according to *Moses*. 'Tis necessary, we enquire after Christ's mind, in what we do: If we can do any thing, and in doing it, are sure it will be acceptable to God, through Christ, right and good; otherwise, not. This is the Apostle's Prayer, *That God would make them perfect in every good work to do his will, working in them that which is well-pleasing in his sight, through Jesus Christ.*

The Doxology; Whether we [illegible] to God, or Christ, 'tis all one; we have no [illegible] to honour and glorifie in the Church, but God, through Christ: We cannot tell how to divide those that are so nearly united. Therefore when we glorifie God, we glorifie Christ. And this we must observe; God hath ordered all man's Concernments so, that we have nothing to plead for our Souls Salvation, but God's Grace: the Rule is his Word, his Gospel that he hath made known to us: and therefore, *Let the Word of God dwell in you richly in all wisdom.* There is a great deal of *Do*, in God's Church, about This and That; he that must determine

mine the buſineſs, is Chriſt, and there are but two ways; the determining of things for the *preſent*, and for the *time to come*; hereafter, *by queſtioning the matter of fact*; for the preſent, *by making of your Rule.* When the queſtion comes, concerning the Matter of Fact, there he receives our Rule: What hath Chriſt ſaid? How hath Chriſt provided in things of this nature? It's plainly ſo, and ſo; but in dubious Matter, and Cuſtoms, and the like, I know not how to anſwer them, when we come to anſwer Chriſt, when he ſhall put the Queſtion; Did you not know whom you was bound to fear? Did I not ſpeak nothing at all in the Caſe, neither generally, nor particularly? Could you not by any means come to underſtand my mind? I doubt we ſhall not be able to anſwer this. But we muſt ſay, we found a certain ſtate in the Word; but having Laws and Cuſtoms among our ſelves, therein were at a ſtand. Why (ſaith Chriſt) was *your Laws* and *Cuſtoms* above, or below, my Word? Muſt your *Law* be ruled by my *Word*; or my Word by your Doctrine? Did not all Chriſtians hold out this, that the Word of Chriſt was above all Authority in the Matters of Chriſt? Shall the Members of the Body become greater then the Head? Therefore, you could not be ignorant in this Caſe: your own profeſſing me to be ſo great, in all my *Natures* and *Offices*; but when you come to practice, then you will deny me. Shall we be able to anſwer this? We muſt conſider of this, that if we would pleaſe God, it muſt be through Chriſt; and then we muſt carry our ſelves, as directed by Chriſt Jeſus in his Word; and nothing can take us off that Principle, no pretence whatſoever; for *Chriſtian Religion* is ſuch a thing in the nature and ſubſtance of it, as Jeſus Chriſt is the Author of. Therefore, if Chriſt be the Author all that belongs to Chriſtian Religion, as to its ſub-

ſtance, we ſhould account nothing of moment in Religion, but onely that which we can aſcribe to Chriſt, as the Author of it. The care of the Church is in the hand of Chriſt, whatſoever Providences are let in on the Church, to exerciſe or try the Church, all muſt be born patiently; but every Member muſt worſhip him: God hath made Jeſus Chriſt a *Shepherd*, &c. In what he finds fault, we muſt not juſtifie; what he commands, we muſt approve; what he calls to be done, we muſt practiſe; what is not his, we muſt not own as his. Much may be drawn from this, both for Inſtruction and Conſolation, that *Chriſt is the great Shepherd*: Though he *dye* in his Members, he ſhall *riſe* in his Members: I may ſay; though he *dye* in his *Miniſters*, he ſhall *riſe* in his *Miniſters*, *Iſa.* 59. 21. *As for me, this is my Covenant with them, ſaith the Lord: My Spirit that is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, ſaith the Lord, from henceforth, and for ever.*. This is a part of the *Covenant*, that the *Word* and *Spirit* of Chriſt, ſhall be continued among the Members, throughout all Ages: God will provide, his Children ſhall not live without a *Spirit*, neither without his *Word*; God hath engaged himſelf for both; for the one, as well for the other; that there ſhall be a ſuper-addition, and perpetuating of them: and herein we muſt depend upon the faithfulneſs of *The great Shepherd of the Sheep.*

Doctor BATES's Forenoon SERMON.

HEB. 13. 20, 21.

Now the God *of Peace, that brought again from the Dead our* Lord Jesus, *that great Shepherd of the Sheep, through the Blood of the Everlasting Covenant, make you perfect in every good Work to do his Will, working in you that which is well-pleasing in his sight, through* Jesus Christ; *to whom be glory, for ever and ever,* AMEN.

IT would give light to these words, if you consider the scope and design of the Apostle, in this Epistle to the *Hebrews*: the sum of which is, He writes to them, that he might Antidote their Spirits a-

gainſt *Apoſtacy from the Doctrine of the Goſpel*; they were liable to this upon a double account. (1) Partly in reſpect of thoſe *Perſecutions* to which they were expoſed; for the *Jews* were filled with a bruitiſh zeal for the Ceremonies of the Levitical Law, and expreſt the greateſt rancour againſt thoſe, who left *Moſes* to follow *Chriſt*. This is the reaſon, why the Apoſtle lays down ſo many Preſervatives againſt their revolting from Religion; and he ſpends one part of this Epiſtle in a moſt paſſionate Exhortation to perſeverance, and doth in the tenth Chapter inſinuate himſelf into them: You have already taſted the firſt-fruits of affliction, *ver.* 34. *You took joyfully the ſpoiling of your goods, knowing in your ſelves, that you have in Heaven a better, and an enduring ſubſtance.* This is that temper that Martyrs have expreſt, who have not onely parted with their *goods*, but with their *lives*, for the Goſpel: When they came to the Stake, they would not ſo much as ſhed a tear to quench thoſe flames, wherein they ſhould aſcend to God, as in a fiery Chariot. *You took joyfully the ſpoiling of your goods, knowing in your ſelves, that you have a better and an enduring ſubſtance.* Thus he inſinuates himſelf, by repreſenting what they had done, to encourage them to perſeverance; and partly he fortifies them againſt *Back-ſliding*, by thoſe terrible Judgments, which he threatned againſt *Revolters*, as you may read, *Chap.* 6. and 7. (2) As they were liable to this Apoſtacy, upon the account of *Perſecution*, ſo upon the account of the unſettledneſs, and inſtability of their own ſpirits. There were ſeveral of thoſe, who had given up their names to Chriſt, who did compare the Ceremonies of the Law, with the purity of the Goſpel. Now the Apoſtle, to ſecure them from this mixture, his great deſign is to repreſent the vanity and infectiveneſs of all the Ceremonial Law, and to expreſs and prove the vertue and efficacy of the Lord Je-

ſus

ſus his death, which was the ſubſtance of all the ſhadows. And this takes up one great part of his diſcourſe with them.

Now in theſe two Verſes he ſums up, by way of Recapitulation, all that which he had diſcourſed of at large; and in them you may obſerve theſe two things:

(1) A Deſcription of God, to whom he addreſſes this Prayer.

(2) The Subſtance of the Prayer it ſelf.

The *Deſcription* of *God*, that he amplifies by theſe two things:

(1) From the Attributes and Qualities of God, (if I may ſo expreſs it) *Now* (ſaith he) *the God of Peace.*

(2) From the effects of his power and love, *That brought again from the Dead our Lord Jeſus, that great Shepherd of the ſheep.* And theſe Titles, they are not here ſet down to adorn his Diſcourſe, meerly as an Ornament, but they have all a peculiar efficacy, as to the obtaining of the requeſt, which here he makes for them.

I ſhall begin with the firſt, the *Deſcription of God*, from that Attribute. (*Now the God of Peace*) The Title that is uſed in the *Old Teſtament* frequently is this, [*The Lord of Hoſts*] but in the *New*, he is called, *The God of Peace.* There were darker Repreſentations of the mercy and love of God then, the more full diſcoveries of his grace were reſerved till the coming of Chriſt: Their Diſcoveries under the *Old Teſtament* were but as the *Day-Star*, whſch uſher'd in the *Sun of Righteouſneſs.* Now this Title of the *God of Peace* imparts two things.

(1) That he is the *Author of Peace*, and works it.

(2) That he *loves* and *delights* in Peace.

First, That he is the Author of it: And if you consider *Peace* in all its notions and kinds, it is a fruit of God, and that which descends from him.

First, *Peace in Nature*, is the Harmony that is between all the parts of the World, the union that is between the dis-agreeing Elements, this is from God; for without him, the whole Creation would presently disband, and return to its first Chaos of confusion.

Secondly, *Civil Peace*, which is among the Societies of men; that which is so amiable and lovely, and which needs no other foil to commend it, and set off its lustre, than the miseries of War; this Peace comes from *God* also: When there is a subjection to just Laws, this is from God. Every rash hand is able to make a wound, or cast a fire-brand; but it is onely the *God of Peace* that is able to heal breaches, to allay those storms that are in a Nation. You know, those showers which render the Earth fruitful, descend from Heaven, from God; so all the counsels of Peace descend from above: The fiery Exhalations ascend from the Earth, Counsels of War and Disturbance proceed from the deviliſh hearts of men.

Or, thirdly, If you consider, that *Rational Peace*, which is in the spirits of men, *i. e.* when the Understanding exercises a coercion and restraint over our licentious Appetites, when all our inferior Faculties are under the Empire and Conduct of Reason; this proceeds also from God: For, since the Fall, there is a great deal of Tumult, many Ryots and Disorders in the Soul of a man. *Reason* hates a bad *Guide*; and our *Appetites*, those are *evil Instruments*, and do many times hurry Reason from its regular actings.

But, fourthly, much more, if you consider *Spiritual Peace*, that Peace doth not onely import an agreement of a man within himself, but the agreement of the Soul

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with God. This is the fruit of the Spirit; and it is only God that is able to convey this peace to us. And upon a particular account this Title is given to him, by way of eminency and propriety; as,

(1) He is alone able to allow and dispense this peace to us; for, all our sins are injuries committed against him, against his Crown and Dignity; all the Arrests of Conscience are made in the name of God, and therefore it is only He that can speak peace. As in the *Civil State*, it is an Act of Supremacy to give a pardon; only he that can condemn is able to speak a pardon; so, it is that God that is our Judge, provoked and incensed by us; he that hath a judiciall power to cast body and soule into hell-fire, is alone able to speak peace, and passe a Pardon for us in the Court of Hevaen: and this is experienced by a wounded spirit; it is just with such a person as it is with a *Malefactor*, who stands condemned at the Bar; he cannot receive encouragement from any of his Spectators, till the *Judge* speak peace to him: So, if an Angell from Heaven should come and speak to a wounded Spirit. It were impossible, unlesse God did order, command, and dispense it, that the Spirit should receive any peace, because our sins are immediately committed against him.

(2) He is alone able to reveal and discover it. There is nothing harder in the world, than to calm and quiet a disturbed conscience; it must be the same power that makes light to spring out of darkneſse, that must cause a cheerfull serenity in a dark and disconsolate soul. I know, there is nothing more easie than that *false peace* which is so universall in the world; for the most amongst us cheat themselves with *presumption*, instead of *peace with God*, and *security* in stead of *peace with conscience*: but that peace which is solid and true can only be revealed by God himself. We have an in-

ſtance of this in *David* (*Pſal.* 51.) although *Nathan* had told him from God, *Thy ſinne is pardoned*; yet notwithſtanding he ſaith, *Mark thou me to hear joy and gladneſs, that the bones which thou haſt broken may rejoyce.* He ſtill addreſſes himſelf to God, that he would cauſe him to hear the voice of pardon and reconciliation, for his ſoul could not be quiet by the voice of the Prophet. There is ſo much infidelity in the ſoul of man, that when he comes to take a view of his ſinnes in all their bloudy aggravations, only the Spirit of God himſelf is able to allay the terrors of the conſcience: And this he doth by an overpowering light, when he doth in an imperative and commanding manner ſilence all the doubts of the ſoule, and eſtabliſh it in peace with God. Certainly, he that ſhall but conſider the terrors, the faintings, the paleneſſe of a wounded conſcience, when you ſhall ſee a perſon diſ-reliſh all the things of the world upon this account, *Fearing leſt God is his enemy*; when all diſcourſes that are addreſſed to him are ineffectual, and but like warm cloath to a dead carcaſe, cannot inſpire any heat into him. Oh! this ſhewes, only God is able to reveal peace. So, *Job If he hide his face, who is able to be at peace?* There needs no other fury to compleat the miſery of a man, than his own accuſing conſcience. Conſcience is a verier *devil* than the devill himſelf, and able more to torment and laſh the creature. Therefore if that be once awakened, 'tis only God, to whoſe tribunal conſcience is liable, which is able to ſpeak peace to the ſoul. Now you ſee in what reſpect this Title, [*The God of peace*] is attributed to him, as he is the *Author* and worker of it.

2. As he loves and delights in peace. This is that which is ſo pleaſing to him, that he adopts thoſe into the line of Heaven, who are *Peace-makers, for they ſhall be*

be called the Children of God, Matth. 5.6. This characterizes persons to be his children, to be ally'd to him. God he only delights in reflection of *his own Image*; for those things that we admire in the world, and delight in, do not affect his heart: *He delights not in the strength of the horse; he taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that feare him, in those that hope in his mercy.* Nothing attracts his eye and heart, but his own *similitude* and *resemblance*; and therefore, where he sees *peaceable dispositions*, this is that which indeers the soul to him, and makes it amiable in his eyes. You may judge of his *delight* in peace by this; it is that grace, which in an especiall manner prepares us for communion with him; for, we can never really honour nor enjoy him, unlesse we bring to him those dispositions, which (if I may so speak) are in himselfe. And therefore it is no wonder, that those have little *peace of conscience*, who make so litle *conscience of peace*. You know, when God appeared to *Eliah*, he did not appear in the *Storm*, nor in the *Fire*, but in the *small still voice*, and when *Elisha* was transported with *anger*, he was fain to allay that passion by Musick, that so he might be prepared for the holy motions of the Spirit; he call'd for an instrument, and then the Spirit moved in him. I bring it for this end, to shew, how God *delights in peace*, and he will only maintain communion with those that are of calm and peaceable spirits. So much way as we give rash anger, so much proportionably do we let in the Devil, and cast out the *God of peace*.

Now, the reason why this Title is given to God, is upon a double account; partly, with respect to the *Blood of the everlasting Covenant*, which made peace between God and us; partly, with respect to the *Covenant it self*, which is founded in that Blood.

(1) In respect of the *Blood of the Everlasting Covenant*. For, it was the blood of Christ that hath sprinkled Gods Throne, and made peace in heaven. You shall read therefore, when Christ came into the world, 'tis said (*Luk.* 2. 14.) that the heavenly Host appeared and sang, *Glory to God in the highest, on earth peace*, &c. Since the *Fall*, God and man are *enemies*, there is a reciprocall enmity between God and Man: God hates the Creature as it is unholy, and man hates God as he is just, the avenger of sin, the author of the Law: Now, *Christ* was the *Umpire* that composed this difference, he was *God* and *Man* in one person, and so being ally'd to *both*, he was a fit person ro reconcile both. He was (as *Job* speaks) a *Dayes-man* between us. He hath paid every farthing that was due: for he did not compound with God, but paid the utmost that was due to him. He it is that hath reconciled us to God by the power of his Spirit, in changing and renewing our natures and creating in us those dispositions which are like to God; so that his Blood is the foundation of this peace. And now, God appears to us, not as a consuming fire, but as a refreshing light, full of calmness, serenity and peace towards us. Christ he brought more honour to God by his obedience, than we brought dishonour by our transgression; and therefore without any injury to God; he might be at peace with us. You know, all our sinnes were but the acts of *finite creatures*, and only *infinite* in regard of the *Object* against whom they were c mmited But the Bloud of Christ was of *infinite value*, in regard of the *Subject*; for, he was God, and the inriching Union of the Deity conveyed such v lue and worth to his Blood, that he was able to appease God, and not only to free us from condemnation, but to make us the favorites of God. We are not only

onely pardoned, but preferr'd, upon the account of his Bloud.

(2) He is the *God of peace*, as with reſpect to the Bloud of Chriſt, which is the purchaſe of peace, ſo with reſpect to the *Covenant* which is made between God and us (*through the Bloud of the Everlaſting Covenant*) There are three ſorts of *Covenants* amongſt men, ſome are Covenants of *Friendſhip* and *Amity*, ſome are Covenants of *Trade* and *Commerce*, and ſome are Covenants of *Aſſiſtance* and *Help*. Now all theſe qualifications meet in this Covenant, which is made between God and Believers. It is a Covenant of *Peace* and *Friendſhip*; for now we ſtand upon termes of amity with God; *Thoſe who were ſtrangers and enemies, are now reconciled.* And there is between God and us perfect peace, there is a League (as the Scripture ſpeaks) between God and the Creature. It is a Covenant of *Trade*, there is now a way opened to Heaven; we may now aſcend to God in duties of holineſſe, and God deſcend to us by the excitations of his grace; and influences of joy. And 'tis a Covenant of *Aſſiſtance*; for he promiſes not only to give us the reward of the Covenant, but to ſecure unto us the Condition; he promiſes to enable us to diſcharge the conditions of *Faith* and *Repentance*, Now upon this account, of that Covenant which is founded in the Bloud of Chriſt, he is the *God of peace* to his people.

USE 1.

Is by way of *Conviction*. This may diſcover to us how diſtant their temper is from God, who are *enemies to peace*: We un-man our ſelves, we unchriſtian our ſelves, ſo far as we are oppoſite to this bleſſed temper of peace. Certainly, as di-

ſturbed Water cannot make any reflection unto us of that face that looks into it; ſo when our Spirits are diſturbed by Animoſities, Exaſperations, Heats, and Diviſions, 'tis impoſſible for us to ſee the Image of God, as he is the God of Peace. And certainly, there is no more doleful conſideration in the World than this, That *Man*, whom God made a ſociable Creature, who hath all the engagements and endearments laid upon him, which may cauſe him to live in peace and gentleneſs towards thoſe who are of the ſame nature with him; yet, that in fierceneſs, our heats ſhould exceed thoſe of the moſt ſavage Creatures. Man comes into the World naked, and altogether unarmed, as if he were deſigned for the *Picture of Peace*: but could you look into the hearts of men, you would find there ſuch Tumults, Diviſions, ſuch Seeds of Enmity againſt their fellow-Creatures, that Tigres and Lions are calm and peaceable, in compariſon of them. Now, how is this diſtant from the temper of the *God of Peace*? 'Tis very ſtrange to conſider, that when Promiſes are made to bury all differences, as Rubbiſh under the Foundation, that nevertheleſs, the great work of many perſons ſhould be, onely to revive thoſe former Animoſities, to make thoſe exaſperations freſh and keen upon their own ſpirits: but is this to imitate the *God of Peace*? Theſe, to promote Diviſions and Diſturbances amongſt us, cloath their enemies with the *Livery* of *ſhame* and *reproach*, that ſo they may be baited by their fury; that make it their Deſign to repreſent that party, which they think is diſſonant from them, with the moſt odious appearances, (you know this is the old Art) and thoſe *ſhowers of Calumnies*, which are in the World, they uſually precede the *Storm of Perſecution*. The Devil was firſt a Lyar, and then a Murtherer; and thoſe who are of his Seed, they follow his Art. In the Primitive Times, all the Per-

Perſecutions of the Heathens, aroſe from the reproaches of Chriſtians; ſo it is now. It is an eaſie thing to blaſt the name of thoſe Perſons, who are deſign'd for ruine. But if the contending Parties would conſider, [if I may call one Party contending, which is onely lyable to Penalties, and is reſolved to bear them patiently] how unlike this is to that *God of Peace*, methinks it ſhould allay the rancour that is in mens ſpirits, and make an attonement between all the differences that is amongſt them.

(2) If onely Peace come from God, you may from hence take a tryal of that Peace that is within you, (for hitherto I have been onely diſcourſing of Civil Peace) whether it be the effect of this *God of Peace*. I know nothing more common in the World, than *Preſumption*; there is a *falſe Peace*, which doth not ariſe from the *knowledge of a man's happineſs*, but from the *ignorance of his miſery*: Peace, which is onely like a Torch to ſhine in the night, or like *Players*, that glitter onely by Torch-light; ſo is the falſe Peace men cheriſh in their boſom, meerly upon this account, becauſe they do not bring their ſouls to the light of the Word, they never had it from this God of Peace; Becauſe,

(1) God never ſpeaks Peace to a Soul, but in the way of holineſs and obedience: And therefore, you ſhall find 'tis the counſel of the Scripture, *Acquaint thy ſelf with God, and be at peace.* Our Peace is found in the way of duty: and there are none, who are more bleſſed with the Peace of Conſcience, than thoſe, who with the greateſt fervour, frequency, and delight, maintain communion with God in holy Duties: For, as friendſhip among men is cheriſhed and preſerved by viſits and con-

converſations; ſo, our Peace with God is preſerved by thoſe viſits we make to Heaven in prayer.

(2) That Peace that comes from God, always cauſes in us a war with ſin; for God's Covenant with us is Offenſive and Defenſive; and therefore it is impoſſible any perſon ſhould have true and ſolid Peace, that waking tranquility of Soul, which is the reward of holineſs and obedience, who entertains ſin; for every ſin thou doſt wilfully commit, 'tis an act of hoſtility againſt God, 'tis that which makes him thy Enemy, and makes thee an Enemy to him. As *Jehu* ſaid, *What Peace, ſo long as the Whoredoms of thy Mother* Jezebel, *and her Witchcrafts are ſo many?* So, What Peace can there be, ſo long as thou doſt indulge thy ſelf in ſin, and make it thy buſineſs, to gratifie thy outward ſenſes, though it be to the diſpleaſure of God? 'Tis the greateſt mercy in the World, to rob ſuch perſons of their Peace, and to diſcover to them their danger; they are onely capable of true peace, by the knowledge of that which is falſe. Therefore, bring your ſelves to this Tryal, Whether, or no, doth that peace, which now you pleaſe your ſelves in, cauſe in you an eternal hatred of ſin? Doth it ſet you at a diſtance from your moſt beloved Luſts? Then it is that Peace that ſprings from God. The greateſt part of the World are in a ſtate of *War* with God, though they do not feel the effects of that *War*. True indeed, God doth not always draw the Sword, either of Famine, Peſtilence, or War, againſt a Nation; and yet they may be acting in a moſt hoſtile way againſt *God*: So, for a perſon; God may not blaſt thy eſtate, or ſend Diſeaſes upon thy perſon, or raiſe a Tumult in thy Conſcience, and make a Conſpiracy of thy Thoughts and Paſſions againſt thy Peace: Thou mayſt be quiet within

within, and yet have war with God; because, as in the world, there may be a *Truce*, when there is no *Peace*, the War may still continue, tho there be a Truces between 2 Princes. Or rather, there is not a Truce between God & sinner; but, as a Town that is besieged for many days, may not feel the Battery of their Enemy, because he is undermining them, to blow them up at once; so God doth not many times make his Battery against sinners, but he is undermining them; and the Fall, at the last, will be dreadful, if there be not a composition.

[*Use* 2.] By way of Exhortation; Let me press you all to follow Peace; it is a Duty, which the Gospel enjoyns with the greatest vehemency, with the greatest force of words and expressions. The Apostle, when he is to seal up his affections to them, he doth it with that Prayer, (2 *Thess.* 3. 16.) *Now the God of Peace himself, give you Peace always, by all means*: What strange expressions! First, he gives you here the Title of *the God of Peace*; and then he saith, [*Himself*] *The God of Peace himself*. There's a great deal of force in that word; Peace is so excellent a blessing, and there is such an abhorrency in our corrupt nature to it, that it is onely the *Lord himself* that is able to effect it: As if the Apostle had said, The Lord must bow the Heavens, he must come down *himself* to create Peace among you; and to express the greater vehemency of his desire, he saith, *Give you peace always, by all means*. So another Scripture, Pursue Peace, *Follow Peace with all men*; a word, that imports our *pursuit* after it, though it *run* from us. This is the strain and tenour of the Gospel, and this becomes you as Christians. When Christ came to purchase our Peace, he came as a Lamb, an innocent and meek Creature, *Behold the Lamb*

of

of God. When the Holy Spirit deſcended, to ſeal the priviledge of Peace to us, he deſcended in the form of a Dove; a gaul-leſs Creature, in whom there is no rancour nor bitterneſs. What a ſtrong engagement ſhould this be upon all of us, to purſue and promote Peace? And for your encouragement, conſider,

Firſt, That in the times of the Goſpel, all the Promiſes, do, as it were, empty themſelves into this bleſſing, the bleſſing of Peace. Thus *Iſa* 11.6. you ſhall find there a gracious Promiſe, reſpecting the times of the Goſpel, *The Wolf alſo ſhall dwell with the Lamb, and the Leopard ſhall lye down with the Kid, and the Calf, and the young Lion, and the Fatling together, and a little Child ſhall lead them: and the Cow and the Bear ſhall feed; their young Ones ſhall lie down together, and the Lion ſhall eat ſtraw like the Oxe.* That which I obſerve from thence is this, that God here promiſes to cauſe an univerſal Peace and Unity under the Goſpel, though it be as difficult as to perſwade the moſt diſagreeing Natures to a peaceable cohabitation. For here the Scripture inſtances in thoſe Creatures, between which there is the moſt natural, and therefore the moſt fierce Animoſities. The Lord will reconcile men, though their differences be never ſo great. What is too hard for the God of Peace to effect? Is not God of infinite power, of infinite love? then it ſhould quicken us to purſue Peace.

(1) By Prayer to him, becauſe he is able to effect it: Certainly, that God that was able to bring Order into the World, when it was a meer lump and maſs of Confuſion, is able to bring peace, and to unite our ſpirits. And it is obſervable, the greater our differences and diviſions are, the more will the power of this

God

God appear in reconciling them. 'Tis ſaid in the *Pſalms*; That *God's Throne is in darkneſs, i. e.* His ways of Providence are very difficult for us to trace and find out: and therefore when our Diviſions are at the higheſt, he is able, by one word, to allay the ſtorm. This ſhould encourage us in Prayer. This is the courſe of God to glorifie himſelf, by putting a ſtop to the greateſt Troubles, when neareſt to us, and to work out one contrary by another. To give you ſome Inſtances, that ſo we may encourage our Faith, and quicken our Prayer to God for this bleſſing. Conſider how ſtill God hath made *difficulties the way for enjoyment*; for inſtance, The Promiſes that *Sarah* ſhould be the Mother of a Child; but he made way for that by her dead Womb: for all that numerous Progeny, which like the Stars of the Sky deſcended from her. That he firſt maimed *Jacob*, and then gave him the bleſſing. He brought *Joſeph* from the Priſon, to a Princely Palace. Firſt, *David* was haraſſed with Troubles, and then his head was deck'd with the Imperial Crown. So if you look into the Kingdom of Chriſt, who would have thought that a few *Fiſhermen* ſhould have advanced the Empire of Chriſt in the World: had you lived to have ſeen thoſe deſpicable beginnings, when a few unlearned men were the Heraulds and Preachers of Chriſt, how would this have cauſed you to fail and ſink in your Spirits? and yet the Goſpel hath been preached in all the parts of the World, and that by a few *Fiſhermen*. The Providences of God, are like thoſe plared Pictures, if you look one way upon them, there is the appearance of a Serpent; if

you look on the other ſide, there's the appearance of an Angel. So here, many times God is pleaſed to ſuffer exaſperations to go very high, that ſo his power may appear more eminent in the compoſure of them. He it is that enables the Faith of his people, to draw Water out of the Rock, when the Fountain is dry: that makes meat to come out of the Eater, (as in *Sampſon*'s Riddle) that is able to bring a peaceable harmony, out of devouring differences: and therefore it ſhould quicken our Prayers to him.

Secondly, To make us more ſerious in our endeavours after peace. Conſider, what a diſhonour it is to the Goſpel; that thoſe that profeſs themſelves Sons of the ſame God, Members of the ſame Chriſt, Temples of the ſame Spirit, ſhould be at deadly jars one with another. It is ſtrange and unnatural, that Lillies ſhould prove Thorns to one another: that thoſe who are *Saints in pretence*, ſhould be Devils in practice to one another: that God's Diamonds ſhould cut one another; this is very ſtrange, yet thus it is. But how eſpecially, it is moſt ſad, when *Religion*, which ſhould reſtrain and bridle our Paſſions, is made fewel and inſentives of them: How far diſtant is it from the counſel of the Apoſtle, *Rom.* 14. 10. where he ſpeaks concerning their leſſer differences, *One values one day above another, another eſteems every day alike*; what's his counſel? He ſpeaks as a perſon that was fill'd with bowels and compaſſion: Oh, ſaith he, let not him that doth not eſteem the day, judge him that doth; *For we ſhall all ſtand before the Judgment-Seat of Chriſt*; there we ſhall appear all upon a Level,

ſtand

ſtand upon equal ground, and receive our final doom from him: This therefore ſhould calm our Spirits. Why may there not be ſome differences in *Judgment*, without diviſion in *Affection*; for it is as impoſſible, that all Judgments ſhould be of the ſame extent, as all our faces to be of the ſame colour and figure. Therefore conſider, what an injury it is to our Profeſſion, how doth it obſcure the glory of God, and luſtre of our Religion?

Thirdly, Doth not the *publick Enemy* rejoyce over us, I mean the *Papiſts*? Do they not warm themſelves at the ſparks of our Diviſions? for you know the old Maxim of *Divide and Reign*: Therefore it ſhould compoſe our ſpirits, and quicken us to labour after Union. *Unmortifi'd Luſts* are thence, whence all Wars & Enmities ſprings in the World. The Apoſtle *Paul*, when he would compoſe their differences, he doth not lay down Rules to decide their Controverſies, but corrects their ſecret Paſſions, Pride, Self-ſeeking, Revenge, *&c.* this being the Seed of all Diſturbances in the Church: And although theſe Luſts may not be conſpicuous and viſible to the eyes of men, yet they are certainly the Fuel of our Diſtempers.

The ſum of all is this; Thoſe that have the Spirit of God, they cannot but mourn, and be ſenſible of theſe Diviſions. I know, a great part among us are unconcern'd: ſome rejoyce, thoſe that are rather buried in the Affairs of the World, and incumbred with much buſineſs, or thoſe that are ſteeped in the pleaſures of ſenſe, are altogether unaffected with theſe things, and ſtand as *Neuters*, diſ-regarding all events: But the Saints of God cannot but

mourn over them, when our Diviſions hinder the progreſs of the Goſpel, and are ſerviceable to nothing, but to the Kingdom of Darkneſs. Therefore, I beſeech you, let what hath been ſpoken, quicken you in your Prayers to God, to *pray for the peace of Jeruſalem*, (that's the leaſt effect of our love and deſires after Peace) and by all endeavours, to labour to bring back Peace to us, that we may ſee that *Prophefie* fulfilled in our time, that *the Lord ſhall be one, and his Name one amongſt us.*

Doctor

Doctor BATES His Afternoon SERMON.

Heb. 13. 20, 21.

Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, through the bloud of the everlasting Covenant, make you perfect in every good work to do his will, working in you that which is wel-pleasing in his sight, through Jesus Christ: To whom be glory for ever and ever, Amen.

THe Apostle describes God by the *effects of his power and love*, [*That brought again from the dead our Lord Jesus.*] The Resurrection of Christ from

from the dead, is one of the most transcendent testimonies of God's *love* and *power* towards us.

(1) Of his Love; because as the *Anger* of God was that which crucified our Saviour, so on the contrary, it must be his *Love* that should raise and restore him. Christ when he died, he looked upon God as an Enemy, as a Judge, and as those Colours which we see conveyed to us, are unanswerable to the *Medium*, through which we see them; as, if we look through a coloured Glass, we see the object of that colour: So the Lord Jesus, when he was upon the Cross, looked upon God through the black cloud of our sins, and through the red cloud of his Father's wrath, and so died as a sacrifice to Divine Justice. But when he was raised from the Grave, that was the testimony of God's love to him, and of his love to us; for he died as our *Surety*, he was *arrested* for our *debt*, he was cast into the *Grave* as into a *Prison*: But by his *Resurrection* he was redeemed from Prison and Judgment. And therefore you shall find, when Christ was risen, he salutes his Disciples with this, *Peace be unto you*, (*Luk.* 24.31.) There was the dawning of peace at the *Incarnation* of Christ, for then the Angels sung, *Peace upon Earth*; but the compleat Sun-shine of peace was at his *Resurrection*, when he had made full and compleat satisfaction to God's Justice; for this was a clearing of him before all the World, when God rais'd him from the grave. And in this respect, it was very agreeable for the Apostle to say, *The God of Peace, that brought again from the dead our Lord Jesus.*

(2) It

(2) It was the effect of *Infinite Power*. You know, 'tis naturally impoſſible for a dead body to quicken it ſelf, to revive; but for the Lord Jeſus, who had the load of the ſins of all the Elect upon him, who was, as it were, ſecured in the grave by God's Juſtice and Power, for him to riſe again: This muſt be an effect of *Infinite Power* in the great God. This raiſing of Chriſt, ſometimes 'tis attributed to the *Son*, being *God* equal with the Father; but here 'tis attributed to *God*: And therefore, when the Scripture would ſpeak with the greateſt magnificence of the *Power of God*, it expreſſes it thus, *That Power which raiſed Jeſus Chriſt from the dead*. When Chriſt wrought deliverance for the loſt world, (all thoſe who were committed to his charge.) This could be no leſs than the work of an Infinite Power. And upon this account alſo, it is very proportionable to the deſign of the Apoſtle; for that Prayer he makes to God is for that, which onely can be accompliſhed by *Infinite Love*, and *infinite Power*, *i.e.* to make the Chriſtian *Hebrews perfect in every good work to do his will*.

I come to a further deſcription. *He that brought again from the dead* [*our Lord Jeſus.*] The Title of the *Lord Jeſus* was only given to our Saviour after his Reſurrection; he was called *Lord* before, and *Jeſus* before; but theſe two Titles were never united till after his Reſurrection; *They came to ſee the place where the Body of the Lord Jeſus lay*; the reaſon was this, Becauſe the Reſurrection of Chriſt was a ſolemn Proclamation to the world, that *Chriſt* was the *Son of God*; 'tis true, this Title was given him immediately upon the Conception, but it

it was never compleatly declared to the world, till after his Resurrection; for before, Christ was a *Prince in disguise*, the beams of his *Divinity* was abated by the vail of his *Humanity*; but then he was declared by power to be the Son of God.

It follows. [*That great Shepherd of the Sheep.*] For the opening of this,

(1) We will consider this Title of Christ.

(2) The person for whom this Title relates.

First, This Title, [*The great Shepheard.*] 'Tis a wonderful condescention in Christ, that he will take upon him the Title of a *Shepheard*, that which rather expresses *Love* and *Care*, than *Power* and *Dominion*; yet he is pleased to assume this Title to express his affection to us. For the opening of it, wherein he appears to be the *great Shepheard*, I shall lay down these particulars.

(1) He is *great* in the *Dignity of his Person*; for he that is Lord of Angels, is become the *Shepheard of the sheep*; and the *humiliation of his Person* in this respect, is the *exaltation of his Office*: It is looked upon in the World, as a mean and low employment, to have the care and inspection of a Flock; but now herein appears the love of Christ, he was pleased to become our *Shepheard*, that so he might secure and bring us to the Fold of Heaven, and there make us to feed upon those Pastures, and to drink of those Rivers of pleasure which flow from the presence of God.

(2) In the *derivation of his Authority*; that Authority which is communicated to him, whereby he is our Shepheard, and that is originally from God

God himself; it is not by any mediate deputation, but from God himself. He is our Shepheard, and hath a Title to his Flock upon a double account: (1) They are committed to him as his *Charge* and custody, (*Joh.*6.37. *&c.*) All the Elect of the World were given by God the Father to Christ, not by way of *Alienation*, but by way of *Oppigneration*, as so many pledges which he was to bring to grace and glory; and this Charge he doth most fully execute, for there is none missing of those committed to him. (2) They are given to him by way of *Reward* and Recompence, for all his Blood and Sufferings, (*Isa.*53.10.) The Lord Jesus put such a value on souls, that he purchased an Interest in them by his own Blood; and he thinks himself exceedingly recompenced for all his Pains on the Cross, Agonies in the Garden, Temptations in the Wilderness, *&c.* if Souls will submit to his care. And here observe the course of Heaven, God would endear Souls to Christ upon all reasons, by vertue of his command, and that charge he gives to them, and by vertue of his own purchase.

(3) If you consider the *extent* of his *care* and *affection*, for all the Saints of the world, those who are dispersed in all places, in all Ages, they are all his Flock; and therefore 'tis the Royalty of his Administration, (*Joh.*10.16.) *There shall be one Fold, and one Shepheard.* As Christ is the onely *Catholick King*, so he is the only *Universal Bishop*; for all other Shepheards have but particular portions of his Flock committed to their charge; and they should be such portions as they have *regard to*, and *are under their inspection.* And at the last day, all his sheep shall

ſhall congregate together, and ſtand at his right hand. All the Saints of God that are now ſcattered, as ſo many Stars in the Firmament, ſhall be united in one Conſtellation, when they ſhall appear in glory before him.

(4) In reſpect of his endowments and qualifications, which fit him for the diſcharge of his Office. And

(1) Take notice of his affection and love to us, and that is the wonder of Heaven and Earth, *Chriſt laid down his life for his ſheep*, (*Joh.*10,11.) This is ſtrange, that Chriſt ſhould be a *ſheep for the ſlaughter*, that he might become our Shepheard; that he ſhould be a Sacrifice, before he could take this office upon him: Other Sheep lay down their lives for the Shepheard, but Chriſt laid down his life for the Sheep. So great was his love, that it brought him from Heaven to *ſeek and find thoſe that were loſt*: he left a *Palace* to come to a *Wilderneſs*; a Throne of Heaven, to come to a Fold here upon Earth. We read of *David*, that he exchanged a *Sheep-hook* for a *Scepter*; but Chriſt quite contrary, he chang'd a *Scepter* for the *Rod and Staffe of a Shepheard*. It was ſaid by one, There is nothing ſo conſpicuous in Chriſt, as the *prodigality of his love* to us. Oh! do but conſider *how great love* that was, that ſhould make him to die for us, that he might bring us home to his Fold. We were all of us like *erring Sheep*, who had ſtrayed from him, and fell to the *Lord of the ſoil*, as ſtrange Cattel: we were gotten into the poſſeſſion of *the god of this World*; the Lord Chriſt would buy us off from thence: though we forfeited our *right in him*, yet he would not loſe *his right*

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in us; but he laid down his life, that he might reduce us to his Fold; that of *Wolves*, he might make us *Lambs*, and fit us for the comforts of his preſenee.

(2) In reſpect of his *exact diligence* and *inſpection over them*: When but one ſheep went aſtray from his Fold, we read, he left the ninety and nine, and went and ſought for that *One*, *Luk.* 15. where we have that Parable, to expreſs the diligence & watchfulneſs of Chriſt over his ſheep. There is no perſon, be he never ſo mean, never ſo obſcure, though loſt in the number and account of the world, if he be one of *Chriſts* ſheep, he is always under his inſpection and watchfulneſs. We read of the *High-Prieſt*, that he carried the names of the *Tribes* upon his *Breaſt-plate*, the Lord Chriſt carries the names of all his ſheep in his *Heart*; therefore, *Rev.* 13. ſpeaking concerning the Saints, all that dwel upon earth, *whoſe names are writ in the Book of Life.* His diligence and care is ſo exact, that he hath all their names writ in his Book: He th t tells the Stars, counts their hairs, nd always exerciſes the moſt watchful providence over them for good. You know ſheep are either lyable to *rage*, or *erring* and *wandring*: Chriſt's diligence is ſuch, that he protects them from the rage of Satan, reduces them from all their wandring, and brings them home to himſelf.

(3) In making proportionable all their ſervices and ſufferings to thoſe degrees of ſtrength which he gives to them, *Iſa.* 40. 11. *He ſhall feed his flock like a ſhepherd, he ſhall gather the lambs with his arms, and carry them in his boſom, and ſhall gently lead thoſe that are with young.* Chriſt always makes a proportion between

tween the services, sufferings and strength he calls them to. He it is that with that tenderness speaks to *Peter, Peter lovest thou me? feed my Lambs.* He hath provided for them the most ample and most satisfying nourishment, the Ordinances of the Gospel, the Word, the Promises, which are the Breasts of Consolation; these are all provided by him for his People. And in this respect he is the great Shepherd, for he doth not only allow them means, but blesses the means to them: he is able to enlighten the *dark mind*, and he can make pliable the stubborn will, & he can spiritualize drossie affections, which all other shepherds in the world are not able to effect.

(4) He is the great Shepheard, if you consider his *power to preserve them from danger*, not only those dangers which respect Satan, (for that fell under his care before) but those diseases to which they are liable, which threaten ruine: Other Shepheards possibly may cure diseases, but not defend them from danger. Christ it is that *gives eternal life to his sheep*, he begins the *life of holiness*, which though at present is but as a spark in the Sea, yet he keeps it alive till it shall break forth into a triumphant flame. That *life* that is encompassed with so many enemies, and liable to so many weaknesses, the Lord Jesus will *bring forth judgment to victory*, and will make them to be powerful over spiritual and eternal enemies.

The sum is this: The Lord Christ is so perfect a Shepheard, so compleat, as to all the qualifications of that office, that the Prophet *David* breaks forth into exaltation, (*Psal.* 23.) *The Lord is my Shepherd, &c.* and then afterwards expresses all those provisions which are made for him by God as a Shepheard.

He

He makes me to lie down in green Pastures, he leadeth me beside the still waters. So that you see, Christ, whether for diligence, love, tenderness, for preserving us from danger, for securing us to life eternal, he is only the *great Shepheard*; he is the God of shepheards, as well as the God of sheep, and all other shepheards are but inferior to him, and must be accountable to him for the souls of his sheep, which are more valuable than all the world.

It follows, *The great Shepheard* [*of the sheep.*] I shall not spend any time in making any resemblance between the people of God and ths sheep: only,

(1) They are sheep in respect of their *Innocency*. You know of all creatures, the sheep are unarmed; other creatures, either they are armed with strength, or skin, or swiftness, to guard themselves, and offend others; but the sheep hath neither the strength of the *Lion*, the craft of the *Fox*, swiftness of the *Deer*, and of all creatures is most weak, inoffensive, and most liable to dangers and injuries. Of all persons, Gods people are most liable to danger, and when out of *Christs protection*, the weakest persons in the world.

(2) In respect of their *Meekness*. A sheep is an *emblem of meekness*, that's their temper, and therein they imitate Christ, who hath propounded himself to be their pattern, *Learn of me, for I am meek and lowly*; both these qualities are expresst by the Prophet, (*Isa.* 11.) where speaking concerning the times of the Gospel, saith, *The Lamb shall lie down with the Wolf*: now, where the *Prophet* expresses their *safety*, there he expresses their *innocency* & *meekness*. This is the reason why the *Prophet* saith, *For thy sake we are killed all the day long; we are accounted as*

sheep

sheep for the slaughter: because of all Creatures, most liable to injuries, that which doth least resent them. And, where ever the Grace of Christ comes, it sweetens the most cruel nature, and polishes the most rough disposition, and makes them to be like *Christ, meek and lowly*.

(3) In regard of their *profitableness*; for of all Creatures, they are most profitable; the food, as to their flesh; the cloth, as to their fleece. And the people of God, however they are exposed to the contempts and injuries of the World, they are the most *profitable*; for, were it not for them, the whole frame of Nature would fall into pieces, the Stars would fall like leaves in Autumn, and all the Elements would fall into confusion: we see it by one *Lot*, who kept showers of fire and brimstone from falling on *Sodom*, till he was got out of it. And it is the people of God, for whom this frame of Nature is continued; and when they are brought into the Fold of Christ, the Justice of God will have a solemn triumph over all the World.

(4) As they are liable to *wandring*: Sheep are wandring Creatures, and when strayed, not able to reduce themselves. And, in this respect, the people of God are sheep, they have a thousand allurements to draw them from the ways of God; and if God should not guide them by his eye, 'tis impossible they should go in the way that leads to Heaven. Therefore *David* saith, *I have gone astray like a lost sheep, seek thy servant, Psal.* 119. 176. This shall suffice to make the Parallel and Resemblance of the people of God and Sheep.

The

The ſecond Argument is this, That he hath deſign'd Chriſt to be the Shepherd of the Church, *The great Shepherd of the ſheep*; this is another Argument and Evidence, that he is reconciled to us, and that he is the *God of Peace:* For when God gave Chriſt to be our Sacrifice, and raiſed him up to be our Shepherd, theſe are the moſt clear teſtimonies of his love: For, although Chriſt now ſits in Heaven, and *all the Angels of God worſhip him*; yet he doth not diſdain to exerciſe the ſame care, and to expreſs the ſame love to his people, that he did when he was upon Earth. All the Offices of Chriſt expreſs God's love to us; for he feeds us as a *Prophet*, dyed for us as a *Prieſt*, governs and defends us as he is *King*; and all theſe meet together in this Title, feeding of us, dying for us, defending of us; as he was *God*, he loved us; as he was *Man*, he dyed for us. This doth expreſs the effects of his two Natures in this Title, and therefore an admirable Evidence, that God is at peace with us.

It follows, [*Through the Bloud of the Everlaſting Covenant.*] The Bloud of Chriſt, is that which cements God and us together: For you muſt remember, our *original peace* with *God* was broken; that peace we have with him now, is called *Reconciliation*: it is as a broken bone, which well ſet, is ſtronger than before, becauſe Nature conveys moſt liberal ſupplies to the weakeſt part: ſo now, being reconciled to God, through the Bloud of his Son, we ſtand upon ſurer terms with him, then we did in Innocency: The *Bloud of Chriſt* ſpeaks better things for us, than all our *ſins* ſpeak againſt us; it ſpeaks

peace

peace to our ſouls, and that in Heaven, purchaſed by his Death. Chriſt dyed as a *Teſtator*, and bequeathed to the Church a *Legacy of Peace*; he lives as the Executor of that Covenant; and now, in Heaven, conveys to us that bleſſing of peace, which he bequeath'd in his Death. And as our peace was founded in his *Bloud*, ſo it is conſerv'd by his *Interceſſion*; he appears in the Court of Heaven as our Embaſſador, to make up all thoſe differences, which fall out between God and us: for you know, Amity and Friendſhip is kept between Foreign *States*, by their Reſidents and Agents, that are kept in their ſeveral Courts; ſo, we have an *Agent* in the Court of Heaven, the Lord Jeſus Chriſt, that was raiſed from the Dead: And, as a Believer falls into ſin, which is a breach of peace between God and us; ſo that Peace is made up by the Exerciſe of Repentance on our part, and by ſprinkling of Chriſt's Bloud upon us, on God's part. The renewed Exerciſe of Repentance, and Application of Chriſt's Bloud, preſerves that peace that is between God and Believers. And (to ſum up the force of the Argument) when we had fallen from God, and it did not conſiſt with the Majeſty of God, to make peace with us without ſatisfaction; then was he pleaſed to pay our Ranſom out of his own Treaſury, and redeem us by the Bloud of his Son; ſo that all his *Attributes* might ſhine forth in their luſtre, and glory in our Salvation; and that, upon ſure terms, we might be able to challenge an intereſt in his favour and love.

It follows, *Through the Bloud of the* [*Everlaſting Covenant.*] It's call'd an *Everlaſting Covenant* in two reſpects; (1) In

(1) In opposition to the *Old Covenant*, which was made with *Adam* in Innocency; but that Covenant, which secures to us the reward of that *life eternal*, did not secure to us the Condition, that was *perfect obedience*: And in reference to this *Old Covenant*, sometimes the *Gospel* is called a *New Covenant*, sometimes a *Better Covenant*, because it supplyes all weakness in the first Covenant; not as if the Law of God was weak, or faulty, in respect of it self; for the Law is *holy, just, and good*, but weak in respect of us: for it is impossible, that *that Covenant*, by the breach of which, Sin and Death came into us, should reconcile us to God and appease his Anger: and therefore, God contrived another Covenant for us, a Covenant in the Gospel, that was made with us in *Christ*; and this is called an *Everlasting Covenant*, because it remains for ever, the tenor of it shall not be chang'd; for, the first Covenant is onely abrogated, and made null, while frustrated, as to the intent it was first given.

(2) It's called an *Everlasting Covenant*, as it brings to those that are parties in it an everlasting glory: So the Lord Jesus his Blood is called an *Everlasting Redemption*; for it ransoms the souls of men from that *Eternal Death*, to which they were liable, and gives them a Title to *everlasting life*; for this Covenant, which now God hath made with us, it not onely secures the *Reward*, but the *Conditions*, to which the Reward is made; for God saith, I *will plant my fear in your hearts, that you shall not depart from me.*

I have now gone over the Title, and that in order to the Prayer, which follows, [*Make you*

perfect to do his Will, working in you that which is well-pleasing in his sight. The general sum of it is this, That God of peace who is reconciled to us in his Son, as he is the *Father of mercies* to us, so he is the *Fountain of holiness* to us; and, in this respect, we can onely expect from him the *treasures of grace*, as he is the *God of peace*: for God, as he is our *Judge*, dispenses to sinners nothing but revenge; there is nothing to be expected, but the curse of his Law, the execution of that Sentence of death from him. For although the World despise holiness, as a base and contemptible thing, (they had rather be *ungracious*, than *inglorious*, in the eyes of men) and upon this account, they are afraid to be *holy*, lest they should be the publick scorn and contempt of the place wherein they live: although holiness is of so low a price in the World; yet, in Heaven, next to God, Christ, and the Spirit, Holiness is the most rich Jewel, that *God* can bestow upon us; and therefore, we must first look upon him, as the *God of Peace*, before we can beg any grace from him. And that is the reason, why the Apostle represents *God* by these Titles, that he might encourage the *Hebrews*, to believe, *God* would grant this request. When Christ dyed for us, it was not his Design only to quiet our Consciences, but to quicken our Souls; not onely to free us from *Damnation*, but from the *domination of sin*. And therefore you shall find these two are joyned together, (*Tit.* 2. 14.) *Who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works.* The Death of Christ, as there was a *value* in it, to purchase *God's* favour; so there was

a *vertue* in it, to reſtore to us *God*'s Image. And the account of his dying for us, it is, that we muſt expect the higheſt degree of grace and holineſs from *God*. And this is the reaſon, why the Apoſtle prefaces this, *Now the God of Peace, &c.*

I know you expect I ſhould ſay ſomething, as to my *Non-conformity*. I ſhall onely ſay thus much, It is neither fancy, faction, nor humour, that makes me not to comply, but meerly for fear of offending *God*. And, if after the beſt means uſed for my illumination, as prayer to *God*, diſcourſe, ſtudy, I am not able to be ſatisfied, concerning the lawfulneſs of what is required; if it be my unhappineſs, to be in an errour, ſurely *Men* will have no reaſon to be angry with me in this World; and I hope *God* will pardon me in the next.

Master BROOKS His Farewel SERMON.

ALL I shall do, shall be to answer two or three *Queries*, and then I shall leave a few *Legacies* with you, that may speak, when I am not advantaged to speak to you.

The first Query is this: What should be the reason, that men make such opposition against the Gospel, against the plain, powerful, conscientious Preaching of it? This is not the principal thing that I intend; and therefore I shall onely touch upon the reason of it.

1 Men's

1 Men's hatred and oppoſition ariſeth againſt the Goſpel, becauſe it doth diſcover their hidden works of darkneſs, *Joh.* 3. *They hate the light, leſt their deeds ſhould be reproved*: The Goſpel brings their deeds of darkneſs to light; and this ſtirs up a ſpirit of hatred and oppoſition againſt the Goſpel.

2 Ground is this; becauſe ſinners, under the Goſpel, cannot ſin at ſo cheap a rate, as otherwiſe they might do: the Drunkard cannot be drunk at ſo cheap a rate; nor can the Oppoſer and Perſecutor, oppoſe and perſecute at ſo cheap a rate, as they might do, where the Goſpel doth not ſhine in power and glory.

3 Becauſe the Goſpel puts perſons upon very hard ſervice, upon very difficult work, pulling out a right eye, cutting off a right hand, offering up an *Iſaac*, throwing over-board a *Jonas*, parting with Boſom Luſts, and Darling Sins. *Herod* heard *John Baptiſt* gladly, till he came to touch his *Herodias*, and then off goes his head. As they ſay, *John* 6. *This is a hard ſaying, and who can abide it?* and from that time, they walked no more with him: this is a hard Goſpel indeed, and at this their bloud riſeth.

4 Becauſe of the differing and diſtinguiſhing work, that the Goſpel makes among the Sons of men: it ſoftens one, and hardens another, that ſits next to him; enlightens one, and ſtrikes the other blind; it wins on one, and enrageth the other. The

same Sun hath different effects on the Objects, on which it shineth. The Gospel puts a difference between the precious, and the vile; and this the Vile cannot bear. It was never good days (say they) since such and such must be Saints, and none else; we have as good hearts as any, and this enrageth them.

Lastly, It is from *Sathan*; *Sathan* knows, that the very tendency of the Gospel, is to shake his Kingdom about his ears: *Sathan* and *Antichrist* know that their Kingdom must down, by the power and light of the Gospel; and therefore *Sathan*, and men of an *Antichristian* spirit, do all they can to oppose, and shew their hatred, against the everlasting Gospel; and this makes them to be in such a rage against the Gospel.

Quære 2. *When the Gospel goes from a People, what goes?* I shall give but a touch here.

1 When the Gospel goes, Peace, Plenty, and Trading goe, 2 *Chron.* 15. 3, 5 and 6. compared. Now for a long season, *Israel* had been without the true God, and without a teaching-Priest. Why? They had Priests; but they were *Jeroboam's* Priests, as you may see *Chap.* 13. *ver.* 9. *Have you not cast out the Priests of the Lord, the Sons of* Aaron, *and the* Levites, *and have made you Priests, after the manner of the Nations, of other Lands; so that whosoever comes to consecrate himself with a young Bullock, and 7 Rams, the same may be a Priest of them, that are no Gods.* A little business will buy

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a Prieſthood; and ſo they are ſaid to be without the true God, without a teaching Prieſt, and without Law. Mark what follows; *And in thoſe times, there was no peace to him that went out, nor to him that came in; but great vexations were upon all the Inhabitants of the Countrey; and Nation was deſtroyed of Nation, and City of City for God did vex them with all adverſity.*

2 Safety and ſecurity goes, when the Goſpel goes; ſo in the Text but now cited. The Ark was taken away; and when that was taken away, their ſtrength and ſafety was gone. When the *Jews* rejected the Goſpel, the *Romans* came and took away both their Place and Nation, *John* 11. 48. *If we let him thus alone, the* Romans *will come, and take away both our place and Nation.* About fourty years after, *Titus* & *Veſpatian* took away their City: they cryed, *If we let this man alone, the* Romans *will take away our Nations*; And this was the ready way to bring the *Romans* upon them.

3 *When the* Goſpel *goes,* Civil Liberty *goes*: When the *Jews* ſleighted the Goſpel, and turned their backs upon it, they quickly became Bond-ſlaves to the *Romans*.

4 *When the Goſpel goes, the honour and glory, ſplendor and beauty of a Nation goes.* It is the Goſpel, that is the honour and glory of a Nation; and when that goes, all the glory goes: As old *Eli* ſaid, *When the Ark was taken away, the glory is departed from* Iſrael, 1 Sam. 4. 22. Jer. 2. 11, 12, 13.

13. *Hath a Nation changed their Gods, which are yet no Gods? but my People have changed their glory for that which doth not profit*; that is, the Worship of God, into the Traditions of men. What is it, that lifts up one Nation above another, but the Gospel? Above all Nations of the Earth, *England* hath been lifted up to Heaven.

5 *When the Gospel goes, all soul-happiness and blessedness goes*: The Gospel, you know, is the means appointed by God, to bring Souls to an acquaintance with Christ, to an acceptance of Christ, to an interest in Christ, to an assurance that he is theirs, and they are his. Now when this goes, all soul-happiness and blessedness goes.

Lastly, *When the Gospel goes, the special presence of God goes, for that still goes with the Gospel.* There is a general presence of God, as the *Psalmist* speaks, *Psal.* 139. *Where shall I go from thy Spirit? Whither shall I fly from thy presence?* This presence of God reacheth from Heaven to Hell; in that sense, God is included in no place, not excluded out of any place. But, alas! What is this general presence? *When the Gospel goes, the special presence of God goes.* This leads me by the hand to the third *Query*.

Quærie 3. And that is this; *Whether God will remove the Gospel from* England *or no?*

It is the fears of many; but I humbly suppose, no: Whatsoever Darkness may be upon it, yet that

that God will not remove it; and, if you pleaſe, I will offer a few things, that ſignifie ſomething, as to my own ſatisfaction; and it may be, ſo to you.

1 The rooting, that it hath got in the hearts of ſinners and Saints, in the Judgment, Affections, and Conſciences, both of Sinners and Saints: Certainly, it hath got ſo deep a root, in the hearts of many thouſands of Saints and Sinners, that it ſhall not be in the power of Hell to raze it out.

2 The glorious Anointings, that are to be found upon many thouſands of God's Servants in this Nation, to preach the everlaſting Goſpel, and who would be glad to preach upon the hardeſt terms, keeping God and a good Conſcience, to preach it freely, as the Apoſtles of old did: And certainly, God hath not laid in this Treaſure, that it ſhould be turned into a heap of Confuſion, but that it ſhould ſerve to the end, for which he laid it in.

3 The ineffectualneſs of all former Attempts and Deſigns, to deſtroy the Goſpel. You know what endeavours of old there hath been to darken this Sun, to put out the light of Heaven, in the *Marian* days, and in other days ſince them; and yet it hath not been in Priſons, Racks, Flames, Pillories, nor any thing elſe to extinguiſh the glory of it. And then,

4 All Designs and Attempts, to extinguish the everlasting Gospel, have turned to the advancement, flourishing, and spreading of the Gospel.

5 God never takes away the Gospel from a People, till the Body of that People have thrust the everlasting Gospel from them; when, indeed, they have been so bold, as to thrust away the everlasting Gospel, God hath been severe unto them: But till the Body of a People have thrust away the everlasting Gospel, God hath not taken it away from them, 2 *Chornicles*, the 36. Chapter, and the fifteenth verse, to the end God, sent his Messengers early and late; they abused, and sleighted, and scorned them, till there was no remedy. So, in the 35. of *Jeremiah*, from the first, to the twelfth; it is a famous Text for this. So, in the thirteenth Chapter of the *Acts*, and the 45, 46, and 47 Verses; *Because you have thought your selves unworthy of Salvation; loe, we turn to the* Gentiles. Till the *Jews* came to thrust away the everlasting Gospel, the Lord continued it to them.

6 The spreading of the everlasting Gospel, is the special means appointed by God, for the destruction of *Antichrist*: First, he is to be consumed by the Spirit of his Mouth; then destroyed by the brightness of his coming; the Spirit of Faith and Prayer in them that would be willing to lay down any thing, rather then part with the Gospel. God will not put his blessed Church to the blush; he

he will not make them ashamed of their confidence.

7 Are there not multitudes of the Children of Believers, that fall under many Promises? and will not *God* make good his Engagements to them? *I will circumcise your hearts, and the hearts of your Seed; and the Seed of the Upright shall be blessed*, &c.

8 The strange and wonderful Affections and tenderness, that God hath wrought in his Children to the Gospel: What meltings and mournings, and what a spirit of Prayer hath *God* put upon his People?

9 There are many young tender Plants and Buds of grace; such, in whom the Spirit of *God* hath stirred a hungring, thirsting, and longing, after the great Concernments of Eternity. I would, upon these grounds, with others of the like import, hope and believe, that the Lord will not remove his everlasting Gospel, however he may correct his People, for their trifling with, and slighting the glorious Gospel. I have several times thought, what a day of darkness was upon the World, in respect of Sin and Superstition: When *Christ* brought the *everlasting Gospel*, what a day of Darkness and Superstition was on the whole Earth? But you know, what the Apostle speaks, 1 *Cor.* 1. 21. *For after that in the wisdom of God, the World by wisdom knew not God, it pleased God, by the foolishness of Preaching, to save them that believe.*

When

When it is neareſt day, then it is darkeſt. There may be an hour of Darkneſs, that may be upon the Goſpel, as to its liberty, purity, and glory; and yet there may be a Sun-ſhining day ready to tread on the heels of it. And ſo much for the Reſolution of thoſe *Queries*.

I ſhall proceed, as I ſaid, and leave ſome *Legacies* with you; which may, by the finger of the Spirit, be made advantageous to you, whom we are not advantaged to ſpeak unto you.

LEGACY 1.

The firſt *Legacy* I would leave with you, ſhall be this; *Secure your Intereſt in Chriſt*: Make it your great buſineſs, your work, your Heaven, to *ſecure your intereſt in Chriſt*. This is not an Age, an Hour, for a man to be between fears and hopes, between doubting and believing.

Take not up in a name to live, when you are dead God-ward and Chriſt-ward. Take not up in an outward form, and outward priviledges. They cryed out, *The Temple of the Lord, The Temple of the Lord*, that had no intereſt in, or love to the Lord of the Temple. Follow God, leave no means unattempted, whereby your bleſſed intereſt may be cleared up.

Leg. 2. Make Christ and Scripture the onely foundation for your souls and faith to build on: as the *Apostle* saith, 1 *Cor.* 3. 11. *Other foundations can no man lay, then that, which is layd, even Jesus Christ,* Isa. 28. 6. *Behold I lay in Zion for a foundation, a stone, a tryed stone, a corner stone, a pretious stone, a sure foundation,* Ephes. 2. 10. Since its a very dangerous thing, as much as your souls and eternity is worth, for you to build on any thing besides Jesus Christ: many will say, Come build on this authority, and that; on this saying, and that; but take heed.

Leg. 3. In all places and company, be sure to carry your soul-preservatives with you: go into no place or company, except you carry your soul-preservations with you, that is, a holy care and wisdom. You know in infectious times, men will carry outward preservatives with them; you had need to carry your preservatives about you, else you will be in danger of being infected with the ill customs and vanities of the times, wherein you live, and that is a third.

Leg. 4. I would leave with you is this: look that all within you rises higher and higher, by oppositions, threatnings, and sufferings; that is, that your faith, your love, your courage, your zeal, your resolutions, and magnanimity rises higher by opposition, and a spirit of prayer: thus it did, *Acts* 4. 18, 19, 20, 21, 29, 30, & 31. compared; all their sufferings did but raise up a more noble spirit in them, they did but raise up their faith and courage: So *Acts* 5. 40, 41, & 42. they looked on it as a grace

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to be disgraced for Christ, and as an honour to be dishonoured for him. They say, as *David*, *If this be to be vile, I will be more vile.* If to be found in the way of my God, to act for my God, to be vile, I will be more vile.

Leg. 5. Take more pains, and make more Conscience of keeping your selves from sin than suffering; from the pollutions and defilements of the day, then from the sufferings of the day: this Legacy I would beg, that you would consider, take more pains, and make more conscience of keeping your selves from the evil of sin, than the evil of punishment, from the pollutions and corruptions of the times, than the sufferings of the times. *Acts* 2. 40. *Save your selves from this untoward generation.* *Phil.* 2. 15. *The Children of God must be harmless, and blameless, without rebuke in the midst of a crooked and perverse generation.* *Heb.* 11. speaks full to the poin in hand. *Rev.* 3, 4 *Thou hast a few names even in Sardis that have not defiled their garments, and they shall walk with me in white; for they are worthy.* White was the habit of Nobles, which imports the honour, that God will put on those, that keep their garments pure in a defiling day. *Rev* 8, 4. *And I heard another voyce from Heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.* If you will be tasting and sipping at *Babylon's* Cup, you must resolve to receive more or lesse of *Babylons* plagues.

Leg. 6. I would leave with you, is this, *Be always doing or receiving good.* Our Lord and Master

wrote

went up and down in this world doing good, he was ſtill doing good to body and ſoul; he was acted by an untired power: be ſtill doing, or receiving good: this will make your lives comfortable, your deaths happy, and your accompt glorious, in the great day of our Lord. Oh how uſeleſs are many men in their generation! oh! that our lips might be as ſo many Honey-combs, that we might ſcatter knowledge!

Leg. 7. I would leave with you, is this: Set the higheſt examples and patterns before your face of grace and godlineſs, for your imitation: In the buſineſs of Faith, ſet an *Abraham* before your eyes: in the buſineſs of Courage, ſet a *Joſhua*: In the buſineſs of uprightneſs, ſet a *Job*; of meekneſs, a *Moſes*, *&c.* There is a diſadvantage, that redounds to Chriſtians, by looking more backwards than forwards. Men look on whom they excel, not on thoſe, they fall ſhort of. Of all examples ſet them before you, that are moſt eminent for grace and holineſs, for communion with God, and acting for God: next to Chriſt, ſet the pattern of the choiſeſt Saints before you.

Leg. 8. *Hold faſt your Integrity, and rather let all go, than let that go*: A man had better let liberty, eſtate, relations, and life go, than let his integrity go; yea let Ordinances themſelves go, when they cannot be held with the hand of integrity, *Job* 27. 5, 6. *God forbid, that I ſhould juſtify you, till I dye. I will not remove my integrity from me; my Righteouſneſs I will hold faſt, and I will not let it go: my*

heart

heart shall not reproach me, so long as I live: look as the drowning man holds fast that, which is cast forth for to save him; as the Souldier holds fast his Sword and Buckler, on which his life depends: So (saith Job) *I will hold fast my integrity, my heart shall not reproach me; I had rather all the world should reproach me, and my heart justify me; then that my heart should reproach me, and all the world justify me*: that man will make but a sad exchange, that shall exchange his integrity for any worldly concernment: Integrity maintained in the soul, will be a feast of fat things in the worst of dayes; but let a man loose his Integrity, and it is not in the power of all the world to make a feast of fat things in that soul.

Leg. 9. That I would leave with you is this, Let not a day passe over your head, without calling the whole man to an exact accompt. Well, where have you been acting to day? Hands, what have you done for God to day? Tongue, what have you spoke for God to day? this will be an advantage many wayes unto you; but I can only touch on these Legacies.

Leg. 10. Labour mightily for a healing Spirit. This Legacy, I would leave with you as matter of great concernment. Labour mightily for a healing spirit: away with all discriminating names whatever, that may hinder the applying of Balm to heal your wounds: labour for a healing spirit, discord and division become no Christian; for Wolves to worry the Lambs, is no wonder; but for one Lamb

to

to worry another, is this unnaturall and monſtrous. God hath made his wrath to ſmoak againſt us for the diviſions and heart-burnings, that have been amongſt us. Labour for a oneneſſe in love and affection with every one that is one with Chriſt; let their forms be what they will: that which winns moſt upon Chriſts heart, ſhould winn moſt upon ours; and that is his owne Grace and Holineſſe. The queſtion ſhould be, What of the Father? What of the Son? What of the Spirit ſhines in this or that perſon? and accordingly let your love and your affections run out: That is the tenth *Legacy*,

Leg. 11. *Be moſt in the ſpirituall exerciſes of Religion*: Improve this Legacy; for much of the life, and comfort, joy and peace of your ſouls is wrapt up in it. I ſay, be moſt in the Spiritual exerciſes of Religion: There are externall exerciſes, as hearing, preaching, praying, and conference; and there are the more ſpirituall exerciſes of Religion, exerciſe of Grace, Meditation, Self-judging, ſelf-tryall, and examination. Bodily exerciſe will profit nothing, if abſtracted from thoſe more ſpirituall. The glory that God hath, and the comfort and advantage, that will redound to your ſouls is moſtly from the ſpirituall exerciſes of Religion. How rare is it to find men in the work of Meditation, of Tryall and examination, and of bringing home of truths to their owne ſoules?

Leg. 12. *Take no truths upon truſt, but all up-*

on tryall: 1 Thes. 5. 21. So 1 John 4. 1. Act. 17. 11. It was the glory of that Church, that they would not truſt *Paul* himſelf, *Paul* that had the advantage above all for externall qualifications; no not *Paul* himſelf. Take no truth upon truſt; bring them to the ballance of the Sanctuary; if they will nor hold weight there, reject them.

Leg. 13. The leſſer and fewer opportunities and advantages you have in publique to better and enrich your ſouls, the more aboundantly addreſſe your ſouls to God in private. *Malac.* 3. 16, 17. *Then they that feared the Lord, ſpake often one to another*, &c.

Leg. 14 Walk in thoſe wayes, that are directly croſſe and contrary to the vain, ſinfull, and ſuperſtitious wayes, that men of a formall, carnall, lukewarm ſpirit walk in; this is the great concernment of Chriſtians. But more of that, by and by.

Leg. 15. *Look upon all the things of this world as you will look upon them, when you come to dye.* At what a poor rate do men look on the things of this world, when they come to dye? What a low value do men ſet upon the pomp and glory of it, when there is but a ſtep between them and eternity? Men now may put a maſke upon them but then they will appeare in their own colours. Men would not venture the loſſe of ſuch great things for them, did they but look on them now, as they will doe at the laſt day.

Leg.

Leg. 16. *Never put off your Conſcience with any plea or with any argument, that you dare not ſtand by in the great day of your accompt.* It's dreadfull to conſider, how many in theſe dayes put off their conſciences. We did this, and that, for our families, they would have elſe periſhed. I have complyed thus, and wronged my conſcience thus, for this and that concernment: Wil a man ſtand by this argument, when he comes before Jeſus Chriſt at the laſt day? Becauſe of the ſouls of men, many plead this or that: Chriſt doth not ſtand in need of indirect wayes to ſave ſoules, he hath wayes enough to bring in ſoules to himſelfe.

Leg. 17. *Eye more, minde more, and lay to heart more, the Spirituall and Internall workings of God in your ſoules, than the externall Providences of God in the world.* Beloved, God looks, that we ſhould conſider the operations of his hand; and the deſpiſing the works of his hands is ſo provoking to him, that he threatens them to lead them into Captivity for not conſidering of them. But above all look to the work, that God is carrying on in your ſoules: not a ſoul but he is carrying on ſome work or other in it, either blinding or enlightning, bettering or worſtening, and therefore look to what God is doing in thy ſoul. All the motions of God within you are ſteps to eternity, and every ſoul ſhall be bleſt or curſt, ſaved or loſt to all eternity, not according to outward diſpenſations but according to the inward operations of God in your ſouls. Obſerve, what humbling work,

reforming work, ſanctifying work he is about in thy ſpirit; what he is doing in that little world within thee. If God ſhould carry on never ſo glorious a work in the world, as a conqueſt of the Nations to Chriſt: What would it advantage thee, if ſin, Sathan and the world ſhould triumph in thy ſoul, and carry the day there?

Leg. 18. *Look as well on the bright ſide as on the darke ſide of the cloud; on the bright ſide of Providence as well as on the dark ſide of Providnece.* Beloved, there is a great weakneſſe amongſt Chriſtians, they doe ſo pore on the dark ſide of the Providence as that they have no heart to conſider of the bright ſide. If you look on the dark ſide of the Providence of God to *Joſeph*, How terrible and amazing was it? But if you look on the bright ſide, his foreſcore yeares raign, How glorious was it? If you look on the dark ſide of the Providence of God to *David*, in his five yeares baniſhment, much will ariſe to ſtartle you; but if you turne to the bright ſide, his fourty yeares raign in glory; How amiable was it? Look on the darke ſide of the Providence of God to *Job*, Oh how terrible was it in the firſt of *Job*? but compare this with the laſt of *Job*, where you have the bright ſide of the cloud, and there God doubles all his mercies to him: Conſider the patience of *Job*, and the end that the Lord made with him; do not remember the beginning only, for that was the darke ſide; but turne to he end of him, and there was his bright ſide. Many ſinnes, many temptations, and much affliction would be

be prevented by Christians looking on the bright ſide of Providence, as well as on the dark.

Leg. 19. Keep up pretious thoughts of God under the ſowreſt, ſharpeſt, and ſevereſt Diſpenſations of God to you, *Pſal.* 22. 1, 2, & 3. *My God, my God, Why haſt thou forſaken me? Why art thou ſo far from helping me? and from the words of my roaring; oh my God, I cry in the day time, but thou heareſt not, and in the night ſeaſon, and am not ſilent*; There was the *Pſalmiſt* under ſmart diſpenſations: but, What pretious thoughts hath he of God under all? *But Thou art holy, O thou that inhabiteſt the prayſes of Iſrael: though I am thus and thus afflicted; yet thou art holy.* Pſal. 65. 5. *By terrible things in Righteouſneſs wilt thou anſwer us, O God of our ſalvation.*

Leg. 20. *Hold on, and hold out, in the wayes of well-doing in the want of all outward encouragments, and in the face of all outward diſcouragments.* Its nothing to hold out, when we meet with nothing but encouragements; but to hold out in the face of all diſcouragements is a Chriſtians duty, *Pſal.* 44. *Though thou haſt ſore broken us in the place of Dragons, and covered us with the ſhadow of death; yet have we not dealt falſly in thy Covenant; our heart is not turned back, neither have we declined from thy wayes*; tis perſeverance that crownes all. *Be thou faithfull to the death, and I will give thee a crown of life* Rev. 2. 10. *And he that endureth to the end, ſhall be ſaved*, Mat. 24. Its perſeverance in well-doing that crownes all our actions. If you have begun in the ſpirit, don't end in the fleſh: do not go a-

wey from the Captain of your ſalvation; follow the Lambe, though others follow the Beaſt and the falſe prophets.

Leg. 21. *In all your naturall, civill, and Religious actions, let divine glory ſtill reſt on your ſoules,* Rom. 14. 7. 8. 1 Cor. 10. 31. In all your hearings, in all your prayings, let the glory of Chriſt carry it: in all your cloſet-duryes, let the glory of Chriſt lye neareſt your hearts.

Leg. 22. *Record all Speciall favours mercies, providences, and experiences.* Tis true, a man ſhould do nothing elſe, ſhould he record all the favours and experiences of God towards him; and therefore my Legacy is; Record all Speciall favours, peculiar experiences. Little doe you know the advantage, that will redound to your ſoul upon this account, by recording all the experiences of the ſhinings of his face, of the leadings of his Spirit many a Chriſtian looſeth much by neglecting this duty.

Leg. 23. *Never enter upon the tryall of your eſtate, but when your hearts are at the beſt, and in the fineſt temper.* Tis a great deſigne of Sathan, when the ſoul is deſerted and ſtrangely afflicted, to put the ſoul on trying wroke: Come ſee, what thou art worth for another world, what thou haſt to ſhew for a better ſtate, for an intereſt in Chriſt, a title for heaven: this is not a time to be about this worke: thy work is now to get off from this temptation, and therfore to pray and believe, and wait upon God, and to be found in all thoſe wayes, whereby you may get off the temptation.

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Leg. 24. Alwayes make the Scripture, and not your ſelves, nor your carnal reaſon, nor your bare opinion, the Judges of your ſpiritual ſtate and condition. I cannot ſee my condition to be good. I cannot perceive it. What, muſt your ſenſe, and your carnall reaſon, be the Judge of your ſpiritual ſtate? *Iſa.* 8. 20. *To the Law and to the Teſtimony, if they ſpeak not according to this rule, it is becauſe there is no light, no morning in them.* John 12. 48. *The word, that I have ſpoken, the ſame ſhall judge you in the laſt day*: The Scripture is that, which muſt determine the caſe in the great day; whether you have grace or no, or whether it be true or no.

Leg. 25. Make much conſcience of making good the terms on which you cloſed with Chriſt: you know the terms, how, that you would deny your ſelves, take up his Croſs, and follow the Lamb whereſoever he ſhould go: Now you are put to take up the Croſs, to deny your ſelves, to follow the Lamb over hedge and ditch, through thick and thin, do not turn your backs on Chriſt: the worſt of Chriſt is better then the beſt of the world: make conſcience of making good your terms, to deny your ſelf, your natural ſelf, your ſinful ſelf, your religious ſelf, and to follow him; and if you do ſo, oh! what an honour will it be to Chriſt, and advantage to your ſouls, and a joy to the upright?

Leg. 26. Walk by no rule, but ſuch as you dare dy by, and ſtand by, in the great day of *Jeſus Chriſt*. You may have many wayes preſcribed to worſhip by; but walk by none, but ſuch, as you dare dye by,

and ſtand by, before Jeſus Chriſt: walk not by a multitude, for who dare ſtand by that rule, when he comes to dy?

Make not the example of great men a rule to go by; for who dare dye by, and ſtand by this, in the great day of accompt? Do not make any authority, that ſtands in oppoſition to the authority of Chriſt, a rule to walk by; for who dare ſtand by this, before Jeſus Chriſt?] Ah Sirs, walk by no rule, but what you dare dye by, and ſtand by at the great day.

Leg. 27. And laſtly, ſit down, and rejoyce with fear, *Pſal.* 2. *Let the Righteous rejoyce, but let them rejoyce with fear.* Rejoyce, that God hath done your ſouls good by the everlaſting Goſpel; that he did not leave you till he brought you to an acceptance of, to a cloſing with, and a reſignation of your ſouls to Chriſt, and the clearing up of your intereſt in him. Rejoyce, that you have had the everlaſting Goſpel in ſo much light, purity, power, and glory, as you have had for many years together. Rejoyce in the riches of grace, that hath carryed it in ſuch a way towards you. And weep, that you have provoked God to take away the Goſpel, that you have no more improved it; that you have ſo neglected the ſeaſons and opportunities of enriching your ſouls. When you ſhould have come to Church-fellowſhip, any thing would turn you out of the way. Oh, ſit down, and tremble under your barrenneſs, under all your leanneſs: notwithſtanding all the coſt and charge, that God hath been at, that you have grown no more into communion with God, and conformity

mity to God, and into the lively hope of the ever-lasting fruition of God. Here are your Legacies, and the Lord make them to work in your souls, and then they will be of singular use to you, to preserve you so, that you may give up your accompt before the great and glorious God with joy. Labour to make conscience of putting these Legacies into practice, of sucking at these breasts, which will be of use to us, till we shall be gathered up into the fruition of God, where we shall need no more Ordinances, no more preaching or praying.

Mr.

Mr. MEDE,

His Fare-wel

SERMON

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1 Cor. 1. 3.

Grace be unto you, and Peace from God the Father, and from our Lord Jesus Christ.

YOu will wonder, possibly, that I should pitch on the Apostles Salutation for my Valediction, and make that the Conclusion of my Preaching, which he made the Beginning of his Writing, and therefore I have made a double Plea for it. I find that this was a form of Blessing peculiar to this Apostle, both in the beginning and end of this Epistle;

piſtle: for as there is ſcarcely one Epiſtle but begins with it, ſo many end with it likewiſe: As in *Eph.6. ver. ult. The grace of our Lord Jeſus Chriſt be with your ſpirit.* So in the 2d of the *Theſſalonians*, the laſt verſe of the laſt Chapter, *The Grace of our Lord Jeſus Chriſt be with you all*: So that I finding the Apoſtle to uſe it frequently at the beginning and end of his Writing, I thought, as I made it the matter of my prayer for you in the beginning, ſo I might make it my farewel to you in the ending; and therefore *Grace be unto you, and peace from God our Father, and from our Lord Jeſus Chriſt.*

Beſides this; As *Iſaac* ſaid to his *Jacob* concerning his Veniſon, when his Father asked him, *How he found it ſo quickly?* he anſwered, *Becauſe the Lord thy God brought it to me*: The ſame I may ſay of this Scripture: for Conſidering of what ſubject I ſhould ſpeak in my laſt Labours here among you, this Scripture came to my thoughts, and opening the Book, came immediately to my ſight, and therefore I may ſay, *God brought it to me*: Which I no ſooner looked upon, but methinks I ſaw the Apoſtle on Mount *Gerſim*, and his mouth filled with bleſſing; for what greater bleſſing can a man wiſh, then that which comprehends all bleſſings, and that is, *Grace* and *Peace*. Being therefore now to part, I thought to go to the top of the Mount, and leave with you, *Grace* and *Peace from God our Father, and from our Lord Jeſus Chriſt*. In which words, there are two *generals*.

1. A double Bleſſing deſired.
2. A double Spring diſcovered.

1. A double Bleſſing deſired: and that is, *Grace* and *Peace*. Grace is of all Bleſſings the richeſt, Peace is of all Comforts the ſweeteſt: both theſe the Apoſtle begs for the *Corinthians*, and ſo do I for *you*, Beloved: *Grace be unto you, and peace from God our Father, and from our Lord Jeſus Chriſt.*

2. Here is a double Fountain diſcovered; and that is the Father and the Son, God and Chriſt. The Father is called the God of *Grace*; the Son is called the Prince of *Peace*, not that grace is from the Father without Peace, nor Peace from the Son without grace, but both grace and peace are from God the Father, through the Lord Chriſt.

The Order of the words is worth noting, *Grace be to you and peace*: Firſt grace, then peace; for there can be no peace without grace, nor grace, but there will be peace; but there can be no true peace but from God, nor from God, but as he is a Father; nor from God as a Father, but as our Father; and he cannot be ſaid to be our Father, but through our Lord Jeſus Chriſt; and therefore he ſaith, *Grace be unto you, and Peace from God our Father, through our Lord Jeſus Chriſt*: both are manifeſted as a golden Chain linked together, not grace without peace, nor peace without grace, but both conjoyned together, to cram the believers ſoul with grace and peace. Now from the Order of the words, we might raiſe ſeveral Obſervations.

1. That Peace is the fruit of Grace.

2. That Grace and Peare are both from God.

3. That Love, which is the ſpring of Grace and Peace, is from God as a Father.

4. That

4. That we ſhare not in his Love, but only as he is our Father: All is from propriety.

First, *Our Father*, then *Grace and Peace from God our Father.*

5. That God is our Father onely through Chriſt.

But before we draw any thing from the Text by way of Obſervation, we will ſpeak to the terms by way of Explication. *Grace be to you*: What is here meant by Grace? This is a ſweet word, it perfumes the breath, it cheriſhes the Conſcience, it warms the Heart, it raviſhes the Soul: As the Spouſe was raviſhed with the rayes of *Chriſts* glory, ſo *Chriſt* revives the Soul with one of his Gracious rayes diſcovered to the Heart; Grace is the life of the Soul, thou art dead till grace quickens thee, thou art loſt till grace finds thee, undone till grace ſaves thee: Grace is the *Manna* of Angels, the ſpiritual Bread which thoſe that are holy in being, are nouriſhed with, and ſubſiſt by; Angels live on Grace, and ſtand by Grace; Man that ſhares in the grace of God, is made fellow-Communor with Angels; eats Angels food, and ſhares in Angels bleſſings; Grace is the ſubſtance of the Scripture, the end of the Law, the fulneſs of the Goſpel. *Gregory* calls it, the Heart and Soul of God; I am ſure, Grace is the Heart and Soul of the Word. It's a little word, but it comprehends all good: here is more then *Homers Iliads* in a Nut-ſhell, it's the Epitome of all the good in Heaven and Earth; name any word that ſignifies good to the Soul here, or hereafter, and it is found in the Index, in this little word Grace; Grace comprehends Gods love to us, and our love

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to God, and as Gods love to us is the ſum of all Mercy, ſo our love to God is the ſum of all Duty; grace is the new birth of the Soul, whereby it takes up another Nature, a new Nature, a ſpiritual God-like Nature; as Chriſt was born, and thereby took on him the Nature of man, and was made fleſh, ſo man is born by grace, and thereby takes upon him the Nature of God, and is made Spirit; and here you have at once the great Myſtery of grace in the loweſt debaſement of a Saviour, and the higheſt advancement of a Sinner; For the Lord Chriſt could not be more debaſed then to be born. It was nothing ſo great an abaſement for Chriſt to dye, as for him to be born; for being once made man, it is no wonder for to dye, but being the great God, its a wonder that ever he ſhould be made man. Lo, here is the debaſement of Chriſt; yet if he had been born to a Crown, to Honour, it had been ſomething, but he was born to ſhame, to ſorrow and death. But man by grace is born to a Crown, to a Kingdom, he has a title to all the glory and bleſſedneſs of Heaven from the firſt moment of his new birth; So 'tis in the Text, *Grace be unto you and peace.*

Peace in Scripture, is a very comprehenſive term, it carries in it all happineſs. It was the common greeting of the *Jews, Peace be unto you:* Thus *David* by his Proxy ſalutes *Nabal, Peace be to thee and thy Houſe*; and the Apoſtle here alludes to this form of Salutation, that he might mix new Teſtament mercy, to old Teſtament manners: he firſt ſtiles grace before peace; as *Jacob* did with his Veniſon, he made it a ſavoury meat, ſuch as *Iſaac* loved.

Peace

Peace is the glory of Heaven, in the Bosom of *God*, and brought into the World in the Arms of Angels; the first peace you read of in the Gospel, was peace by the administration of Angels, *Luke* 2, 13, 14. *And suddenly there was with the Angels, a multitude of Heavenly Host, praising and saying, Glory be to God in the highest, and on Earth peace, good will towards men.* And when our Lord Christ first sent out his Disciples, this was the Doctrine that he bid them preach, *Matth.* 10. 12, 13. *When you come into a house, salute it; and if it be worthy, let grace, peace, come upon it.* Mark here, by the way, Our Lord Jesus Christ is no enemy to good manners, he would not have Christians to be Clowns; which is the use of some among us, who would have their Religion quarrel with good manners; no, but *in whatsoever City or Town you enter, salute it, and let grace, peace, come upon it*; that is, wish peace to them, saying, *The peace of God be upon this place, upon the head and hearts of all in it.* So that, peace is both a Gospel-salutation, when Ministers and People meet; and it's also a Gospel-valediction, when the Minister and the People part. So did the Apostle, and so do I now, *Grace be with you and peace.*

I observe, in *Matth.* 10. 13, 14. our Lord bids his Disciples, when they enter into a house, *if the house be worthy to let their peace come upon it, but if they be not worthy, let grace, peace, return unto you.* Instead of leaving peace with them, to *shake off the dust of their feet against them*: that is, to shew that *God* will shake them off as dust, and tread them under feet as fewel. My Brethren, your diligent attendance on the Word at this place, hath comfortably

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prevented that part of my charge, *to ſhake off the duſt of my feet*; for, how beautiful have the feet of a poor Worm been to you, being ſhod with the preparation of the Goſpel of Chriſt? And therefore, ſeeing our Lord Jeſus Chriſt ſaid, *If they be worthy of their peace, abide with them*; On this account, I wiſh to you, *Grace and peace from God our Father, and from our Lord Jeſus Chriſt*. But what is this Peace? It's the beauty of Union, the harmony of the Creation, the pleaſure of Life, the feaſt of a good *Conſcience*; it's that which makes life ſweet, and death eaſie: Peace ſweetens all our Poſſeſſions, and all our Afflictions; without this, the fulneſs of the World is a burden; with this, poverty and emptineſs is a pleaſant Companion; without this, our bread is gravelled with ſowrneſs, and our water mingled with bitterneſs; with this, green herbs become a feaſt, and our Water is turned into Wine; Peace, it's the moſt beautiful Creature in the World, and therefore it's beloved of all, courted of all, many ſeek her, but few there be that enjoy her, they do not go the right way to find her: for, *in the ways of righteouſneſs is peace*. Peace is the ſeminary of all bleſſings Temporal, as Grace is of all bleſſings Spiritual: In Grace, you have implyed all holineſs; in Peace, all happineſs: In grace, all inward; in peace, all outward bleſſings: Grace and Peace, are the *Alpha* and *Omega* of all Bleſſings, as *God* is of all Beings; no bleſſing comes before grace, and no bleſſing laſts longer: Then ſee, in this phraſe of ſpeech, the Apoſtle wiſhes upon them, as I do upon you, all the bleſſings both of Time and Eternity; and yet he wiſhed no more to them, then *God* promiſed to

give

give them, 1 *Tim.* 4. 8. *For godliness hath the promise of this life, and that which is to come. Grace be unto you and peace, &c.* not one without the other: though a man may have grace without peace, as in a time of desertion or temptation; and a man may have peace without grace, as in a secure and unregenerate Condition: grace, without peace, is often found in a troubled Conscience; and peace, without grace, is often found in a seared Conscience: as grace, without peace, is very uncomfortable; so peace, without grace, is very unprofitable: like *Rachel*, beautiful, but barren: Therefore, the Apostle desires ye should have both grace and peace: and we say, the Sun and Salt are the most useful Creatures in the World; the one, for shining; the other, for seasoning. My Brethren, grace and peace are the Christian's Sun and Salt; grace is the light of their souls, and peace is the savour of their comforts; grace shines through all their faculties, and peace seasons all their mercies. The blessings of God are become as Twins, as Christ said of the Spouse, *Cant.* 4. 2. *She is like a flock of sheep that are even shorn, which came up from the washing, whereof every one bears twins, and none is barren among them*: Grace and peace here are knit together by the Spirit of *God*, in a sacred knot not to be untyed: As *Castor* and *Pollux*, when seen together, portend happiness to the Mariner: so when grace and peace are found in a Soul together, they portend the highest security and blessing to the Believer: they are said, in Scripture, to be bound together: where *God* gives the one, he never denyes the other: If he gives you the Upper Spring of grace, he will give you the o-

ther Spring of peace, for they go both together. If he gives you the *Dew of Heaven*, you need not question the *fatness of the Earth*. If his right hand be *full of mercy*, his left hand shall not be *empty*. Therefore, *Grace and peace be with us from God the Father, and from our Lord Jesus Christ.*

Grace has a double sense, either for the grace of *God* to us, that justifies us, or the grace of *God* in us, that sanctifies us. Now there is a distant peace flowing from each of these, but still its grace and peace.

First, justifying grace has a peace attending that, *Rom.* 5. 1. *Being justified by Faith, we have peace with God.* So far as we have confidence, in justifying grace, there remains no Conscience of condemning sin. As there can be no bitterer War, then between Conscience, and the Cure; so there can be no sweeter peace, then when mercy and peace meet together, and when Conscience and Peace kisseth each other. The former, is the tast of Heaven; the latter, is the perambulation of Heaven: both which, the Believer shares in upon his Justification by Faith. If Christ had peace, who was made our sin, needs must the Believer have peace, who is made the righteousness of *God* in him.

Secondly, Sanctifying grace has a peace attending it, and this peace differs from the former, as the root from the fruit. The peace of Justification is a radical peace, the root of peace; but the peace of Sanctification is the Bud, the Blossom of the Tree. The former flows from the Bloud of Christ, sprinkled on the Conscience; the latter, from the conformity that is between the Word and

Will,

Will, between the Commands and the Conscience: *As many as walk according to this Rule, grace be unto them and peace*, Gal. 6. 16. So that peace is the fruit of sanctifying grace. Now, as the bloud of the Paschal Lamb (which was a token of peace) was not to be struck on the Posts of the *Egyptians*, but upon the Posts of the *Israelites*; so neither is the bloud of sprinkling, which brings perfect peace, to be struck on the posts of the carnal sinner, but on the post of the true Believer, an *Israelite* indeed, in whom there is no guil: no grace, no peace, that is *God*'s Law. How can a sinner have peace in a state of sin, when God and Conscience, when Word and Conscience, when Law and Conscience, and all the Attributes of *God* are against the sinner? *No peace, saith my God, to the wicked.* Pray mark that Chapter, it begins with peace, and ends in no peace. In *vers.* 2. it's said, *He shall enter into peace*, that is, the Righteous: In the last verse, *There is no peace to the wicked.* It's the state of grace, that's the onely state of peace. And thus I pass from the double grace desired, *grace and peace*, to the double Fountain discovered, *God our Father, and our Lord Jesus Christ.*

But here's a Question to be answered: *If Grace and Peace be from God the Father, then how is it said to be from Christ? and if from Christ, how then from God the Father?*

Answ. It's a known rule, that the transient, external works of *God*, are attributed to all the Three Persons in the *Trinity*, the same Works that are attributed to the *Father*, are also attributed to the *Son*; and the same Works attributed to the *Son*, the

ſame alſo to the Father: ſo grace and peace are here aſcribed both to *God the Father*, and to our *Lord Jeſus Chriſt*, that is, they are both from mercy, and from merit.

From mercy, on *God*'s part to us; from merits, on *Chriſt*'s part for us: They are from *God the Father*, becauſe he wills them to us; from *God the Son*, becauſe he works them in us: They are from *God*, to *Chriſt*, from *Chriſt* to *us*; they are from *God the Father* originally, and from *Chriſt* derivatively, and to *us* actually: *God the Father* is the Fountain of all grace and peace; *Chriſt*, as Mediator, is the Conduit of all grace and peace; *Man*, in union to Chriſt, is the Ciſtern, into which theſe ſtreams of grace and peace run: *God* wills grace and peace to us, and *Chriſt* works them in us: *God* gives grace and peace to be applyed to the Creature, this is from the love of the *Father*; but the Application of this peace to the Soul, is from the merit of *Chriſt* the *Redeemer*. Thus you ſee, there's a double Spring of this double Bleſſing. Time will not ſerve me further: The onely Obſervation is,

That all the grace and peace which Believers ſhare in, is derived from *God the Father*, through our *Lord Jeſus Chriſt*: theſe three things opened, will clear this.

1. That grace and peace, are the Believer's priviledge.
2. That the Fountain of this grace and peace is from *God the Father*.
3. That it is not given out from *God the Father*, but through *Chriſt*.

First,

First, That grace and peace are the Saints priviledge; if grace is, then peace is. But grace is the priviledge of every Believer, and that whether you look upon it, as taken from the love and favour of *God* to us: This is the Believers priviledge. God can as well forget Christ at his right hand, as cease his love and favour to the Soul of a Believer: The Believers Title to all their blessings, arises out of this never-failing love of *God*; or if you take grace for the fruit of *God*'s love to the Soul, still it falls to the Believers priviledge: Vocation, Justification, Adoption, Pardon of Sin, purging from Sins, strength against Sin, Holiness, Love, Faith, Obedience, Perseverance; all these are the priviledges of every Believer: nay, a man cannot be a Believer, without any one of them; they are as essential to the being of a Christian, as reason to the being of a man.

Secondly, as grace, so peace is the Believers priviledge: There is peace Eternal, peace Supernal, peace Internal, and peace External: There is peace External, this is peace with Men: There is peace Supernal, that is peace with *God*: There is peace Internal, that is peace with Conscience: All these three are to be had upon Earth; and then there's peace Eternal, and that is onely to be had in Heaven. The Apostle here doth not exclude the former, but chiefly intends the latter: Peace with man, is a good thing to be desired; but peace with God and Conscience, is much more to be desired. Peace with God, is the Spring of all things, both within and without, both below and above, both in time and Eternity: so says *Job*, *If he gives peace, who*

then can make trouble? Now this peace is the Saints priviledge. It is a Legacy left to every Believer, by the last Will and Testament of a dying Redeemer. Will you see a Copy of his Will, then look in *John* 14. 27. *Peace I leave with you, my peace I give unto you: not as the World giveth, give I unto you.* There is it seems a peace in the Worlds power to give, and there's a peace of Christ's bestowing. Now Christ would have us here, not to mistake the World's peace for his, for the difference is very great: for first the World's peace is a false peace, it is a counterfeit Coyn, it has not the currant stamp of Heaven on it; but the peace that Christ gives to a Believer is true peace, and perfect peace, *Thou wilt keep him in perfect peace, whose mind is stayed on thee.*

Secondly, the Worlds peace, is an outward peace: It is but skin-deep, it wets the mouth, cannot wash the heart, *Prov.* 14. 13. *In laughter, the heart is sorrowful, and the end of that mirth is heaviness.* The Worlds peace, is but the shell of peace; their Conscience lowres, when their countenance laughs: but the Peace that Christ gives, is an inward and spiritual peace, *Psal.* 4. 7. *Thou hast put gladness in my heart, more then in the time that their Corn and their Wine increased;* [*Thou hast put gladness in my heart,*] Peace is that gladness, that peace smooths the *brow*, but this fills the breast; as the Sinner has trouble within, in the midst of all his peace without; so a Believer has Peace within, in the midst of all his Troubles without: *In the World you shall have trouble; but in me, you shall have peace.*

Thirdly, The Worlds peace has onely a neather Spring arising out of the Creature, out of Worldly com-

comforts, therefore it must needs be unclean; *for an unclean Fountain cannot bring forth clean Water:* But the peace of Christians has an upper Spring, it flows from the manifestation of the love of God in Christ, it's from the sprinkling of Christ's Bloud on the Conscience, it flows upon the workings of Christ's Spirit upon the Soul, which is first a Counsellour, then a Comforter: Oh! how pure must this Peace be in a Believers Soul, that flows from so pure a Spring?

Fourthly, The Worlds peace, is a peace given to Sinners; it's a peace in sin, and it's a peace with sin, as the Prophet *Isaiah* tells us, *It's a Covenant with Hell, and an Agreement with Death,* (God deliver us from that peace.) Again, Christ's peace is given to none but Believers, it's their priviledge onely, a stranger don't intermeddle with his Joy, *Prov.* 14. 10. *The heart knoweth his own bitterness, but a stranger doth not intermeddle with his Joy.*

Fifthly, The Worlds peace, is a fading, dying, transitory thing, it withers in the Sand, *The triumphing of the Wicked is but short, and the joy of the Hypocrite is but for a moment,* Job 20. 5. *Solomon* does elegantly liken it to the *cracking of Thorns under a Pot,* which is but a blaze, and is gone, *Eccles.* 7. 6. So is the Sinner's peace, it is for a spurt, and is soon gone; but the peace that Christ gives to Believers, is durable and abiding peace: Your Joy no man shall take from you, it appears in Life, in Death, and after Death: First, it's our peace in Life, grace brings forth present peace. It's said of the Primitive Christians, *They walked in the fear of the Lord, and in the Comforts of the Holy Ghost,* Acts 9. 31. It's a re-

markable expreſſion, *Pſal.* 19. 11. *In keeping thy Commands, there is great Reward*; he does not ſay, for keeping them, which reſpects the end of the Work; but in keeping of them, which looks at the Work it ſelf. My Brethren, Every Duty done in ſincerity, reflects a peace in Conſcience, as every flower carryes its own ſweetneſs: It's poſſible, I grant, a Believer may not always find and feel this peace, few do, ſome ſeldom find it, few find it ſo always: the remains of corruption, breaking forth to interrupt, or Temptations to hinder. And God's deſertion, may darken and hide it, and a Believer may ſeem to be totally loſt; yet, in this condition, which is the worſt a Child of God can be in, he hath a double peace.

Firſt, a Peace in the Promiſes, in this very Condition: and what you have in Bonds and Bills, you account as good as money in your Pockets.

Secondly, he has it in the Seed, *Light is ſown for the Righteous, and gladneſs for the upright in heart*, Pſal. 97. 11. Grace is the Seed of Peace, which *Chriſt* has ſown in the furrows of the Soul, and therefore Peace ſhall ſpring out of the furrows of the Soul: Indeed, this Seed ſprings up ſooner in ſome, then in others; yet every Saint ſhall have a reaping time ſooner, or later, *Pſal.* 126. 6. *He that goeth forth, and weepeth, bearing precious Seed, ſhall doubtleſs come again with rejoycing, bringing his ſheaves with him.* If he ſtays long for the Fruit, he ſhall have a greater Crop at laſt; if he reaps not now, he ſhall be ſure to reap hereafter, *Pſalm* the 37. 37.

Mark

Mark the perfect man, and behold the upright; for the end of that man is peace. Secondly, by this peace which is the peace of a Child of God, its a peace of death; grace will miniſter to us then, and that miniſtration ſhall be peace: The Sinners peace leaves him when he comes to the grave; though in Life it fills him, yet in Death it leaves him. A believer has a two-fold ſpring of peace: The firſt is from above him, the other is from within him: That ſpring that runs with peace above him, is from the bloud of Chriſt, ſprinkled on his Conſcience; the other that is from within him, is from the ſincerity of his heart, in the wayes of obedience. My Brethren, when we lie on our Death-beds, and can reflect on our ſincerity in all Gods wayes, this will be peace at laſt, ſo it was in *Hezekiah*, Iſaiah 38. 3. *Remember now, O Lord, I beſeech thee, how I have walked before thee in truth and with a perfect heart, and have done that which was good in thy ſight.* There's nothing makes a Death-bed ſo hard, and ſo uneaſie, as a life ſpent in the ſervice of ſin and luſt, and nothing makes a Death-bed ſo pleaſant, as a life ſpent in the ſervice of Chriſt. Grace will bring forth Peace, if not in this life; yet, certainly, it will be ſure after Death: if Time brings not this fruit to ripeneſſe, yet Eternity ſhall; grace in Time, will be glory in Eternity; Holineſſe now, will be Happineſſe then; what ever it is a man ſows in this world, that he reaps in the next world: *Be not deceived, God is not mocked, for whatſoever a man ſoweth, that ſhall he alſo reap: He that ſoweth to the fleſh, ſhall of the fleſh reap corruption; but he*

that

that soweth to the spirit, shall of the spirit reap life everlasting, Gal. 6. 7, 8. When *Sin* shall end in sorrow and misery, *Grace* shall end in peace, in joy, in glory; *Well done thou good and faithfull servant, enter into the joy of thy Master*, Mat. 25. 21. Whosoever shares in the grace of Christ in this world, shall be sure to share with the joy of Christ in the next world, and that joy is joy unspeakable, and full of glory. I will wind up all in a threefold Application, by way of exhortation to three sorts of persons.

First, To such as have this grace and peace.

Secondly, To such as have this grace and no peace.

Thirdly, To such as have neither grace nor peace.

First, To such as have both grace and peace; I'le speak to them in two or three things. First, Admire thankfully the Father and Son, the Fathers Grace, and the Sons Love, for both had a hand in this; therefore blesse both the Father for willing it to us, and the Son for working it in us. Grace and Peace are the fruits of *Gods* eternal Election: for this blessing the Father gives; but the Aplication of it to us is the fruit of *Christs* Redemtion and Intercession; How can you think of Hell and damnation, and see your self freed from it; And how can you think of the Dreadfull Fury and Vengence of God, your self not under it? How can you look on your state changed, your hearts renewed, grace ratified and reconciled, and your Conscience quieted? How can you think of these things, but must admire the love of the Father in giving this to you, and the love of the

the Son in purchasing this for you? All the grace and mercy that is given to us, is by Christ purchased for us; Grace and Peace are fruits of the redeeming bloud of Christ purchased.

Secondly, Do not envy the conditions or possessions of the men of the world; they have Riches and Honours, Profits, and Pleasures, but they neither have Grace nor Peace. Therefore do not envy their happiness. There is a story of a *Romane* that was condemned by the Court-Martial to die for breaking his ranke to steal a bunch of Grapes; and as he was going to his Execution, his fellow Souldiers laughed at him, and others envyed at him, that he should have Grapes and they none: Now (sayes he) do not envy me for my bunch of Grapes, for you would be loth to have them at the rate I must pay for them. (My Brethren) You that are the Children of Grace and peace, don't envy at the men of the world, at their Riches, their Comforts, their Pleasures; for I am sure you would be loth to have them at the price they pay for them: for the end of these things are Death.

Thirdly, Don't complain of the worst condition that the Providence of God shall cast you into; in this world it may be you shall suffer hard things, but remember, so long as thy soul is secure, never complain of hard things. (My Brethren) As God your *Father* brought you into a state of Grace and Peace, and thereby secured his love to your souls in *Christ*, can you complain of hard things? So let the joy of the Lord be your strength; *Rejoyce in the Lord always, and again I say, Rejoyce*, Phil. 4. 4.

The

The second Use is to such as have neither Grace nor Peace: May I not say, I speak to many such? I would I might not? Are there not many that are without Grace, and therefore must needs be without Peace?

They may have the world's peace, but they have none of this Peace; let me beg of you to get out of this graceless condition: if you love your Souls, don't live one day, nor one hour, nor one moment longer in a graceless state. Oh that you would believe the words of a dying man, for so I am to you, and such words use to be remembred. Oh remember this as a Testimony I leave with you, that the love of *Sin*, and lack of *Grace*, will ruin and destroy every Soul at last: But you will say, *How shall I get a share in this grace and peace?*

I answer, First, Break off all your false peace: we can never have true peace with God, when we content our selves with false peace; you will never seek that peace which Christ hath purchased for you, while you content your selves with that cursed peace which the Old man has wrought in you: Oh therefore, break off all false peace, which is not the fruit of Grace.

Secondly, Labour to see, and be convinced of the miserable, and of the naked condition your Souls be in for want of the righteousness of Christ for a covering: without this, oh Soul, thou art miserable, wretched, poor and naked. Be convinced also, what a miserable thing it is, to have God our Enemy: God is the sinners Enemy; it is a fearful thing, to fall into the hands of the living God: Oh be convinced of thy nakedness, without Christs righte-

righteouſneſs, and thy emptineſs without his fulneſs.

Thirdly, Labour to go out of your ſelves to Chriſt for grace and peace: ſurely in the Lord ſhall one ſay, I have righteouſneſs and ſtrength, I, there it's to be found. Labour for a thirſty frame of Soul, for the promiſes run fart to ſuch, *that he will fill the hungry with good things.* Go to Chriſt, oh Soul, begg, pray, never leave God, till he hath given thee an intereſt in Chriſt, *for none can come to me, except the Father draw him*: there is no pardon for the leaſt ſin out of Chriſt, but there is pardon for the greateſt ſin in Chriſt; one ſin will damn the Soul out of Chriſt, but no ſin can hurt the Soul in Chriſt. Oh go to Chriſt, Soul, never give reſt to thy eyes, nor ſlumber to thy lids, till thou haſt made peace with God in the bloud of Chriſt: one ſting of the fiery Serpent was mortal, without looking upon the brazen Serpent: So one ſin will damn a Soul out of Chriſt, but no ſin can damn a Soul in Chriſt.

Thirdly, To ſuch as have grace, but no ſenſe of peace, this is the counſel I would leave with all ſuch. Be much in the exerciſe of grace, pray much, believe much, uſe grace much, for the exerciſe and improving of grace will produce peace: There are ten duties which are to be the ſphere of grace in activity, and in performing of them, we ſhall have peace: Firſt, make Religion your buſineſs, the main deſign of your lives, be Chriſtians to purpoſe; be not only Chriſtians by the bye, but *let your Converſation be as becometh the Goſpel of Chriſt.* Phil. 1. 27.

Secondly,

Secondly, Put forth renewed Acts of Faith on Christ every day, and remember, it's as much your duty to believe in Christ to day, as if you had never believed before. Oh live by Faith every day, and this will bring peace to you.

Thirdly, Maintain a constant Communion with God daily: this Communion with God is mans chief good; the happiness of a Child is in communion with his Father, and the happiness of a Wife is in communion with her Husband, and this is the happiness of a Believers Soul, communion with God the Father, through Christ our Head and Husband: The seed of peace, its true, it is sown in the Soul in Union; but then it takes root downward, and brings forth fruit upward. Spiritual peace will never be obtained, if communion with God be not maintained; that gives comfort in the midst of all sorrows, and satisfies all doubts, and recompences all wants. Lo, this is the fruit of communion with God.

Fourthly, Be good at all times; but of all, best in bad times; many Christians lose their peace, by remitting of their grace, and let loose their reins of Religion, to avoid the censures of a crooked generation. A Christians zeal should be like the Winter fire, that burns the hottest when the Air is coolest; or like the Lilly, that looketh beautiful, though among Thorns; so should a Child of God, though among sinners.

Fifthly, In all conditions, chuse sufferings, rather then sinning; If ever you would have peace, choose suffering rather then sinning; he that values peace with God, or peace with Conscience, he must make

make this his choyce: thus *Daniel* rather chose to be cast to Lions, then to lose the peace of his Conscience; the three Children chose rather to burn in the Furnace, then bow to the Image: One said, *He would rather go to Hell free from sin, then to live in Heaven with guilt on his Conscience.* (My Brethren) let me a little enlarge, because suffering may overtake us; for Persecution is the genius of the Gospel: therefore let me leave 4 short Rules with you concerning sufferings.

See that your Cause be good, your Call be clear, your Spirit meek, and your End right. Sufferings cannot bring our peace without either of them; but with them all our sufferings shall be peace.

First, Let your Cause be good, its not the blood, but the cause that makes a Martyr; its not for every cause, a Christian should engage to suffer: every cause will no more bear suffering, then every little stream will bear a Ship; nor will Christ let go swee nes to every suffering, 1 Pet. 4. 15. *Let none of you suffer as a Murderer, or as a Thief, or as an Evil doer, or as a busie-body in other mens matters.* To suffer thus, is neither Christian-like, nor comfortable. Some suffer rather as Malefactors, then as *Christs* Martyrs.

Secondly, Let your Call be clear; its amiss, to have a good cause without a call: Some may suffer for the cause of *God*, and yet sin in suffering for want of a call. Christ calls not all to suffer: to some it is given, to others it is not. If thy call be clear, thy peace will be sweet, though thy sufferings be never so great. But you will say, How shall I know when I am called to suffer?

I answer, First, when Truth suffers by our silence, then are we called to suffer.

Secondly, when our lives will be the denyal of Christ, then are we called to deny our lives for Christ.

Thirdly, When sin and suffering surrounds us, that we cannot get out; but we must either run through sin or sufferings, then I may safely conclude that Christ called me to suffer, and in this cause we may expect the peace and sweetness of his presence.

Thirdly, The third Direction for suffering, is this. Our spirit must be meek; so was Christ, he went as a Lamb to the slaughter.

Its possible, a man may be right in his cause, and yet sinful in his carriage; and if so, no wonder if Christ be not sweet to us. To be fierce, and raging, and reviling in suffering, its not becoming humanity, and therefore much lesse like Christianity. A Christian should be like *Christ*, Acts 45. *And they departed from the presence of the Council, rejoycing that they were counted worthy to suffer shame for his Name.* It becomes those that are found in the Spirit, to give blessing for cursing; the more of *Christs* spirit is in us in our sufferings, the more comfort and joy we shall receive from our sufferings.

Fourthly, See that your end in suffering be right, if it be Self, or singularity, or schism, then *Christ* cannot be sweet to thee. Some have died, that their names might live. *Socrates* died in the defence of the truth, and to prove, that there is but one God; but whether he died for honour, applause, or for Gods sake, I think it is no hard thing to determine. But let

thy

thy cause be good, thy call clear, thy spirit meek, and thy end right, and then you shall have peace in all your sufferings: that is the fifth thing. Choose suffering, rather then sinning.

Sixthly, If you would have peace, be much in studying the Scriptures: for as God is the God of peace, and *Christ* the Prince of peace, so the Gospel is the *Gospel* of peace, which *God* hath given thee to lead thee in the wayes of peace, *Great peace have they that love thy Lawes.*

Seventhly, Take heed of Apostacy, either in Doctrine or Principles. Though a Believer is freed from Apostacy in the state of grace, yet he is not freed from Apostacy in the degrees of grace. He may fall sinfully, though he cannot fall finally. *Demas* fell by one, St. *Peter* by the other. Pray with *David*, Psal. 17.5. *Hold up my goings in thy path, that my foot-steps slip not.*

Eighthly, Make the Word of *God* your Rule in all things; be sure you have a Scripture-warrant for all your practises. But especially, keep close to Scripture, in matters of *Gods* Worship.

There are endless Discourses about the Mode of *Gods* Worship; I have no disputing-time. It is good in difficult cases, always to take the surest side. For Instance: If I follow the Traditions of man, for the worship of *God*, I may sin; but if I keep close to the directions of *God* in the Scripture, I am sure I cannot sin; for this is the sure word of Prophecy, to which you do well to take heed, therefore in such a doubtful case, *Gods* will is, that we take the surest side: go to the Law and to the Testament; Labour to be fruitful and grounded Christians.

Ninthly, Keep up the power of godlineſs, do not let Religion down into a life-leſs formality: *The Righteous ſhall flouriſh like a Palm-tree: He ſhall grow like a Cedar in* Lebanon; *thoſe that be planted in the Houſe of the Lord, ſhall flouriſh in the Courts of our God*, Pſal. 92. 12, 13. My Brethren, it is as much a duty in them that have grace, to improve it, as for them that have no grace, for to get it. If you ſit under the daily means, the daily waterings of *God*, and do not grow; do you think this will be peace in the latter end, ſurely no (my Brethren) your fruitfulneſs under the *Goſpel*, is of very great concernment. It is unfruitfulneſs that makes *God* lay his *Vineyard waſte*. Its fruitfulneſs that procures the forwarding your account in the day of grace.

Tenthly, Obſerve that excellent rule of the Apoſtle in *Phil.* 4 8. *Finally, Brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report, if there be any vertue, and if there be any prayſe, think on theſe things.* And now, my Brethren, I commend you to *God*, and to the *Word of his grace*, that is infinitely able to make you wiſe to ſalvation, with this Benediction, which *I* ſhall make my Valediction. *Grace be unto you, and Peace from God our Father, and from our Lord Jeſus Chriſt.*

Mr.

Maſter

JOSEPH CARIL

His Farewel

SERMON

UPON

Revel. 3. *Ver.* 4. the latter part of that Verſe.

And they ſhall walk with me in White, for they are worthy.

IN the former part of this Verſe, you heard the commendation of thoſe few names in *Sardis*: It was this, *They had not defiled their garments.* In this latter part, you have their encouragement in their Reward: *They ſhall walk with me in white.*

In which encouragement, I told you we might consider two things, or take it into two parts.

First, *That they should walk with Christ.*

Secondly, *They should walk in White.*

I have spoken to the former of these, *They shall walk with Christ*; and that the Scripture holds forth under a two-fold notion:

First, As matter of duty; It is a duty to walk with Christ.

Secondly, It is a matter of Promise: They that keep their Garments undefiled, and live in high favour with Christ, they shall walk with Christ: we favour those that walk with us.

Walking with Christ, notes to us three things.

1. That we have peace with him.

2. That we have intimacy with him.

3. That his being so much above us, we should have this favour from him.

And hence I noted, the great priviledge of the People of God, that they shall walk with Christ.

1. It notes, the great satisfaction of the Saints, to walk with Christ: they shall be filled with his company.

2. How safe it is, and what safety there is to walk with Christ: he hath a Wing to spread over them.

3. What opportunities such have, as walk with Christ.

4. What liberty such have as walk with Christ.

5. Such as walk with Christ, may be sure he will communicate his secrets to them, he will shew them what they have to do.

2. We

2. We ſhewed you the great goodneſs of Jeſus Chriſt, that he would take ſuch Creatures to walk with him, ſuch defiled Creatures.

3. Then let us take heed of keeping our Garments undefiled, leſt Jeſus Chriſt caſt us out of his company, and we can no longer walk with Chriſt any more. Oh! take heed of walking blameleſs in the ways of Chriſt.

Theſe things were ſpoken from the firſt Point: Now I come to the walking with Chriſt *in white*.

In opening the Text, I told you *white* might be conſidered two ways:

1. As it reſpects our ſtate, and ſo that by way of Juſtification, and thus they ſhall walk with Chriſt; but this is not the walking *in white* the Text means.

2. Here is a further walking *in white*, and that is matter of reward to the people of God.

1. To walk with Chriſt *in white*, it is matter of honour, *white garments* are matter of honour. Princes, great Kings walk *in white garments*, ſo the Saints of God ſhall walk *in white*. Chriſt will honour them, and give them honour among them, becauſe they have kept their Garments undefiled. They ſhall walk *in white* like great Princes, and honoured Perſons. *A good name is better then precious Ointment:* They that are good indeed they ſhall have a good name, they ſhall walk *in white*. To keep the Conſcience clean, is to keep the Credit clean, and they who are careful not to blot their Converſations, Chriſt will take care of their Reputations that they be not blotted, that they walk with me in honour.

'Twas worthily spoken in the 11. of the *Hebrews*, *They kept their garments undefiled*, and it was by the power of Faith, and they obtained a good report by Faith, keeping themselves from the pollutions of the World, they kept themselves a good report. This honour and good report which we get, by keeping our Garments undefiled, is sure: *Abraham* had an honourable Title, *Abraham, My Friend, and a man after my own heart*, Isa. 45.4. *Since thou wast precious in my sight, thou wast honourable*; and not onely so, that the people of God are honourable in his eyes, but they also sometimes walk *in white*, in the eyes of the men of the World: he can give his people room in the opinions of men, he moves their hearts to think well of them, and he opens their mouths to speak well of them; though indeed the honour which they, who keep their Garments undefiled, have in this World, it is most usually from good men, from godly men: and indeed, honour of them is most honourable.

It is not much to us, what others say or think of us what the wicked World judge of us; yet, I say, God can, and doth sometimes raise a Testimony of honour for his people, amongst carnal men of the World. *Joseph* would not defile his Garments, he walked in *white* amongst men: true, he was cast into Prison, what of that? he was respected by the Keeper of the Prison, and afterward he walked in *white*.

In the whole *Persian* Court, *Daniel* was one that walked *in white*, with common men of the World; first with the Prince of the *Eunuchs*, he had tender favour with him, he told him he would not disobey God,

God, to please men; yet he did not rail against him, and call him a stubborn fellow, because he would not bow to *Baal*; and afterwards *Daniel* was as great a man as any in all that Province; he walked *in white*. God hath created Testimonies of honour for his people, from some men of the World; yea, they many times put *white Garments* upon them: so it was with Christ, *Matth.* 27.4. common-men put a good report upon Christ, a *white Garment*. *Truly, saith the Centurion, this was the Son of God. Truly, this was a righteous man*, saith he; when he saw how he carryed himself at his death, he gave him a good report: Thus it doth come to pass, God doth sometimes keep up their honour in the World, who will not defile their garments, nor touch the Sacrifice of *Baal*; and it falls out so with them, that the Lord shall clear up their credit, and reputation, and they shall walk *in white, in honour*, before the men of the World. *Rev.* 6.11. where the Souls under the Altar are spoken of, who were miserably used in this World, *white Robes* were given them, to every one of them, that is, their Evidences were cleared.

This may teach us the readiest way to the *white Robe*, to the *Robe of Honour*, it is to keep us from being defiled with sinful practices: certainly, they who please God, he can make the World to honour them; if God approves us, he can make the world approve us too; yet we must not think to have all men speak well of us: yet this we may say, if we keep our Garments undefiled, we shall walk in *white* in the eyes of men, if God see our Garments in the dirt, and spotted with the filth of the World,

it will ſpoil the honour we ſhould have in the World: as it was ſaid of *Arius*, when his garments were defiled, they called him *Satanarius*, that is to ſay, deviliſh: Thus it may be, for the Lord hath a time to take our good name from us, to cauſe our light of honour to be taken from us.

And as he hath cauſed us to walk in the *white* of honour in the world, ſo he doth ſometimes cauſe us to walk in reproach with the World: they who defile their Garments, loſe their honour with men, and they loſe their joy they ſhould have hereafter, *Mal.* 2. 9. *You have departed from my Law, therefore will I make you contemptible in the eyes of all men.* It is a deſign of the ſpirit of wickedneſs, to draw men to ſin, that they may upbraid them; that, I conceive, is the ſenſe of the Apoſtle, *Gal.* 6. 13. *For neither they themſelves who are circumciſed keep the Law, but deſire to have you circumciſed, that they might glory in your fleſh,* ſaith he: Oh there are ſome of this wicked Spirit, that would draw men to ſuch and ſuch wickedneſs, not that they joy in their returning; but that they might glory in their fleſh, when as they who ſtand faſt, do even force a good Teſtimony from their Enemies: So it was the unhappy chance of *Cranmer*: the Papiſts did perſwade him to ſubſcribe, and did he get any honour by it? No truly, they did upbraid him, and reproach him, and ſo he had dyed in a raving condition, had not the Lord been merciful to him. I remember a ſpeech of St. *Auſtin*, about drinking of Healths: Oh! ſay they, 'tis upon the King's Birth-day, and we cannot avoid it; If we deny it, ſay they, we ſhall be reproached and ſcorned of men. He gives them

them many Anſwers to it; but one, as I remember, was this, *God will ſo work, that if you will not comply with them, they, in their hearts, will honour you; and whereas if you did comply with them, they would diſhonour you, and ſay you are baſe ſpirited.* That is one thing of this Point, that keeping cloſe to Jeſus Chriſt, will get you this Reward; you ſhall walk with him in the *white* of honour: they ſhall walk in the *white* of honour with his People, and it may be with the World too.

2 *They ſhall walk in white*, in the *white* of peace, and joy, and inward comfort.

I ſhewed you, in the opening of the Text, how the Scripture calls that walking *in white*. Then the Point is this: What ever becomes of the other white of honour in the World, they ſhall be ſure of this, that abundance of peace, and joy, and comfort, ſhall poſſeſs their ſouls, that keep their garments white; they ſhall walk in the inward white of joy and peace with Jeſus Chriſt, and this is a bleſſed Reward.

Indeed, now this joy, this white of joy, ariſes in the Soul three ways.

1. From the Teſtimony of their own Conſciences; Oh! they who have a good Teſtimony from their own Conſciences walk in white, 2 *Cor.* 1. 12. *We have this for our rejoycing, the Teſtimony of our Conſciences, that in all ſimplicity, and godly ſincerity, we have our converſation in Heaven*; that is, walking in white: this is our rejoycing, our Conſcience ſpeaks well of us, and kindly to us, and who is able to expreſs the ſweetneſs of this thing? None can know what this is, but they that have it, as it is ſaid of the

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New Name written upon the white Stone, Rev. 2.17. 'Tis a thing beyond expreſſion, what the joy and peace of a good Conſcience is! Now this I ſay, that our white Garments, and our walking in white, ariſeth from the Teſtimony of our Conſciences.

2. As from the Teſtimony of our Conſciences, ſo from that Teſtimony, which is greater than our Conſciences, the Spirit the ſhedding abroad of Divine Love: thus it is with thoſe, that do not defile their Garments, but endure any thing, rather then defile their Garments, *Rom.* 5.3,4,5.

And not onely ſo, but we glory in Tribulations, knowing, Tribulation worketh Patience, and Patience Experience, and Experience Hope, and Hope maketh not aſhamed, (and whence was all this?) becauſe of the Holy Ghoſt which was given to us, this cauſeth joy unſpeakable, *The Spirit it ſelf beareth witneſs with our Spirits, that we are the Children of God.* This Witneſs doth cauſe wonderful joy, much more then the witneſſes of our own Conſciences.

3. This joy doth ariſe from that well-grounded hope, which that Soul hath that keeps himſelf clean: hope of enjoying Heaven at laſt, hope of future glory is our preſent joy, *Rom.* 5.2. *By whom alſo we have acceſs by Faith into this Grace wherein we ſtand and joyce in hope of the glory of God.*

Now they who keep their Garments *white*, have good ground of hope of the love of God; therefore this muſt needs cauſe them to walk comfortably: as they who have this hope purifie themſelves, ſo they who purifie themſelves, have good ground of this hope, and therein great cauſe to rejoyce,

1 *Pet.* 1. 5, 6. *Who are kept by the power of God, through Faith, unto Salvation; ready to be revealed in the last times, wherein ye greatly rejoyce; though now for a season (if need be) ye are in heavinesse through many Temptations.*

We walk in white, in the hope we have of that Inheritance: Now lay these three things together, If they who keep their Garments undefiled, have the Testimony of their own Consciences, and the Testimony of the Spirit, shedding the Love of God in their hearts, and a well-grounded hope of future glory, how can it be, but these must walk in white with Jesus Christ? that is, in comfort and joy of the Spirit, and of their own spirits.

Thus *David* walked, he had abundance of joy upon the Conscience of his own integrity, and keeping his heart and hands clean from those iniquities his enemies charged him with, *Psal.* 3. *The Lord shall judge his people. Judge me, O Lord, according to my righteousnes, and according to mine integrity that is in me.* He appeals to the Lord, the Lord shall judge his people: Judge me, O Lord, according to my righteousnes. Thus he appeals to God himself, he had so much confidence; and his heart gave him that, he kept himself from those iniquities.

So *Job* walkt in white, though his Friends blackt him exceedingly, yet he walked in white in his Conscience, *Job* 16. 19. *Behold my Witnes is in Heaven, and my Record is on high:* I have not onely a Witnes in my Conscience, but my Witnes is above. He walked in white, notwithstanding all his afflictions from God and his Friends.

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Hezekiah walkt in this white, when death look him in the face: *Lord, thou knowest I have walkt upright with thee.*

I need not ſtay in the proof of the thing, let me make ſome Uſe and Improvement of it.

Uſe. Is this bleſſed reward to thoſe who keep their garments white, to walk in the white of peace and joy? then here we ſee the happineſs of all thoſe who are true to Chriſt and his wayes: Pſal. 119. 1. *Bleſſed are the undefiled in the way, who walk in the Law of the Lord.* 'Tis juſt in the Language of the Text; they indeed ſhall walk in white: it is a great part of our bleſſedneſs to have peace of conſcience, and inward joy. Oh how much better is it than the peace and joy of this world, and the comforts of this world? *Prov.* 15. 13. *A merry heart*, or as another Tranſlation ſaith, *A good Conſcience*: and indeed a merry heart, and a good Conſcience, do but one explain the other; *a merry heart*, or, *a good Conſcience*, *is a continual Feaſt*: Here is no ſurfeiting in this feaſt, but a continual Muſick, continual joy and comfort; oh how bleſſed are they, who are undefiled in the way!

That which Chriſt ſaid of the Lilly, *Solomon in all his glory, was not arrayed like one of theſe*; ſo may I ſay of the Lilly-white ſoul, that keeps himſelf white in the world, who keeps himſelf white in matter of practice, and worſhip, *Solomon in all his glory, was not arrayed like one of theſe* Lilly-white ones! Oh the Rivers of Conſolations that flow to them, that keep themſelves out of the puddles of this world! If you keep your ſelves from the puddles of the world, from the dung of the world,

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ye shall have Rivers of joy flowing into your souls. I may say to all such, as *Solomon* saith, *Eccles.* 11. 9. *Go thy way:* it is a familiar speaking to them; Go thy way, blessed soul, eat thy bread with joy, though the world feed thee with the bread of adversity, and though the world give thee nothing but the water of affliction, yet let thy garments be alwayes white; though the world cloath thee in mourning, and cause thee to prophesie in sackcloth with the Witnesses, yet be of good comfort, O Lilly-white soul, for God now accepteth thy works; now drink thy Wine with a merry heart, thy labour, thy ambitious labour is, that, whether present or absent, thou mayest be accepted of him; thou hast the fruits of thy labour, the Lord accepts thy works, therefore rejoyce in it. Here is the happiness to those who keep themselves clean from a defiled, and a defiling world.

2. This Point gives us an account why the servants of Christ stand so strictly upon their terms with the world, even while some call it peevishness, others ignorance, others wilful stubbornness.

What is the reason? The reason is, because they understand in some measure, and have had experience in some measure, what it is to walk with Christ in white, and it hath left such a relish upon their souls, that they would not lose it for all the dainty morsels of this world; they had rather indeed walk with Christ in white, then walk with the world in scarlet; therefore they must stand upon their terms, *Prov.* 10. 32. *The lips of the righteous know what is acceptable:* The lips are instruments of Speech,

Speech, not faculties of knowledge. Ay, but there is a great deal of commerce and converse between the Speech and the Understanding; and a righteous man will speak nothing with his lips, but what he understands, therefore he is said to understand. The lips of the righteous know what is acceptable: To whom? *The lips of the righteous know what is acceptable to God*; for they are acquainted with his Rule, and God hath shewed them his Covenant, he hath shewed them the pattern of his House, and the way of his Worship: now, because they are pretty well skilled, and know what is acceptable to God, therefore they will run any hazard, undergo any affliction, rather then do any thing that will not please God, or be hurtful to their own consciences; they are afraid of losing their peace, and comfort, and joy with God, therefore they will not let go the wayes of God, as *Job* saith, *Job* 27. 6. *I will hold fast my integrity, and my heart shall not reproach me, so long as I live*: as if he had said, You my friends have reproached me; but I am resolved, my heart shall not reproach me so long as I live.

The Heart or Conscience is a busie faculty, and hath many offices, it records what we do, and comes as a witness: the Conscience is judge of what we do, and accordingly reproves what we do amiss; therefore saith *Job*, *I'le take care of this*: I am more afraid of the report of conscience, then of any man whatsoever: therefore I will not do any thing that may cause my conscience to reproach me, as long as I live. This is upon the heart of Gods people, they are resolved, let men reproach and rail against them

them as much as they will, their hearts ſhall not reproach them.

3. In the third place, let it be a word of Caution and Admonition to all at this day, to take heed of defiling their garments: If you defile your garments, Chriſt will pronounce another ſentence, he will pronounce a ſentence againſt you, he hath threatnings for thoſe who defile their garments, in the place of rewards, for thoſe who keep them clean. They who defile their garments, ſhall walk in garments of black, in the black of diſhonour: as *Job* ſaith, *I walk all day mourning without the Sun*: the Sun of righteouſneſs ſhall not ſhine upon them; Oh what bitter and ſowre things have many taſted for defiling their garments, when for favour of men, or to pleaſe men, they have ſtained their own garments! What ſad & bitter things hath been upon them? how hath conſcience riſen up againſt them? Oh take heed of the After-claps of conſcience, I may ſay, take heed of the Thunder-claps of conſcience; for they will come upon you one time or other, if you defile your garments: As they who to pleaſe men defile their garments, often fall into their diſpleaſure, whoſe favour they ſought: ſo oftentimes ſuch fall into diſpleaſure with themſelves, or, to be ſure, they ſhall at laſt: there is many a one lives under the dis-favour of his own conſcience, many a one, that his conſcience will not give him a good word, or good look, whence hath it been? they have defiled their garments. They who venture to do things diſpleaſing to God, ſhall not long be pleaſing to themſelves.

The ſtory ſpeaks of *Francis Spira*, that to pleaſe men, to ſave an eſtate, he defiled his garments, and he preſently fell into rebuk of himſelf and lived under the rebuke of his Conſcience a long time.

Job 8. 15. ſpeaks of the Hypocrite, *his hope ſhall be cut off*: The word ſignifies to loath, ſo ſome tranſlate it, *His hope ſhall be a loathing to him, he ſhall loath his hope.* There is a two-fold loathing: Firſt, a loathing to repentance, that is, a gracious loathing, a loathing our ſelves for our ſins againſt God. And there is a loathing of deſpair, and that is the loathing there meant: the Hypocrite ſhall loath his own hope, that is, he ſhall loath it deſpairingly. 'Tis an affliction to be loathed by men, but 'tis a dreadfull judgement, to be loathed of our ſelves deſpairingly; this is the ſuburbs of hell, for this will be the portion of the damned for 'ever, for their vanity, for their madneſſe, 'tis next to the Regions of Hell, for their worm dyeth not; and that is the worm of Conſcience: Oh therefore take heed, Conſcience may be ſilent, yea, it may flatter for a time, but when Conſcience is provok'd, it will ſpeak, yea thunder.

There is no ſuch thundering-Preacher in the world as Conſcience is; The Thundering of Mount *Sinai*, is not like the thundering of our Conſcience.

Fourthly and laſtly, Let it be for Exhortation, and incouragement; for Chriſt here makes it an incouragement: ſo let this be an incouragement to keep our garments undefiled, the remembrance that we ſhall walk with him in white, in the white of peace, and joy in this world: Who would not walk in this white

white? Who would not be among those who keep their garments white, in the midst of a defiled, and defiling, world?

Let me give you but a three-fold Consideration, to stir you up to an exceeding Exactnes and Carefulnesse not to defile your garments, seeing there is such a reward promised, such a Habit of White promised, as this White, wherein we shall walk with Jesus Christ. It is an Angelical Happinesse; so much Heaven is come down upon you, while ye have this White. 'Tis Heaven before Heaven, *Matth.* 28. 3. the Angel that came down to the Sepulchre of Christ, his Raiment was white as the Light. The Martyrs when they had Angelical Apparitions, they alwayes appeared to them in white; as one upon the Rack thought he felt an Angel supplying him, while his enemies tormented him.

Christ calls the Pharisees *whited Sepulchres*; they were not white, but whited Sepulchres: that is a woful condition to be whited like a Sepulchres. Thus it is with those who defile themselves, they are whited walls, and whited Sepulchres. They that keep themselves white, shall walk in white, shall have Angelical Glory.

Secondly, Consider, This white, or walking in white, is such as conquers all the blackness of this world: 'tis not possible for the world to alter the coulour of this white, how much dirt soever they put upon it, this white will be white still; they cannot turn it to be black, they cannot take away this peace, this joy from us; they cannot strip us of this habit: they may pull off our fine garments,

but you cannot be ſtript of this white. *Your joy ſhall no man take from you.* 2 Cor. 6. 20. *As ſorrowfull, yet alwayes rejoycing; as poor, yet making many rich; as having nothing, yet freely poſſeſſing all things.* The world may put us into a ſad eſtate as to the world, yet we are not out of our White garments, alwayes rejoycing, *Haba.* 3. 13. Although the Fig-tree ſhall not bloſſom, neither ſhall fruit be in the Vines, the labour of the Olive ſhall fail, and the fields ſhall yield no meat, and the flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls; this cannot take away the White garments; no, ſaith the Prophet, *Yet I will rejoyce in the Lord, and joy in the God of my ſalvation*: 'Tis a conquering joy, turns all ſorrow into joy, and blackneſſe to white; therefore keep clean.

Thirdly, conſider this: This White of peace and joy, as 'tis a joy unconquerable, ſo 'tis that will be with us moſt, when we moſt need it: when wordly joyes are fartheſt from us, then this joy will be near to us; that is a marvellous comfort, to have comfort in its ſeaſon. The Martyrs who have kept themſelves white, have had this White, and walkt in this white; but, when they had moſt need of it, and came actually to ſuffering, then they have had moſt of it. This is a bleſſed thing! This the Martyrs of Jeſus Chriſt have given witneſſe of; although they have had peace and joy in their conſciences at other times, yet never ſo much as in the hour of temptation. When they have been caſt into the Cole-houſe, they have had white garments; when they have been caſt into priſons and dungeons, how have they rejoyced? 'Tis ſaid

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of *Paul* and *Silas*, they were men that kept their garments undefiled, and they had a great deal of peace and joy when they were put into the Stocks and Dungeons, then they sung at midnight: What an enlargment of heart had they at that time!

So in the Stories of ancient and latter Time, how have they rejoyced, and gon triumphing to Suffering (for then Christ gives most of this White: It hath been the use of Persecutors to put filthy garments upon the Martyrs, drawing pictures of Devils upon them; and as their malice hath risen to the highr (in that time of sufferings) to make them look like Devils, then the love of Christ hath risen to the highr, and they have been full of peace and joy at that time; therefore be encouraged to walk with Christ in this White. This white is an Angelical Habit, 'tis an unconquerable Habit, and 'tis that will be with us most when we have most need of it. I should have added a third: As walking with Christ is an honour, and 'tis walking in the white of peace and joy;

So thirdly, 'tis a truth of walking with Christ in the white of glory, as in the Tran-figuration, which was a Type of Heaven, *Christs rayment was White, so as no Fuller on earth was able to whiten it*; and that is it which I might have spoken of to you, that they who keep their garments undefiled here, shall be sure of that, to walk with Christ in glory hereafter. If we should misse of the white of Honour, and have not much of the white of Joy, yet be sure we shall walk with Christ in the white of Glory.

I would only say this to you, That as I have from

this Text, and many more, laboured to bring poor Souls into a white ſtate, to a ſtate of Juſtification, to a ſtate of Holineſſe. And as I have been preſſing you to keep your garments white, that you may be in the habit of White, as your Reward; ſo it ſhall be the deſire and prayer of my heart, that if I ſhould have no more opportunities among you, that as you have been ſtirred up to get into this white of Grace, that you and I may meet in the white of Glory, where we ſhall never part.

Here are three whites: The white of Honour is good, the white of Peace and joy is very good, the white of Glory is beſt of all: That is the anſwer of all our Prayers, and that is the iſſue of all our Working; then we ſhall have as much as we can hold for ever.

Mr.

Mr. VENNING
His Fare-wel
SERMON.

Heb. 10. Verse 23.

Let us hold fast the Profession of our Faith, without wavering (for he is faithfull that promised.)

THat Christians are greatly concerned, not onely to *believe*, and to make *Profession* of their belief, but to *hold fast* their *faith*, and the *Profession* of it, is that which I have already proved unto you; the several *Obligations* that lie upon *Christians* hereunto, have been in one or two Sermons handled among you: the

great Obligation here annexed is, (*for he is faithful that hath promised.*) From whence, and from other places of Scripture, I have deduced several Arguments, and propounded them unto you; the the last of which, was this; None can *promise* us *better* then *God* can; none can *threaten* us *worse* then *God* can, and therefore it concerns us to hold fast: If any body can do more for you, or against you, then God can; leave God, and cleave to that Person: But seeing that is impossible, let it be as impossible for you to leave God: Can any body promise you better then *Heaven*? and that God hath promised to them that do believe. Can any threaten you with worse then *Hell*? and that God hath threatned to them that do not believe. I shall now proceed, to touch the remaining Arguments that are yet behind, and give you a few helps, with which I shall conclude this Discourse a this time; I pray God I may not say *Preaching* too: There are several Arguments to be drawn,

First, From the *Subject* concerned, *Us*.

Secondly, From the *Object*, the *Profession* of our *Faith*. And,

Thirdly, From the *Act*, with the *Qualifications*, *Hold fast without wavering*.

First, From the *Subject* concerned, *Us*; Let [*us*] *hold fast*, whatever *others* do; if they let go *Faith*, and *God*, and *Heaven*, and *Souls*, and *all*; yet let *us hold fast*. Where ever the Apostle speaks to, or to *Believers*, there is a very great Emphasis in the word *We*, or *Us*; as in the first of *Tim.* 6. 8. saith he, *Having food and raiment, let us be therewith content*. Indeed, he might have said, Let *every man* be content; but the

the emphasis lyes upon the *us*: If no body *else* will be content, yet let *us*; for a Christian lyes under more obligations, to all manner of vertue, then any other man doth. If Nature will not be content with little, yet let Grace: Let [*us*] be content. So here, let *us* hold fast our *Profession*: It may be, *others* will let it *go*; but let *us* hold it *fast*; let *us aming* whom, let *us upon* whom, let us *in whom*, such mighty things have been done by God: let *us hold fast*, or else it will be an intolerable *upbraid*, and *condemnation* to *us*. That it will be so, see but two Texts of Scripture: The first is in the 11th of *Matthew*, *vers.* 20, 21. *Then began he* (that is, Christ) *to upbraid the Cities, wherein most of his mighty works were done, because they repented not. Woe unto thee* Chorazin, *woe unto thee* Bethsaida; *for if the mighty works that were done in you, had been done in* Tyre *and* Sidon, *they would have repented long ago in Sackcloth and Ashes; but, I say unto you, it shall be more tolerable for* Tyre *and* Sidon, *at the Day of Judgment, then for you. And thou,* Capernaum, *which art exalted unto Heaven, shalt be brought down unto Hell: for if the mighty works, which have been done in thee, had been done in* Sodom, *it would have remained until this day. But, I say unto you, that it shall be more tolerable for the Land of* Sodom, *at the Day of Judgment, then for thee.* Pray, do but mark what an *upbraid* there is, and upon what *ground*, Because *mightier works* had been done among *these*, then among *others*! Now it seems to be a little excusible, that they, where these mighty works had not been done, did not repent; and therefore, their punishment shall be the more tolerable: But it will be more

inexcuſable for them, among whom leſs mighty work have been done. If they do not comply with the deſign of God, their condition will be far more intolerable: They that have been lifted up to *Heaven* as it were, that have as it were ſeen Chriſt crucified before their eyes, for them to apoſtatize, and turn away from Chriſt; *of how much ſorer puniſhment ſhall they be thought worthy?* Certainly, thoſe very perſons, that have great and mighty works done among them, and upon them too, great Convictions, and ſtrong Reſolutions, and yet they ſhall apoſtatize: oh! how will God upbraid theſe perſons? Now ſee that other Text, that ſpeaks as dreadful as this, *Heb.* 6. 4, 5, and 6 verſes. *For it is impoſſible for thoſe who were once enlightned, and have taſted of the Heavenly gift, and were made partakers of the Holy Ghoſt, and have taſted the good Word of God, and the powers of the World to come, if they ſhall fall away, to renew them again to repentance: Seeing they crucifie to themſelves the Son of God afreſh, and put him to an open ſhame.* It is the greateſt diſgrace and affront that man can put upon Chriſt, to apoſtatize from him (it is not half ſo much not to own him) for by that they crucifie him again, and put him to an open ſhame: it is as if they told all the World, that this Chriſt is not worth the believing in, and it were but to throw away their time and happineſs to believe in him. Well then, let us that pretend to ſuch enlightnings, and ſay, We have taſted of the *Heavenly gift*, and of the *good Word of God* and of the *firſt-fruits of Heaven*, *let us hold faſt*, leſt we come under this *upbraid*, and this *condemnation*.

But

But more particularly, let us *hold fast*, as we are concerned to do, if we consider,

Firſt, What we were *before Faith.*
Secondly, What we are *by Faith.*
Thirdly, What we ſhall be, at the *end of Faith.*

Firſt, What we were *before Faith*: What were we? Before Chriſt was Preached, and before we believed, what were we? Why, much worſe then if we had not been conſidered in our caſe and ſtate, it is better not to be at all, then to be a ſinner; it were better not to be a people, then not to be the people of God. Now what were we *before Faith?* Why truly, we were not a people: ſo the Scripture tells you, They that were not a people, are now the people of God: ſo that, if we are not the people of God, we are, as if we were not a people.

We were; What were we *before Faith? Dark.* We were the *Darkneſs* it ſelf, as the Apoſtle's expreſſion is, in *Epheſ.* 5. 8. ſaith he, *Ye were ſometimes Darkneſs*: The very Light that was in us, was Darkneſs, corrupt in our Underſtandings and Imaginations; the Underſtanding dark. We were dead, yea, under the worſt of Deaths: dead in ſin; *You*, ſaith he, *that were dead in ſins and treſpaſſes, hath he quickned.* How were they dead in ſins? Did they not live in ſin? Yes, ſaith he, wherein you walkt. Why? What is their Death? To live in ſin, is to be dead in ſin; all the while the Prodigal lived in his ſin, the Father ſaid of him, He was dead: *My Son, that was dead, is alive.*

We

We were: What were we *before Faith*? Why we were Children: of what? of Wrath, as well as others.

Now Beloved, consider how many abide thus to this day in *Darkness*: *Dead in sin*, and *Children of Wrath*, when you are, or pretend to be, translated out of this *darkness*, *into his marvellous light*; will not You hold fast? You that were dead, as well as others, and now you live; is this your requital to God, that you will now let it go? Oh! I beseech you, have a care of that.

Secondly, let us consider, what we *are by Faith*; and that will be another Obligation upon us. We were not so *bad before Faith*; but we are *better by Faith*. We were not in so miserable a case *before* believing, but we are in as happy a case *when we do believe*. Why, what are we? We are alive, and *Children of Light*, and *Children of God*.

We are alive: You hath he quickned, saith he, or made alive; and, *My Son that was dead, is alive*. Now, what is the work of the Living? It is to praise God, *The Living, the Living, they shall praise thee as I do this day*. Now if this be the work of the Living, then consider, if we hold not fast our Faith; if we apostatize, we are so far from doing the work of the Living, that is, of praising *God*, that we do all the dishonour we can to God; we do the work of dead men; *Yea, we are twice dead*.

We are *Children* of the *Light*: *Ye were darkness, but now are light in the Lord*. Now it is very observable, what the Apostle speaks concerning the

the children of *darkneſs*, and the Children of the *light*, 1 Theſ. 5. 5. *You Believers*, ſaith he, *are all the Children of the light, and the children of the day, we are not of the night, nor of darkneſs*; and what followes, *therefore let not us ſleep, as do others*; *but let us watch, and be ſober*: why? *for they that ſleep, ſleep in the night*; *and they that be drunk, be drunk in the night*: if any ſtagger, this is the work of the *night*, that is not the work of the *day*: Now every *Apoſtate* that wavers, he is like a man that is drunk, ſo that he acts clean contrary to the Children of the day. Saith he, *They that are drunk, are drunk in the night*; but, ſaith he, *Let us watch and be ſober, and let us who are of the day, put on the Breaſt-plate of Faith, and for a Helmet, the hope of ſalvation.*

We are by believing, *the Children of God*, Gal. 3. 26. *For ye are all the Children of God by Faith in Chriſt Jeſus*: now, Beloved, are we weary of ſo honourable a Title, as being *the Children of God*? why, we are *the Children of God by Faith in Chriſt Jeſus*. Will any body part with ſo great a Title as this? why, if we are weary of being Gods Children, whoſe can we be? none but the Devils? and had we rather be the Devils children then Gods: there are but theſe two, either you muſt be the children of God, or the Devils children: now *you are the Children of God by Faith in Chriſt Jeſus*: oh therefore, let us hold faſt the *profeſſion of our Faith*, ſeeing by Faith, we are the children of God.

Thirdly, Let us conſider, what we ſhall be at the end of Faith: why, we ſhall be ſaved, 1 Pet. 1. 4, 5, and 9. verſes compared, *He hath begotten us to*

an Inheritance incorruptible and undefiled, that fades not away, reserved in Heaven for you, who are kept by the power of God through Faith unto salvation, ready to be revealed in the last times; and in the 9th Verse, saith he, *receiving the end of your Faith, even the salvation of your souls*; so that, it seems, to be weary of believing, is to be weary of being saved; not to hold fast Faith, is not to hold fast salvation; for, saith he, *You are saved through Faith, and the end of your Faith is the salvation of your Souls.* Can you be contented to be damned? Can you have patience to think of going to Hell? Now, put all these together, and will you not hold fast? you that before faith were but darkness, were but dead, were but *children of wrath*, who *by Faith* are made *children of light*, are made *alive*, and the *children of God*; and who at the *end of Faith*, shall receive the salvation of our souls; And shall not we hold fast? shall we leave this Faith? but then secondly,

A 2d Argument in the Text shall be drawn from the *Object*, and that is twofold: there is *faith*; and the *profession of this faith*, that is to be held fast; and there are Arguments from both: first, *Faith*; hold fast *faith*: why are we so greatly concerned, and so hugely obliged to hold fast *Faith*? I will give you this one Reason for it, it is the most *holy Faith*, there are many things may be called *Faith*, that may not be called most *holy Faith*: there are many faiths that are at least called holy: *Turkish Faith*, is by them called holy faith: the *Romish Faith*, is by them called holy faith: I, but this is the most holy faith: there is an expression that *Jude* hath, to commend

mend faith to us, in the 20 verſe of his Epiſtle: *But ye beloved, building up your ſelves on your moſt holy faith, &c.* Let other pretenders be as holy as they can, they can never riſe to the holineſs of this: this is the moſt holy faith, it is holy in ſo high a degree as to be beyond compare. I, but now, what is it that may denominate this faith to be the moſt holy faith? why, it hath for its *Authour* the *moſt holy God*, it is the *gift* of God, and the *Work* of God, if we take it for the *Act* of Faith; and the *Doctrine* of God, if we take it for the *Doctrine* of Faith. There are as the *Apoſtle* ſaith, *Gods many, but we know but one moſt holy God*: there are that will be called your *holineſs* in the World; but this is the moſt holy God, a God that is *glorious in holineſs*, yea, whoſe *glory* it is to be *holy*. There is nothing ſtamps *glory* on any *ſubject* like *holineſs*: what is the difference between the *Angels* in *Heaven*, and the *Angels* in *Hell*, but *holineſs*? that is their *glory*. The *holy Angels*; and that is their *ſhame*, the *ſinful Angels*; and what was it that made *Canaan* a better Land than another: was it not the *holineſs*? it was the *holy Land*: what was it that made the *Temple* a better place then *another*? was it not, b cauſe it was the *holy Temple*? yea, it is the *glory* of all the *Attributes* of God, that they are holy. His *Juſtice* would look like *ſeverity*, but that it is holy: His *Power* would look like *Tyranny*, were it not *holy*: His *Love* would look like *fondneſs*, were it not *holy*: His *patience* would look like a *toleration* of *ſin*, were it not *holy*: therefore it is ſaid, *the Lord God, glorious in holineſs*. Now this moſt holy God is *the Authour* of this Faith, and ſo it is a moſt holy Faith; it being the

Work

Work of the most holy God; and will you *leave*, and not *hold fast* this most *holy Faith?*

But then besides, It may be said to be the most holy faith in this sense too, that it is its *nature* wherever it comes to make the *subject* in whom it is, *most holy:* Saith the Apostle, *you hath God chosen*, to wit, by Faith, *to be a peculiar people, a holy Nation.* Acts 15.9. it is said, *He hath purifyed their hearts by faith;* and *he will give them an Inheritance among them that are sanctified by faith.* It may be called the most holy Faith, in these two respects.

First, Considering the operation and *effects* it hath upon the *hearts* and *lives* of them in whom it is; it makes them a *holy People*, beyond all the people in the World: And then upon this account too, as to the *ultimate effects* of it, that it *admits* us into the *most holy places.* You know, the *Holy of Holies* in the *Temple*, was a *Type* of *Heaven*, and *Jesus Christ* is said to *enter into the Holy of Holies*, that is, into *Heaven.* Now this doth admit us into the most holy place, where that most holy God is: saith the Apostle, *having therefore boldness to enter into the holiest, by the blood of Jesus:* Alas, in the time of *old*, they could go but into the *outward Court*; but now, saith he, *We all have this boldness, to enter into the most holy place by the blood of Jesus.* Shall we leave such a Faith as this? shall we not hold fast the most holy Faith, that that is from the most holy God, that makes the most holy people, and that admits us into the most holy place? Where do we find such another Faith as this is? if you leave this Faith that is *so good* in it *self*, a Faith that doth so much good to us; and, which is better, that *makes us so good*; for it

is

it much better to be made good, than to have good done unto us; and, beloved, what will it avail us, if God should do us good all our dayes, if we be not made good? If we should have the good of *health* and *wealth*, and *long life*; and yet not be *made good* all this while, it avails us not: now this is the *nature* of Faith, it is *good* in it self, it doth good to us, and it makes us good: therefore, Beloved, let us not lay it aside, untill we can finde a better; and that we shall never do, unless we can find any thing more holy than God.

But secondly, The second Branch of the *Object*, is, *the Profession of our Faith*. It seems, Beloved, it is not enough to hold fast our *Faith* onely, but the *profession* of it; why so? truly there is this in it: the *profession of Faith*, is as necessary, as the *Faith* it self: mark that. See this from the mouth of that great *Apostle*, I may say from the mouth of God himself, Rom. 10. 9, 10. *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart, that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation*: An *unprofessed* Faith hath no *salvation* annexed to it: you see, the Scripture maketh it as necessary to our salvation, to profess our believing, as to believe. Now beloved, if it be necessary to believe, and necessary to profess; its then necessary, to *hold fast Faith*; and consequently, as necessary to hold fast the profession thereof: without Faith, there is no salvation, saith the Scripture; and saith this Scripture, without the profession of this Faith, there

there is no ſalvation: now to ſay, I will *keep faith*; I will only part with a little profeſſion, it is all one in Scripture, as to part with *Faith* it ſelf; for why, the Scripture ſaith, *If thou believe with thy heart, and confeſs with thy mouth, thou ſhalt be ſaved*: ſo that as long as *Faith* continues, *profeſſion* is to continue, or there is no ſalvation: Faith without profeſſion, will do no more for you; then profeſſion without faith: therefore obſerve what the *Apoſtle* ſpeaks, Heb. 3. 14. ſaith he, *We are made partakers of Chriſt, if we hold the beginning of our confidence ſtedfaſt unto the end*: not elſe.

Thirdly, A third *Argument* is drawn from the act with the qualifications, *let's hold faſt without wavering*: Now there are two things, to name no more, that are hugely obliging in this very act, with its qualifications: Firſt, it is a manly Act, to hold faſt that which is good; and it is a childiſh act, to let it go. I ſay, it is a manly act; it argues ſomething of a great Soul, and of a great Underſtanding, and of a manly reſolution, to hold faſt that which is good, but it is childiſh to let it go; and therefore, ſee how the Apoſtle puts theſe two together, Epheſ. 4. 13, 14. ſaith he, ſpeaking there, *That God had given ſome Prophets, ſome Apoſtles, and ſome Evangeliſts, and ſome Paſtors and Teachers, for the perfecting of the Saints for the work of the Miniſtry, for the edifying of the body of Chriſt, till we all come in the unity of the Faith, and of the Knowledge of the Son of God unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt*; Now he comes in the 14th Verſe, to add, *That we henceforth be no more Children toſſed*

toſſed to and fro, and carried about with every wind of Doctrine, by the ſlight of men, and cunning craftineſs, whereas they lie in wait to deceive: it is not for a man to be toſſed to and fro with every wind of Doctrine, for a Child to be bought out of a Pearl, with a bawble, is no great matter; but for a man, what a ſhame is it, why we ſhould be men, not Children toſſed to and fro with every wind of Doctrine: now beloved, you know the Scripture calls upon us in ſuch Language as this, *Be couragious, and quit your ſelves like men, be not like Children, that will dance after every Pipe, toſſed to and fro, and alwayes unſtable.*

Secondly, It is not only a manly act, to hold faſt that which is good and childiſh, to let it go; but it is, a Chriſtian act, a proper Chriſtian act, a right Chriſtian act, it is that which doth diſtinguiſh a true Chriſtian from a Hypocrite and a Counterfeit, you know it is a Character of a godly man, he is a *praying man, there went up two men into the Temple to pray, the one was a Hypocrite, the other a Publican*: now what is there then in prayer, that doth diſtinguiſh theſe two men: why ſaith *Job*, *Will the Hypocrite pray alwayes?* no not he. I will warrant you, that is well, he held out in the profeſſion of God, and of his Worſhip and ſervice: the Saints are alwayes ſaid to pray; but as for the Hypocrite, *will he pray alwayes?* no not he; for here the true Children of God, they will hold faſt; but *Hypocrites*, and *Formaliſts*, they will let go. Now mark here, the Apoſtle makes this diſtinction, *Heb.* 10. and the laſt Verſe; *But we are not of them who draw back to perdition, but of them that believe to the ſaving*

of their Souls: that is, of them that believe to the end; for the end of our Faith is the salvation of our Souls: now pray you, mark by the way, what you draw back to: when you draw back, you draw back to perdition: they that go backward, go to Hell. Now saith he, We are not of them that draw back to perdition, but of them that believe to the saving of their Souls: that is, of those that believe to the end; and this is the difference he makes between them that are the people of God, and them that are not, that the end holds fast the other, let us go thus, I have given you an accompt of the Arguments that are couched in these words drawn from the subject, the object and the Act, with its qualifications. I think, I promised you a few helps, with which I shall conclude, take them in these three or four particulars.

First, Would you hold fast (I cannot but believe it to be all your desires) well then, if you would hold fast, let me beseech this of you, take heed of all, and every sort of men, that make Religion a Trade to get money, by which, perhaps you will say, are there any such in the World? oh, I would there were not. See that 1 *Tim.* 6. 3, 4, 5. where the Apostle acquaints you with such men, saith he, If any man teach otherwise, and consent not to wholesom words, even the words of *our Lord Jesus Christ*, and to the Doctrine which is according to godliness, the wholsome Doctrine, the healing Word: what then in the 4th Verse, saith he, He is proud, knowing nothing, but doating about questions, and strifes of words, whereof

Wines

Wines enter ſtrife-railings evill ſurmiſings, perverſe diſputings of men of corrupt mindes, and deſtitute of the truth; ſuppoſing, that gain is godlineſs, or as moſt read it, that godlineſs is a gain, a meer Trade to get money by: from ſuch withdraw thy ſelf: If you be not baptized, they will tell you, you are not a Chriſtian; and baptized you ſhall not be, unleſs you pay for it: they will tell you, eat fleſh, you muſt not, at ſuch and ſuch times: but if you will pay for it, you may: they will tell you, you muſt not ſin by no meanes; but if you will pay for it, you may, and have a pardon for it, when you have done, ſuch a one as they can give. Oh I beſeech you, when ever any make uſe of Religion to get money by, take heed of them, ſaith the Apoſtle, from thoſe that make godlineſs a Trade to get money by, withdraw thy ſelf, and know, that godlineſs with contentment, is great gain. Doubtleſs, godlineſs is the beſt Trade in the world, if cloſely followed; but the worſt, if worldlily followed; but to take up a Profeſſion of the Chriſtian Religion, meerly for pomp and ſtate, and to get gain, oh rueſull! is Chriſtian Religion made uſe of for ſuch ends as this? Oh take heed therefore, as ever you would ſtand faſt in the Faith, and hold faſt the Profeſſion thereof: take heed of all, and every ſort of men, that make uſe of Religion to get money by.

Secondly, Take heed of the errour of the wicked, leſt you fall from your own ſtedfaſtneſs: this advice you have from the Apoſtle *Peter*, 2 *Pet.* 3. 17. *Ye therefore beloved, ſeeing you know theſe things*

before, beware lest you also being led away by the errour of the wicked, fall from your own stedfastness: the errour of the wicked, is like to make one as wicked as they: pray, what was this errour of the wicked? it was this, there were a generation of wicked men, that said, *It was in vain to serve God, for say they, where is the promise of his coming?* onely Beloved, it was as much as to say, there were no reward for godliness, nor no wages for ungodliness. Oh take heed of this error of the wicked, it is a wicked errour, and none but wicked ones hold it, to wit, *That it is in vain to serve God*: therefore keep this still in your hearts, that, *Verily, in keeping his Commandements, there is great reward*: if there were no more but the very work, it is a great honour to us, that we may be servants to such a God; but Beloved, *Be stedfast and unmoveable, knowing that your labour shall not be in vain in the Lord.* Mal. 3. 13. there is the like instance: *Your words have been stout against me*, saith the Lord, *yet ye say, what have we spoken so much against thee?* this God is alwayes quarrelling with us, and laying things to our charge: what have we said in the 14th Verse, *Ye said, it is in vain to serve God, and what profit is it, that we have kept his Ordinances? we have walked mournfully before the Lord of Hosts, and now we call the proud happy, yea, they that work wickedness are set up, yea, they that tempt God, are even delivered*: well now, what followes? *Then they that feared the Lord, spake often one to another*; as if they had said, let not these things take any thing off the edge of our affections, or quench any flame of our love; did God take any notice of this now, that he had any such friends

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in the World: yes saith he, *God hearkened, and heard, and a Book of remembrance was written before him, for them that feared the Lord, and that thought upon his name, and they shall be mine, saith the Lord of Hosts, in that day when I make up my Jewels, and I will spare them, as a man spares his own Son that serves him:* there is a time a coming, the day will declare, whether it be best serving God or the Devil: well then Beloved, as ever you would hold fast the Profession of your Faith, take heed of the errour of the wicked, never think it vain to serve God, though you may loose by it; for if you loose for him, ye shall never loose by him.

Thirdly, Would you hold fast the Profession of your Faith, then lay up the word of Faith in a good and honest heart. *Luke* 8. 15. It is said there of the good ground, they are, they which having heard the Word, keep it, or hold it fast: where do they lay it up now, in a good and honest heart? so that you must pull out his heart before, that you can pull out the Word; and will any man suffer his heart to be torn from him? you will never hold it fast, till you lay it up in a good and honest heart; if it be onely in the hands of a Bible, is in your hands, or in the head, it will be gone; but if it be in your hearts, you will never let it go: therefore observe, saith he, Having heard it, they keep it, and hold it fast in an honest and good heart, and bring forth fruit with patience: they had a great deal of sufferings, to bring forth with patience; for if they were not under suffering, what need were there of patience? Well Beloved, consider a little further, as to this,

the connexion between the Verse preceding the Text, and the Text, saith he, *Let us draw near with a true heart in full assurance of Faith, having our hearts sprinkled with an evil Conscience, and our bodies washed with pure water: Let us hold fast the Profession of our Faith*: the purity of the heart is the best preservative of the Faith, 1 *Tim.* 3. 9. *holding the mystery of the Faith in a pure Conscience*: *a good and honest heart* will never part with the *mystery of Faith.*

Lastly, Would you hold fast the Profession of your Faith, then look much to, and often consider *Jesus Christ*, the Authour and finisher of your Faith. *David* had got the faculty of walking with God, and how was it, saith he, *I will keep thy loving kindness before mine eyes, that I may walk with thee.* Oh, if we do but keep the loving kindness of God in *Jesus Christ* before our eyes, we shall certainly keep the Faith, saith the Apostle, Having a High Priest over the House of God, let us draw near, and let us hold fast a High Priest, that is, *Jesus Christ*, our great High Priest. *Heb.* 3. 1. *Wherefore, holy Brethren, be partakers of the Heavenly Calling, consider the Apostle and High Priest of our Profession Christ Jesus*, Heb. 4. 14. Seeing then, that ye have a great High Priest, that is passed into the Heavens, *Jesus the Son of God*, let us hold fast our Profession, *Heb.* 12. 2. Looking unto Jesus, the Authour and finisher of our Faith, who for the joy that was set before him, endured the Cross, despised the shame, and is set down at the right hand of the Throne of God. Oh let us be thinking of, and looking to

this

this *Jesus*. You will say, what shall we think of him? Oh think of this condescention in the world, of that vouchsafement, which as was never the like of his: how he humbled himself, and suffered from God and man: Think how he became poor, that was rich, that we that were poor, might become rich: Think how he became a curse, think how he became sin for us, think what a good Confession he made before *Pontius Pilate*, even to the death, and was obedient to the death: Think how he conquered death by dying, and how he rose again by his Almighty Power, and is ascended into Heaven, and ever lives to make intercession for those that come to the Father through him: Think how he lived here on Earth in a sad condition, and joyed in it, to that it might be for our good, and shall we leave such a *Christ* as this? Oh can you look upon *Christ*, and leave the Profession of your Faith? it cannot be, keep *Christ* before your eyes, make him your pattern, and you will not, you cannot do amiss, *He that saith he abides in him, ought to walk as he walked*: He walked in obedience all his dayes, and was obedient to the death: So must we, we must walk in obedience all our dayes, though we dye for being obedient: You see now, how many *Arguments* there are, for your holding fast the Profession of your Faith: There are many now that might be added, but the time is past: therefore I shall shut up all the words of *Jude*, from the 20. Verses of his Epistle, to the end; *But you, Beloved, building up your selves on your most holy Faith, praying in the holy Ghost, keep your selves in the love of God,*

looking for the mercy of our Lord Jesus Christ unto eternal life, and of some, have compassion, making a difference; and others say with fear, pulling them out of the fire, hating even the Garments spotted by the flesh. Now unto them that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy, to the only wise God and Saviour, be Glory and Majesty, Dominion and Power, now and ever, Amen.

Mr.

Mr. *Matthew Newcomen* His Farewel SERMON;

Preached at *Dedham* in *Essex*, *Aug.* 20. 1662.

REV. 3. *Vers.* 3.

Remember therefore how thou hast received, and heard, and hold fast, and repent.

I Began this Scripture the last Lord's-Day in this Congregation. I told you then, there were three Doctrines obvious in the Text: The first was,

Doct. 1. *That it is the Duty of Christians, To Remember those Truths that they have heard and received.*

Doct. 2.

Doct. 2. That it is the Duty of Christians, to *hold fast the Truths, that they have heard and received.*

Doct. 3. That *continued Repentance*, is the Duty of Christians, as well as *initial Repentance. Remember therefore how thou hast received, and heard, and hold fast, and repent.*

The first of these Doctrines, I applyed my self to, and applyed to the People the last Lord's-Day, and shall not now say any thing of it; but proceed to the next Doctrine, That it is the Duty of Christians, *To hold fast the Truths, that they have heard and received.* That which the Apostle enjoyns on *Timothy*, is, in proportion the duty of all Christians, 2 *Tim.* 1. 13. *Hold fast the form of sound words, which thou hast heard of me in faith, and love, which is in Christ Jesus.* The whole intire Body of Divine Truth. Hold it fast, against all opposition whatsoever. Now if they that set themselves Teachers of the Truth to others, must hold fast the Truth, according to the Plat-form that hath been delivered to them; then much more is this the duty of private Christians, who are supposed, not to have that latitude of parts and gifts that Teachers have: And therefore you shall find, that Christ requires this, not only of the Pastors, but of the Members of his Church, *Rev.* 2. 24. speaking not onely to the Angel, but to the Body of the Church: *But to you I say, and to the rest in* Thyatira, *as many as have not this Doctrine, and which have not known the depths of Satan, as they speak, I will put upon you none other burden, but that which you have already; hold fast till I come.* As if he should say; This is all

all I require of you my People, keep your ſelves, and hold faſt that which you have till I come. And ſo in the 3d of *Rev.* 11. *Behold, I come quickly, hold that faſt which thou haſt, that no man take away thy Crown.* As if he ſhould ſay, That Divine Truth, that thou haſt heard and received, it is thy Crown, thy excellency, therefore hold it faſt. This Duty of holding faſt the Truth, is urged in many other places of Scripture, under other expreſſions; as that of continuing in the Word of God. Chriſt ſays, If ye continue in my Word, then are ye my Diſciples indeed. And continuing in the Faith, *Act.* 14.22. *Paul* and *Barnabas* viſiting the Churches, exhorted them to continue in the Faith. And ſo thoſe terms, of being rooted in the Truth, of ſtanding, and ſtanding faſt, and many others, they all inforce this Duty. Now for the better handling of this Point, I ſhall do theſe four things;

Firſt, I will ſhew you, What Chriſtians are to hold faſt.

Secondly, How they are to hold this faſt.

Thirdly, Why they are to hold faſt that they have heard and received.

Fourthly, I will apply it.

Firſt, What Chriſtians are to hold faſt: The Doctrine ſays, *They are to hold faſt the Truths they have received.* Now Truths are of two ſorts:

1. Some are Natural and Moral.

2. Some are Supernatural and Divine Truths: Called Truths of God; becauſe they come from God, and conform the Mind and Soul, that receive them, to the Image of God.

Now,

Now, though it is true, it is good for a man to be right in Moral things, and to know, and cleave to that which is Truth in Morality; yet the Truths that we are here called upon to hold fast, they are Divine Truths, Supernatural Truths, Truths in Religion, Truths in the things of God.

Secondly, Again, Religious and Divine Truths, Truths of God; they are, either such as are so in name, and in the estimation of some men; or else they are such Truths, as are Truths of God, in the truth and reality of the thing: Now, when I say, that Christians are to hold fast the Truths they have received, the meaning is not, that what ever any man, or company of men, offer as Truths, should be received, and held fast; for then we must hold fast many Errours: But what ever men call Truth, or offer as Truth, we must examine it by the un-erring Rule of Truth, that is, the Word of God: In these things, it is a clear Canon, which we have, 1 *Thess.* 5. 21. *Prove all things, hold fast that which is good.* Prove them by the Word of God, and if they hold Truth by that, then receive them, and hold them fast. Divine Scripture-Truths we are to hold fast.

Thirdly, Scripture-Truths, Truths that are grounded and warranted in the Word of God, they are either such as are immediately and expresly laid down in Scripture, or such as are mediately contained in Scripture, and by deduction drawn thence. Now those Truths, that are immediately and expresly laid down in Scripture, we are without dispute, to receive and hold fast. But those Truths, that are drawn thence, we may make use

of

of our Reaſon to examine them by the Word; and ſo far as we ſee them to be drawn from Scripture, we are to receive them, and hold them faſt.

Fourthly, Divine Truths from Scripture, are of two ſorts: Either the great and weighty things of the Truth of God, and of Religion, which we call Fundamental Truths; or elſe they are thoſe things that are of leſs weight in Religion, and yet Truths of God. Now we are not onely to hold faſt thoſe Truths of God, that are the Fundamental Truths; as, That there is a God, and but one God; and, That there is a Trinity of Perſons, in Unity of Eſſence, Father, Son, and Holy Ghoſt; and that there is but one Mediator between God and Man, the Man Chriſt Jeſus; and that He is both God and Man in one Perſon, and that he hath given full ſatisfaction to Divine Juſtice, for all that by Faith cloſe with him, and the like.

Theſe are the great Points in Religion; theſe we muſt be ſure to hold faſt. And not onely theſe, but even the leſſer: Thoſe Truths of Religion, that comparatively, are, far leſs then theſe, we muſt hold them faſt. You know what our Saviour ſays of the Commands: There are ſome that are the firſt and great Commandements; and there are others, that are the leſſer: But whoſoever ſhall break one of the leaſt of God's Commandements, and ſhall teach men ſo, the ſame ſhall be leaſt in the Kingdom of God. So, whoſoever ſhall renounce the leaſt Truth, God will be even with him for it. For thoſe Truths of God, which are [illegible] e and ſmall, comparatively, they may be of great

great weight and consequence in their Sphere. *Luther* said, *Let Heaven run together as a Scrowl, rather then one Filing of Truth should be parted with.* Surely, those Servants of God, the Martyrs, were not so prodigal of their lives; but knew what they did, when they suffered for such Truths, as men now call Trifles, and not worth standing for; the least Truths of God must be held fast.

Thus you see, What we must hold fast; Divine-Truths, Scripture-Truths, whether greater, or lesser; we must hold fast, what we have received. I should, but that I fore-see the time will prevent me, answer an Objection. Is there nothing to be held fast but Truth? Doth not the Apostle bid the *Thessalonians*, in the second of the *Thessalonians*, the second Chapter, and the fifteenth Verse, *Hold the Traditions which ye have been taught, whether by Word, or our Epistle?* The Papists make much of this Place for their unwritten Traditions. In a word, know this; Though there were some Doctrines of Faith, and Matters of Practice, which, when *Paul* writ this Epistle, were not expresly to be found in Writing, that had been Preached by the Apostles; yet this will not, in the least, infer, that now, when the Canon of Scripture is compleated, there should be such unwritten Traditions, to which we are to give up our Faith.

I go on to the second thing; and that is to shew, How we must *hold fast the Truths of God, that we have heard and received.*

Fifth,

First, In our Judgments, being fully resolved, and settled in our Judgments concerning them, not wavering about them, nor suffering our selves by any means and ways, to be removed from our stedfastness in them. Says the Apostle, 2 *Pet.* 3. 17. *Seeing you know these things, beware lest you also, being led away with the errour of the Wicked, fall from your own stedfastness.* Take heed you be not removed in your Judgments; Hold fast what you have received, and suffer not every Wind to blow you off from them.

Secondly, We must hold fast the Truths we have heard and received in our Wills, and Affections, in our love to the Truth; we must receive the Truth in the love of it, or else we shall never keep the Truth; Love is the strongest hold-fast in the World, no man will part with that which he loves: What makes the covetous man so unwilling to part with his Money, but because he loves it? What makes the lustful sinner so unwilling to part with his Lust, he will part with Heaven, rather then with his Lust? Why, it is because he doth so love it. If men did love the Truth, they would hold it fast.

Thirdly, You must hold fast the Truth, in the Profession of it, *Heb.* 10. 23. *Let us hold fast the Profession of the Truth, or of the Faith, without wavering.* We must not onely believe with the Heart, but confess with the Mouth, if we would be saved: When *Peter* denyed his Master with his Mouth,

and

and ſaid, *I know him not.* I am perſwaded, he denyed him not in his heart. It is a dangerous thing in words, or outward Profeſſion, to renounce the Truth, or any part of it. *Hold faſt the Profeſſion of the Truth.*

Fourthly, We muſt hold the Truths of God faſt, in our Life and Converſation; this the Apoſtle calls, *Walking in Chriſt*; and holding forth the Word of Life, in a blameleſs and harmleſs Converſation, *We muſt hold faſt the Truth of God in our Lives.*

Fifthly, We muſt do all this Conſtantly; Hold faſt the Truth in our Judgment, and Affection, and Profeſſion, and Converſation, conſtantly, and at all times; as *David, I have inclined my heart to perform thy Statutes always, even unto the end:* We muſt not onely in times of calmneſs and ſerenity, when we may have all the peace, and applauſe of the World, hold faſt the Truth and Profeſſion of it; but in ſtormy Times, when Truth may burn a man's fingers, if he hold it; yet even then we muſt hold it faſt.

Sixthly, We muſt hold faſt the Truths we have received Reſolutely, againſt all oppoſition whatſoever, whether of Friends, or Foes. *Paul* would not bate an inch; no, not to *Peter* his Brother, his elder Brother in Chriſt, and in the work of the Goſpel; he reſiſted him to the face, and gave not place to him, no, not for an hour.

Thus

Thus ſhould we hold faſt the Truth, that we have heard and received in our Judgment, in our Will, and Affections, in our Profeſſion, and in our Lives and Converſations. And thus hold them faſt conſtantly, and reſolutely, againſt all oppoſition, on the right hand, and on the left, both of Friends, and Foes; and that for theſe Reaſons, which is the firſt thing I have to do; which is to ſhew you, Why we ſhould *hold faſt the Truths of God.*

Firſt, For the excellency of Divine Truth; it is more precious then Gold, better then Rubies, and all that you can deſire, cannot be compared with Truth. And it muſt needs be ſo, becauſe it is the immediate Iſſue of God himſelf, who is the *Fountain of Truth*, and the *Fountain of all Perfection and Glory.* Natural men have ſaid, *Truth is the Daughter of Time.* Divines ſay, *Truth is the Daughter of God:* Divine Truth is the Child of God, the Iſſue and Birth of God. And whoſoever therefore, God hath pleaſed to deliver his Truth unto, they muſt be tenderly careful, that it be not deflowred and violated.

Secondly, It is our duty, to hold faſt the Truth that we have received; becauſe we have received it under the notion of thoſe things, that have a kind of conſtancy in them. I ſay, we have received the Truth, under the nature of thoſe things, that have a kind of conſtancy, and perpetuity in them. The Scripture ſpeaks of the Truths of God, as an Heritage; *Thy Teſtimonies have I taken for mine Heritage*, ſaith *David*, in the 119. *Pſalm.* Though a

man's Perſonal Eſtate may be alienated; yet that which is his Heritage, this is unalienable in Law; it is a wrong done to his Poſterity, if he parts with that: Truth is the Inheritance of the Saints, therefore they are to hold it faſt. Again, in Scripture, the Truth of God is called a thing committed to a man's Truſt, 2 *Tim.* 1. 14. *That good thing which was committed unto thee, keep by the Holy Ghoſt, which dwelleth in us.* That good thing! What was that? Why, the *form of ſound words*; which, in the Verſe before, he had bidden him *hold faſt*: this is but a Reduplication of the ſame thing on him. The Body of Goſpel-Truths, that was committed to thee, *hold it faſt*; that good thing, a good thing: the Author of it is good, and it makes us good; all that is contained in it, is good Matter, and it tends to a good End, the ſaving of our Souls. This, ſaith he, hath been committed to thee, therefore keep it. A thing committed to a man's Truſt, muſt be ſo kept, that it may be re-delivered, and re-delivered intire and whole, and re-delivered to the ſame Perſon that did commit it to us, elſe we cannot be faithful to our truſt. The Truth of God is committed to our truſt; we muſt ſo keep it, that we may re-deliver it, and re-deliver it intire and whole; and re-deliver it thus intire and whole to him that committed it to us, even to God. This is the Duty of all Chriſtians, thus to keep the Word. There is a committing of the Truth, to all the Church and Saints of God; as *Jude* tells us in his Epiſtle, verſe the third, That ye ſhould contend earneſtly for the Faith, which was once delivered to the Saints; the Faith, that is, the Doctrine of Faith,

Faith, the truth of the Goſpel, which was delivered to the Saints. We have but one Goſpel, and it was delivered but once: God means no more to deliver his Goſpel, and the Truths of it; therfore you had need ſtrive hard, to keep them, and hold them.

Thirdly, We ſhould hold faſt the Truth that we have received; becauſe if we do not hold it faſt, we do wrong God, and we wrong our ſelves, and we wrong the Truth, and we wrong our Poſterity.

1. It is our duty, *to hold faſt the Truths we have received*; becauſe, if we do not, we wrong God; for Truths are more Gods, then ours: They are ours, as to the uſe of them; but they are his, as he is the Original and Author of them. Truths are God's Jewels; there is never a Truth of Religion, but God owns it as his; and for us to barter away any of theſe Truths of God, it is Sacriledge, it is a robbing of God, it is a wrong to God. This is that God complains of, by his Propher, in the ſecond of *Jeremiah*, the eleventh and twelfth Verſes, *Hath a Nation changed their Gods, which are yet no Gods; but my People have changed their glory, for that which doth not profit. Be aſtoniſhed, O ye Heavens, at this, and be horribly afraid; be ye very deſolate, ſaith the Lord.* The Prophet, indeed, ſpeaks of a total forſaking of God, and all his Truths; but there is, in the forſaking of every Truth, a proportion of wrong to God.

2. It is a wrong done to the Truths of God, when men having received the Truth, and embraced it, hold it not fast, but cast it off, this is a wrong to the Truths of God. We say, it is less reproach to a man when he comes to my house, to shut the Door against him, and not receive him in at all, then when he hath been in a while with me, I turn him out, all the World will now think I find cause to be weary of him. They who have shut their hearts against the Truth, and never gave any entertainment to it, they are less injurious to it, then they that have received it, and professed it, and yet turn from it. These tell the World, that the Truths of God are not so sweet, and worthy of their entertainment, as they supposed them to be.

3. This is an injury and wrong to our selves; this is a wrong to our Credit and Reputation. Now, though we may not make Credit our End in Religion; yet we may make use of our Credit or Reproach, as an Argument to hold fast the Truth: and this is injurious to our own Souls, *John* 8.31. *Then Jesus said to those* Jews *which believed on him; If ye continue in my Word, then are ye my Disciples.* Indeed, here Christ doth seem to distinguish his Disciples; he hath some that are so in name, that are not so in deed; and he hath some that are so in deed, and in truth: and of these he gives a Character here, *If ye continue in my Word.* You now profess to believe my Word; but if you hold fast, and continue in my Word, then you are my Disciples indeed: But if you continue not in my Word, you have the name

name of Diſciples onely, and that will not ſave you. You can never be ſaved, unleſs you be indeed the Diſciples of Chriſt; and you can never approve your ſelves to be the Diſciples of Chriſt indeed, if ye continue not in the Truth, 1 *Joh.* 2. 24. *Let that therefore abide in you, which you have received and heard from the beginning,* If that which ye have heard from the beginning, ſhall remain in you, ye ſhall continue in the Son, and in the Father, Hold faſt the Truth of God, which you have received, then ſhall you continue in the Son: If the Truth of God, which you have received and believed, remain in you, and be held faſt by you, ye ſhall continue in the love of the Father and Son, but not elſe; according to what he expreſſeth again; *Whoſoever transgreſſeth, and abideth not in the Doctrine of Chriſt, hath not God, therefore he cannot be ſaved; he that abideth in the Doctrine hath the Father and the Son.* Therefore, as you would be ſaved, hold faſt the Truths you have received.

Now here (but I have not time to ſpeak to it) is a Caſe of Conſcience; Whether every errour doth cut a man off from God? *Anſwer*, No, God forbid: But this we cannot ſpeak to now.

Fourthly, They that hold not faſt the Truth of God, are injurious to their Poſterity. Our Fore-Fathers holding faſt the Truth of God, in the day of their Trial, and ſealing it with their Bloud, was

the means of transmitting the purity of the Gospel to us their Posterity; and, if we, in our Generation, hold no fast the Truth of God, but carry it loose in our Consciences and Judgments, and we let it fall out of our hands and hearts, we forfeit the Truths of God, not onely from our selves, but also from our Posterity. Thus you see, we shall wrong the God of Truth, and the Truth of God; we shall wrong our selves, and our Posterity, if we hold not fast the Truth we have received. Thus we have the Reasons of the Doctrine.

Application.

For Application: here, first, I might bewail the general want of the care of the performance of this Duty, which hath appeared many years in this Land.

We have had little care of holding fast the Truths we have received. For holding fast the Truth in our Judgments, How many are there, whose Judgments have been perverted with many Errours?

This is that which the Apostle calls, *A turning aside to another Gospel*, in the first of the *Galathians*, and the sixth Verse. And so for holding fast the Truth in the love of it, How many are there, that have failed in that, which Christ calls, *The forsaking of the first Love*, *Revelations* the second, and the fourth Verse.

And

And we ſhould hold faſt the Truth in the Profeſſion of it; and how many are there that have failed in that? This the Apoſtle calls in the tenth of the *Hebrews*, *A drawing back unto Perdition.*

And for holding faſt the Truth, in the Practice of it, How many have failed in that? that have been Profeſſors, and now are grown looſe and debauched. This the Apoſtle *Peter* calls, *A turning aſide from the Holy Commandement.* All theſe things call for our Lamentation.

Exhortation.

But the whole Work, that I will apply my ſelf to, is, to exhort every one of you, to the care of this Duty, *To hold faſt the Truths that you have heard and received.* Hold them faſt in your Judgment, hold them faſt in your Will and Affections, hold them faſt in your Lives and Converſations, hold the Truths you have received conſtantly; and hold them againſt all oppoſition on the right hand, and on the left, from Friends and Foes.

To preſs this upon you, I think I ſhall need uſe no other Motive, then what I have laid down before you in the Doctrinal Part; onely this one thing more, and that is; Take notice, how urgent the Spirit of God is, in preſſing this in Scripture.

Now, saith Mr. *Hildersham*, *If in those days, when the Apostles were yet living, who taught the People of GOD with more Power and Demonstration of the Spirit, then any of us do, or can.* Yet, if then they had need of such Exhortations, to continue in the Doctrine, and to abide in it, to stand fast, and hold fast, the Word and Truth of God; How much more needful, are these Exhortations in our days?

If any say, No; There is not more cause; for then the Magistrate was a Mortal Enemy to the Gospel, and the Professors of it; but we are (thank be to God) under a Christian Magistrate who doth not oppose, but countenance the Gospel, and the Professors of it. If any makes this Objection, I will give you Mr. *Hildersham's* Answer to it, which I find in a Sermon of his, Printed in the Year, One Thousand Six Hundred Thirty and one; which is now One and Thirty Years agone; saith he, *Though, through the great mercy of GOD, we in this Land, enjoy the Gospel in great Peace, and have it countenanced by Authority; and though, through the Religious Disposition of the KING, we may have great hopes of the continuance of the true Religion, and seem to be freed from all fear of the altering of it: Yet* (says he) *there is need of this Exhortation even in these days*; and that for these Reasons.

First,

REAS. I.

First, Because of the great danger we are in of being over-run, or over-spread with Popery, and the Fiery Tryal, before we are aware: For, says he, *The great increase of Papists, that we daily hear of, and the great declining of many, who are ready to receive any Errour that shall be offered to them: These things give us just cause to fear the danger of Popery over-spreading us.*

And Brethren, If it were so in his time, so many years ago, What is it now?

REAS. II.

Secondly, says he, *If be there were no danger of Popery: yet,* says he, *there are so many Errours newly sprung up, that do shew how needful this Exhortation is.*

REAS. III.

Thirdly, says he, *There is such a general decay of the love of Religion, in all places and amongst all sorts of People, and so much irreligiousness every where, that it is the general Disease of the Nation.*

There-

Therefore, he concludes, That in these Times of ours, though Religion hath the Magistrate to countenance it, yet there is as much need of pressing this *Exhortation*, as ever there was: namely, *To hold fast the Truths, that we have heard and received.*

Now, if you ask, What you shall do, that you may be able to hold fast the Truths that you have received, I will give you some Directions.

First, If you would hold fast the Truths, that you have heard and received, get into Christ, rooted and established in him. Brethren, It is not all the Learning in the World, and Abilities that man can have, that will inable him to hold out, and hold fast the Truths that he hath received. If a time of Tryal come, unless Christ be his Bottom and Foundation, unless Christ be his strength: if a man stands upon his own legs, his own Parts and Abilities, to argue and dispute, and repel Objections, alas, these things will fail in a day of Tryal. Prison, and Death, and a Stake, are such Arguments, Brethren, that all the Learning and Parts in the World cannot answer, but onely Christ, and his Spirit, and Grace in the Heart. Therefore, if you would hold fast the Truths, which you have received and heard, and not be beaten off from them in the day of Tryal, get into Christ, rooted, and established in him, then shall you stand, not else.

2. If

2. If you would hold fast the truths that you have heard, and received, then take nothing upon trust, in matters of Religion; what ever Preachers you hear, or what ever Books you read, take not things upon trust, but examine them, and prove them by the Scriptures, and judge what foundation and warrant they have from the Scriptures, and accordingly receive them, or receive them not. It is observable in 1 *Thes.* 5. When the Apostle sayes, *Despise not Prophesyings*, in the next words he sayes, *Prove all things, and hold fast that which is good*; as if he should say, Though I would not have you despise Prophesying, and Preachers, yet I would not have you to take things upon trust, in matters of Religion, *but prove all things, and hold fast that which is good.*

3. If you would be able to hold fast the truths that you have heard, and received, get a clear and distinct, and certain knowledge of what is truth, that which you would hold fast, get a clear assured knowledge, that it is the truth of God, 2 *Tim.* 3. 14. *Continue thou in the things which thou hast learned, and hast been assured of*; if a man would continue in the things that he hath learned, he must be assured of them, that they are the truths of God: But how shall a man be assured, that such and such things are the truths of God? He may know this 1. first, by the consonancy of them to the word of God; secondly, by the power of them on his own heart, to convince, or humble, and quicken it.

4. If

4. If you would be inabled to hold fast the truths you have heard, and received, then get a high valuation and esteem of the truths of God. Such as *David* had, *Psal.* 119. 12. *The Law of thy mouth is better unto me, then thousands of Gold and Silver.* Better in it self; all the Gold and Silver in the world, all the riches in the world, will never do a man so much good as that; and better in my estimation, I value it more, I had rather part with all, then with the Word; A man that is of this mind, he will hold fast the truth: Oh that there were such a heart in every one of you! as to say, *The words of Gods mouth, they are better then Estate, and better then liberty, and better then Wife and Children*: if there were such a heart in us, this would inable us to hold fast the truths of God, and part with all, rather then them.

5. If you would hold fast the truth, that you have received and heard, then make conscience to practice according to what you know; make conscience to obey the truths of God, obedience is the sinue of constancy, Christ saith, *Luke* 6. 44. *Whosoever heares these Sayings of mine, and doth them, he is like a man which built his House, and digged deep, and laid the foundation upon a Rock*; *and when the flood arose, and the streams beat vehemently upon that House, it could not shake it.* Mark ye, it could not be shaken: the conscionable practical hearer, and receiver of the truth of God, he is the man that is like to hold out, and to hold fast the Word; he that hath been a careless hearer, and never made conscience to hear for obedience, and practice, he is blown over presently;

prefently; it is a ſad paſſage I have met with in that Reverend man, Mr. *Hilderſham*, and to me it ſeems to have much weight in it; What hope, ſayes he, can we have of many of our hearers in *England*, who are willing to give the World a hearing, and outwardly profeſs it; but what hope can we have, but that if a time of triall come, they will turn Papiſts, or profain, or any thing? for they never loved the Word, when they heard it; and they never obeyed the Word, but lived in known ſins; they take up a form of godlineſs, and hate the power of it; what hope, but that if a time of tryal come, theſe will fall from the truths.

6. If you would be able to hold faſt the truth that you have heard, and received; then take heed of receiving the leaſt truth of God, take heed I ſay, of knowing and willing, forſaking the leaſt truth; and knowing and willing, giving way to the leaſt errour, as the committing of the leaſt ſin, may render a man abominable unto God, as you find in *Levit.* 11.43. *You ſhall not make your ſelves abominable with any creeping thing*; that is, with the eating of any creeping thing. Now this was one of the leaſt Commandements that God gave out, for the not eating of ſuch and ſuch things; and yet by tranſgreſſing this, the people might make themſelves abominable: the committing of the leaſt ſin may make a man abominable to God; ſo the embracing of the leaſt errour, and the forſaking of the leaſt truth, may make a man abominable to God: the leaſt truth forſaken knowingly, and the leaſt errour imbraced knowingly, becomes a great ſin; and a little

a little errour, makes way for a greater, if once a man gives way to one errour, a thousand will follow after. If we would hold fast the whole body of truth, we must take heed we forsake not the least truth, if we forsake God and his truths, whether in lesser matters or greater; and if we turn back again to Popery, and conform to the Papists in lesser matters (saith Mr. *Hildersham*) know of a certainty, that Popery shall return again.

7. If you would hold fast the truths you have heard, and received, then shun all such persons as would go about to draw you off from the truth of God; shun all Seducers, confer not with them; have nothing to do with them, and their wayes. *Prov.* 19.27. *Cease my Son, to hear the instruction that causeth to erre from the words of knowledge*; thou hast been instructed in the words of knowledge; and if any would instruct thee otherwise, and seek to draw thee off from the words of truth, and knowledge, have nothing to do with them: *Cease my Son to hear the Instruction that causeth to erre from the words of knowledge.* Now my Brethren, this advice I judge to be the more seasonable, because it is in my apprehension, that this present providence of God, in taking off at one stroak, so many of his Servants (that have indeavoured in uprightness of heart to instruct you, and the People of God, from this work), it is on my heart to think and fear, this will give a great advantage to Seducers, to seek to corrupt you, and draw you off from the truth to their party; When the Shepheards are smitten, there is a great opportunity given to the Foxes, and Wolves,

to

to make a prey of the flock; when God makes it dark, and night, then all the Beasts of the Forrest do creep out; as the *Psalmist* saith, *Psal.* 104.20. When there is a night, and Cloud on the Ordinances of God, then all the Be sts of the Forrest will go forth, many will undertake to be your instructors, and say here is Christ, and there is Christ; but believe them not: remember the things that you have heard and received, and hold them fast; ce se from the instructions of those that would turn you aside.

8. And lastly, If you would be able to hold fast the truths of God, then commend your selves and the truths you would hold to God in Prayer, and begg of God to hold you, that you may keep his truth: Put up those Requests to God, that *David* do h, *Psal.* 15. *Hold up my goings in thy paths, that my foot-steps slip not*; and in the 119. *Psalm, Be Surety for thy Servant for good, hold thou me up, and I shall be safe, and I will have respect unto thy Statutes* continually; And thus my Brethren, I have done with this Doctrine, and this Sermon, and as far as I know, with my Preaching in this place: The day is at hand, wherein I, and many others of my Brethren shall be (though not naturally dead yet) civilly dead, dead in Law, dead as to the work of the Ministry. And, as I told them of this particular Congregation, the last Lords day; so I tell you; know what I would be willing to speak to you, if I lay on my Death-bed, and had that exercise of Reason and Memory that I have now: look I say, what I would say to you, if I now lay on my Death-

Death-bed: the ſame I ſhall ſpeak to you now, through Gods aſſiſtance; and firſt, I would, and in ſome meaſure do give thanks to God, the God of the ſpirits of all fleſh; that hath called me a poor unworthy Creature, not onely to the knowledge, but to the preaching of the Goſpel of his Son Jeſus Chriſt; and that in this place, and in this part of the Land; and hath pleaſed in mercy to continue life and liberty to me in my work here, almoſt 26. years. Secondly, I would be, and I hope I am in ſome meaſure, thankful to God, and to his people, both of this Town, and of the Neighbour-hood, for a great deal of love and reſpect, and encouragement, that they have given to my Perſon and Miniſtry here; and particularly, I do acknowledge my ſelf to be greatly obliged to my Reverend Brethren the neighbour-Miniſters, for the much love I have received from them, their readines to help me, in ſupplying my place in the time of my ſickneſs, or abſence; and ſweet ſociety I have had with them, I believe you think it is no eaſie thing for me to ſpeak, or think of parting with ſuch an Auditory, and Society: the like to which, I never look to have on Earth again. But ſeeing, for my ſins, and your ſins, God will have it ſo, we muſt ſubmit, and lye at his feet: that which he hath made crooked, who can make ſtraigh? But before we part, give me leave to ſpeak a few words to you, ſomething by way of Requeſt, and ſomething by way of Advice: by way of Requeſt, I would ſpeak this.

First, That if any of you have found any benefit by my poor Ministry, that if any of you have been inlightened, or awakened, or strengthened, and built up in the truth, and incouraged in the wayes of holiness, by any thing that God hath put into my mouth to speak to you, let God have the prayse, and let me have some room in your hearts and prayers, however God shall deal with me.

My second Request is, That wherein soever you have seen any failings in me, or any failings in my Ministeriall duty, that you would please to passe it by, and to help me in Prayer to God, for the forgiveness of them: These are my Requests of you, and that which I have to say to you, by way of Advice, is much the same, with what I said to this particular Congregation the last Lords day. Take it in these particulars.

1. I would advise you, and intreat you, that we may all of us lay to heart, this present Dispensation of God towards us, and the Nation, in this respect, that we may be sensible of it. I remember, when I was young, and my famous Predecessor, Mr. *Rogers*, was taken off from his Ministry in this kinde, though but for a few weeks, these parts were wonderfully sensible of that Providence, and laid it to heart; and were much in Humiliation, and in Prayer; and I think, I may say, they received an answer again within some weeks. Now Brethren, though he was worth some hundreds of us; yet now it is not the laying by of one man, but of multitudes, fifty in one place, and threescore in ano-

ther; and fourſcore in another, and this not by a ſingle Biſhop, but by an Act of Parliament, which makes the wound the wider, and the more uncapable of cure; and ſhall we not be ſenſible of this? Shall ſo many pretious veſſels be laid by, as veſſels of no pleaſure and none take it to heart? Shall ſo many burning lights be quenched together, ſo many wells of the Water of life be ſtopt up together, and this not be laid to heart? I beſeech you conſider and be ſenſible.

2. In the deepeſt, and ſaddeſt ſence you have of this Providence of God; watch over your own ſpirits, that you lay the blame of it no where ſo much, as upon your ſelves; blame none ſo much for this, as your ſelves. Some blame the times and charge it on their iniquities; others are apt to blame us Miniſters, and charg it on our niceneſſe and ſingularity. Might my Advice take place with this people, I would deſire, that every one of us might lay the blame no where ſo much, as on our ſelves, For certainly, we have procured theſe things to our ſelves. I find our Predeceſſors, the Martyrs, when by a Law Religion was changed in the Nation, and Idollatry ſet up, they laid the blame not on the Law-makers, but on themſelves, and their own hearts. One of them ſaith, All this is come upon us, becauſe we did not live the Goſpell; we were Goſpellers in lip, but not in life: Much more doth it become us, whoſe ſufferings are farre leſſe, to blame our ſelves more, then we blame any others.

3. My

3. My third Advice is this, and I beseech you take it in love, for it is out of love that it is given you; if you should perceive at this time, a difference in opinion and practice among us, that are the Ministers of the Gospell in this Nation; standing, and sticking, at things that others can digest, and doe; and others doing things, that some of their Brethren cannot come up unto. Be not offended, thus it hath alwayes been from the beginning, it is no new thing. Thus it was in King *Edwards* dayes. If, there be any of God's Servants that are Learned, and Holy, and Faithfull, that do now for the enjoyment of their Ministry, yield a conformity, to all that is injoyned. I doubt not, but many of them are grieved, that they cannot have the exercise of their Ministry without this: and we who cannot come up to this, are grieved, that we cannot come up to it; the one, and the other, have griefe enough; adde not your censures to this griefe, that is already upon them. It hath been all along, a Mercifull Providence of God, that when some of his servants could not satisfy their consciences, and come up to the things that have been imposed upon them, without injuring their Consciences; yet others have had a greater freedom given them, that they could yeild; and if not so, What would have become of the people of God? Therefore, in those things, acknowledg there may be some providence of God, for good to you in it.

5. My fourth Advice, I shall deliver to you wholly, in the words of that Holy man and Mar-

tyr

tyr of God, Master *Bradford*; in his Letter to the City of *London*, saith he, *Let us heartily bewail our sins, and repent of our evils, let us amend the evils of our lives, let us every one be diligent in Prayer, and attend with reverence, on the reading, and hearing of Gods Holy word, let us reprove the workes of darknesse, let us flie from Idolatry, and which is the particular, I would indeed commend unto you; Obey the Magistrate, and them that are set over us in the Lord, in all things, that are not against the Word; and when they command any thing contrary to the Word; Let us answer, It is meet to obey God, rather then men. However* saith he. *Resist not the Magistrate, nor seek to avenge your selves; but commit your cause to God, be patient, and submit to all that are in Authority over you; but resist not, rise not against Authority; but wait on God, till he pleaseth to cause the Light to arise and shine again upon you.* This is my fourth Advice.

4. Now it pleaseth God, that hearing opportunities, at least, some of them are taken from some of us, from many of us, for a time. My Advice and Counsell is, that the lesse now you hear, the more you would read; read the word of God much the more, and take all helps for the right understanding of what you read. The Book of Annotations is a great help to inlighten you to understand the Scriptures; and next to the reading of the Scriptures, what spare houres you have, I would advise you to bestow your time in reading of the Book of Martyrs, a Book that hath formerly been more prized, then of late in *England*. Especially,

cially, read that part of it which containes the Hiſtory of Queen *Maries* dayes; they will informe you, of the great controverſies that are between us, and the Papiſts; and they will informe you, what you ſhall anſwer; the reading how chearfully they went to Priſon, and to the ſtake will embolden you againſt the feares of ſufferings, and death; and the reading of their Letters, will be a great meanes to edifie, and build you up; this reading of the Scriptures, and other good Books is my fifth Advice to you.

6. My ſixth Advice to you is, That ſeeing God hath taken away your Week-dayes opportunities of hearing the Word, here, and in other places, you would be careful, that the World may not devoure Gods Portion, I mean that portion of time, which ſome of you have beſtowed on hearing theſe Lectures: It was a good Speech of a gracious Woman now with God, when Mr. *Rogers* was ſilenced: *Well*, ſaith ſhe, *By the Grace of God, The World ſhall never have thoſe houres, that I was wont to ſpend in hearing heretofore*: her meaning was, ſhe would ſpend them in her Cloſet in holy duties. It was an excellent Reſolution, and worthy of our imitation; and if, I might after 26 years, labour here in the Miniſtry, now at my parting, obtain thus much of you, that you that have been pleaſed to be conſtant hearers here, would lay a Law on your ſelves, that ſo much time as you formerly ſpent in coming hither, ſitting here, and in returning home, that you will ſpend that time at home, either in praying and reading, and meditating in your Cloſets

sets, or else in praying in, and with your Families, and instructing of them: if *I* might but obtain this of you at my parting, *I* should believe, that the Devill and his Kingdom would be loosers, by this our parting, if you would spend this time weekly in holy exercises, reading and praying for your selves, and for the Nation, and for your Families, which you were wont to spend in coming to these Lectures, and in attending here, and returning home; and that is my sixth Advice to you, and therefore let me intreat this of you.

7. And my seventh Advice and Counsel is this, that seeing it pleaseth God to take away from you, so many of your publick Instructors, that you would every one of you that are heads of Families, be so much the more in instructing, and teaching your Families: Be so much the more in this, by how much the lesse is done in publick. Read the Word in your Families, and catechise your Families; and see that they may understand them: you have many helps for this, as *M. Perkins*, and M. *Ball*, and the Assemblies Catechisme.

8. And the last Advice I have to give you, is this, That you would still continue your Reverence of, and love to, and care for the observing of the Lords holy Sabbath; it is that my Brethren, wherein God hath been honoured in this Town, and in these Parts, I think as much as in most places of the World, and I pray, do so still, and when you have not publick Ordinances, and publick helps for the sanctifying of the Lords Day at home, in your own Congregations, if you can have the

the Word and Ordinances, in any comfortable manner abroad: travel for it, I say travel for it, and when you have them not at home, nor abroad, be so much the more earnest, and fervent, and abundant in your Family, and secret duties, in the sanctification of the Lords Day: I have some feares, least if time should come to that passe, that the Magistrate should connive at the profaning of the Lords day, giving way to sports and Recreations on it, and Preachers should cry down the strict observation of the Lords day, and the like; I am afraid we have many youths, that in these parts, notwithstanding all the Instructions that have been given them, would be ready to dance after these Pipes, and run into the profaning of the Lords Day: therefore you that are governours of Families, remember the Charge that God hath given you, more expressly concerning this, then in any other thing that *I* know of; *Thou, nor thy Sonne, nor thy Daughter, nor thy Man-servant, nor thy Maid-servant, nor thy Cattel, nor thy stranger that is within thy gates, shalt thou suffer to violate the day of the Lord*: Therefore know your Authority, and do your duty; And put on that holy Resolution of *Joshua*, *Whatsoever others do, I and my House will serve the Lord*, so say you: *Whatever others do, I and mine will sanctifie the Lords Day, and keep it holy*; So do, and the Blessing of God shall be on you, all the week long. And now Brethren, *I* commend you to God, and to the Word of his Grace; which is able to build you up, and to give you an *I*nheritance among all them that are sanctified.

F I N I S.

Mr Cradecots *Farewell Sermon.*

Phil. 4. latter part of verſ. 9.

——And heard, and ſeen in me do, and the God of peace ſhall be with you.

FRom this Verſe we may obſerve three Doctrines.

Doct. 2. *That the peoples eyes muſt be taught by the Miniſters holineſs of life, as well as their ears by the Miniſters ſoundneſs of Doctrine.*

Paul did not teach one thing and practice another; he practiſed as he preached, and he both practiſed and preached the forementioned Duties in the Verſe before the Text. And to this end the Lord appointed a Miniſtry to be perpetuated through all ages of the World: And it is the Lords appointment that peoples ears ſhould be taught by the Miniſters holineſs of life, as well as their ears by their ſoundneſs in Doctrine; and this is neceſſary for the Miniſter himſelf; and neceſſary for the people: No marvel then that a faithful Miniſtry is the Butt of the Devils malice, or his craft and cruelty, and that the Devil hath in all Ages attempted and endeavoured utterly to overthrow the Miniſtry, or to poyſon and fly-blow it ſhamefully; and this is the method whereby Satan hath endeavoured to fly-blow the Miniſtry. Why then ſee the folly and madneſs of thoſe people who affect or cry up thoſe Miniſters who do not teach their people with ſound Doctrine, or a holy life; and whether there be not ſuch Miniſters which do not teach their

peoples ears with ſoundneſs of Doctrine, or their eyes, with a holy life? and whether there be not ſuch people as do cry up ſuch Miniſters; and whether or no ſuch people are not guilty of ſpiritual folly and madneſs? judge ye.

Doct. 2. A Miniſters ſoundneſs in Doctrine and holineſs of life and converſation, doth lay a very great obligation on a people to a due conſcientious practice of every commanded duty. The Apoſtle, we ſee, maketh his Preaching and Practice an argument to excite the *Philippians* to the fore-mentioned commanded duties, as is in the Text, and the verſe before the Text.

As firſt of all, the Appellations and Titles given in Scripture to ſuch Miniſters whoſe Doctrine is ſound, and whoſe Lives and Converſations are exemplarily holy.

They are called, 1. *The ſalt of the Earth*, as *Mat.* 5. 13. read that, ſaith Chriſt to thoſe great Teachers of the Goſpel, and Diſpenſers of his Oracles, and in them to their Succeſſours. Salt hath two things in it, namely, Sharpneſs and Savourineſs; and thus Miniſters, firſt muſt rebuke ſharply, that people may be ſown in the Faith, as *Paul* enjoyns *Titus*, as in the 1. of *Titus* and 13. verſe. And ſecondly, Miniſters muſt ſpeak ſavoury things to every perſon, and to every palate, that their people may be ſavoury both in heart and life; but to be as unſavoury as ſtinking carion in the noſtrils of Almighty God, under ſuch a ſavoury and ſeaſoning Miniſtry, this is woful. It is the nature of ſalt to cauſe barrenneſs where it ſeaſoneth not, therefore we read of *Abimelech* in *Judges* 9. ver. 45. that *he ſowed the City with ſalt*: So that people who live under a ſharp and ſavoury Miniſtry, and are not ſeaſoned therewith, and preſerved from putrefaction in their ſin and corruption thereby, their caſe is very dangerous.

2. They

2. They are called again *the Light of the World*, in *Mat.* 5. 14. read that. As for their Doctrine, *the Salt of the Earth*; so for their Lives, *the Light of the World*; and they must therefore lead convincing lives, as *John* 5. 35. read that; it is there said of *John* the Baptist, our blessed Lord and Saviour gives him this commendatory Character, or Testimonial, *That he was a burning and a shining light*, burning in himself, and shining to others: Or as it was said of *Basil*, *Thundring in his Doctrine, and lightning in his Life and Conversation.* Now if good Ministers be the light of the world, then hence we may infer,

2. *Inf.* 1. That without a godly faithful Ministry the world lyeth in darkness, ignorance, error, sin and misery. It is said of *Galilee*, in *Mat.* 4. 16. *That the people who sate in darkness, saw great light*, read that. Why, had they not Priests and Levites? I answer, they had indeed forty Priests, but they had not a faithful Ministry; and therefore the Evangelists tells them *they sate in darkness*; yea, *in the region and shadow of death*, notwithstanding the forty sottish Priests they had. But when they had a faithful Ministry, they are said to see a great Light. Again, If good Ministers be the light of the world, then we may draw this Corollary, That to be offended at the light of a faithful and powerful Ministry, argues and speaks a very sinful and wretched frame of heart. Nothing is so excellent, but some will be displeased at and with it, as *Eccles.* 11. 7. Even the light it self we know is offensive to sore eyes; and thus the burning and shining light of a godly and faithful Ministry is offensive and terrible to some; but who are they? sore diseased souls, the Lord knows. The Ark of God, which was the monument of his presence, whom did it smite with Emrods but the *Philistines*? What then, is the Ale-benchmore ease to thee than thy Pew is to thee in

this place? than a Conſcience, Soul-ſearching Sermon? what, art thou offended at a powerful faithful Miniſtry? Oh fearful plague-tokens!

3. To do all that man can do to put out the Light, this is worſe. It is the moſt horrid, helliſh plot, that can be aſſigned or named; and of this I am ſure the the Church of *Rome* cannot plead not guilty, which like the Scribes and Phariſees, take away from the people the key of knowledge, and ſhut up the Kingdome of Heaven againſt men. How terribly doth our bleſſed Lord thunder-ſtrike thoſe ſtupid Phariſees for this? *Mat.* 23. 13. And as did the Phariſees, ſo did the Papiſts: For 1. Heretofore they made it a mortal ſin to read Gods word. 2. Afterwards they clogged the liberty they granted with ſuch cautions and reſtrictions, as that very few eſcaped of thoſe that were within the reach of the Inquiſition. 3. Thoſe clogs contented not, but now it is thought fit utterly to deny liberty, and can there be a more horrible helliſh plot aſſigned than this, to take from people their knowledge of ſalvation? And thus the Church of *Rome*, whether they have Church-ſnuffers or not, to be ſure they have Church-extinguiſhers, and various means to put out the light. Oh fearful is this! as in *John* 3. 19, 20. *That is the reaſon men hate the Light, becauſe their deeds are evil.*

Again, If good Miniſters be the Light of the world, then hence may we draw this concluſion, that it concerns people very nearly to believe in the light, and to walk in the light, and to work while the light laſteth, as our bleſſed Saviour exhorteth in *John* 12, 35, 36. read that. God ſets up his Miniſters as Lights, as Candles on the candleſticks of his Church, to awaken men, and to light men unto eternal life: And ought not people to pray hard, and work hard while the light laſteth? God removes many times the candle and candleſtick, and

makes

makes the Sun to go down at noon-day, as *Amos* 8. 9. So darkens the earth at clear day. Good Ministers they are called the Light of the world, and they are called

3. Stars, as in *Revel.* 3. 1. And who are meant by the seven Stars? *Rev.* 1 *ult.* they are the Angels, that is, the Ministers of the seven Churches. Now the Stars are said to affect those inferiour bodies, 1. By their influence. And thus godly and faithful Ministers, by the influence of their lips, they feed many with the bread of life. 2. By their regular motives of their lives they confirm many. 3. By the light of both they confirm many: one while their employment is to instruct poor souls, and so they are like Stars shining in a dark winter night; another while they are to converse in their courses. *Judg* 5. 20. Now to enjoy and live under the Ministry of such Stars, and yet to walk in darkness, and to have fellowship with the works of darkneſse, to remain unconvinc'd, unconverted, unhumbled, unmortified, unfruitful, this is woful, this is a very lamentable state.

4. They are called the Lords Messengers, and Embassadours, *Mal.* 2. 7. And the Ministers of the Gospel, for indeed the Ministers of the New Testament they are no where called Priests, they are called Embassadours for Christ, 2 *Cor.* 5. 20. Godly, faithful Ministers are the Lords Messengers and Embassadours in matters concerning the soul, the precious, immortal, never dying soul of man, not in the matters of this life, but for the soul. Now this is no mean employment to treat with God for the soul.

5. They are called the Lords Husbandmen. Gods Church is his husbandry, 1 *Cor.* 3. 9. And Ministers are Gods Husbandmen: naturally we are like barren wilderness; now the Lord sends his Husbandmen to

those barren wildernesses, to make it a fruitful Paradise Now for Gods Husbandmen to plow, sow, and harrow, and yet no fruit, no crop, *Isa.* 5. 6. When Gods Vineyard brought forth no fruit, *I will take away all their rainy clouds*, saith God; you shall have clouds, but you shall have clouds without rain; you shall have Ministers still, but such as shall never do your souls any good.

Well, you see the titles given to them in Scripture; they are called the Salt of the Earth, and the Light of the World, and Stars, and the Lords Messengers, and Embassadours, and Husbandmen; all which doth import a very great obligation lying on a people who live under such a Minister, and who live under, and practice every commanded duty.

1. *Inference.* 2. Dangerous and fearful is the estate of those who have enjoyed, and lived under, and have not been wrought upon by such a Ministry. And this will appear, if we consider, 1. How fearful a sentence the Lord Jesus Christ hath given to those that live under, but despise, and profit not by the Ministry of his faithful servants, *Mat.* 10. 14, 15. And do not think that Christ said this touching the Ministry of the Apostles only, certainly the Lord Christ would have it to be understood of the Ministry of all his faithful servants, whom he sendeth to teach his people, *John* 13. 20. whomsoever he sends; and so, *He that despiseth whomsoever I send, despiseth me.* Then is the message of the Lords faithful Messengers received aright, when people do not only hear it, but receive it, and bring forth fruit, as our blessed Lord speaks of good hearers, *Mark* 4. 20. Those are they that hear, and receive the fruits sown in good ground: And thus our blessed Lord expounds himself, *Mat.* 11. 24. He telleth us there, that they of *Capernaum* shall be in a worse case than they of *Sodom* and *Gomorrah*;

rah; and why? becauſe they repented not at Chriſts Sermons and Miracles; they were not to be ſeen in their lives, notwithſtanding Chriſts Miniſtry, notwithſtanding Chriſts preaching, and his miracles among them, they did not amend their hearts and ways: Oh how fearful a ſentence hath our Lord Jeſus Chriſt denounced againſt ſuch!

2. If a people be not wrought upon by ſuch a Miniſtry what hope can ſuch a people have, that any thing ſhal do their ſouls any good? for is not the Miniſtry of Gods faithful ſervants the power of God to ſalvation, and the miniſtration of the Spirit? *2 Cor.* 3. 8. That is that Miniſtry whereby the ſpirit of grace and holineſs is infuſed into the hearts of the Father's choſen ones in Chriſt Jeſus. The Poet ſpeaks of excellent Muſicians, who, by power of their muſick, made ſtones to leap into a wall. A godly, faithful Miniſtry hath done more, it hath taken the ſtone out of mans heart, and hath given them new hearts, it hath made all the commandments of God eaſie to many a poor ſoul, becauſe it loves its Father, its Redeemer, and Comforter. There is a kind of obedience in a godly faithful Miniſter; and if this will not do, nothing will, as in *Luke* 16. 31.

3. Is not the cauſe of the non-proficiency of ſuch a people under ſuch a Miniſtry in themſelves? Oh men do hinder the fruit of the word of their own ſouls, the powerful operation and working of the word on their own ſouls! the Lord prophecies that ſentence on the *Jews*, *Matth.* 13. 14. He layes all the blame on themſelves, and aſſigns their own ſins, and the reaſon and cauſe of it, as in *Verſe* 13. And thus our bleſſed Saviour expounds the Parable of the Sower, ſhewing how many that hear the word are never the better for it; and he layeth the blame on themſelves, as in *Luke* 8 14. what then, haſt thou not profited under the Miniſtry of the

Lords faithful servants? Oh lay the blame on thy self.

4. Consider, hath not the Lord himself a hand in the proficiency, or non-proficiency under such a Ministry? surely the Lord hath a chief hand in making the Ministry of his servants fruitful or not fruitful to them that enjoy it: Now to enjoy and not enjoy, is it not a fearful sign that ye are not of God? as *Joh.* 8. 47. Is it not a sign that thou art not of Gods Elect, at least of Regeneration? But you will say did not the *Jews* hear Gods word? Yes, they did, with their bodily ears, but they heard it not with faith, submission, and fruitfulnesse, and therefore our blessed Saviour tells them, they were not of God, that is, they were at least in an unregenerate, if not in a reprobate condition: And so *John* 10. 26. *Ye are those Goats* (saith Christ) *that must stand at my left hand in that great day*; And then Unbelievers shall reflect on themselves, not on Christs Ministry by the mouths of his servants.

But if any should say, what then, will you say that all of us are Reprobates that are not wrought on by your Ministry?

I say not so; for that seed which hath been sown on you, may do your souls good hereafter, though it hath done them little or no good as yet.

But secondly, this I may boldly say, that if any of you die in your present state, unconverted, unregenerate, you will carrie with you to your grave as fearful marks of reprobation, as any we can find in the whole book of God. *John Baptist* compares the Ministry of the Gospel to a Fan, in *Mat.* 3. 12. When the Lord Jesus maketh use of the Ministry of his faithfull servants among the people, when he maketh use of those Fans, it will appear who among them are wheat and shall be gathered into the Lords Garner; and who among them are chaff, and shall be cast into the fire.

And

And now whether the present state that you have lived under, and are not yet wrought upon by a faithful Ministry, be not very dangerous, judge ye? And so much may suffice for the Doctrinal part.

If it be so then, *That a Ministers soundness in doctrine, and holiness of life and conversation, doth lay a great obligation on a people conscientiously and duly to practice every commanded duty*; Then first of all, the first Use we shall make of this Doctine shall be by way of Tryal and Examination, and that in two particulars.

1 *Branch of the Use of Tryal.*

First, Whether you in this Parish, in this place, you here before the Lord *do make conscience of the due practice of every commanded duty*?

Secondly, Whether *the Ministry you have enjoyed and lived under, doth not lay a great obligation on you so to doe*?

For the first of these, *Whether you here before the Lord do make conscience of the due practice of every commanded duty in obedience to Almighty God*, you may try your selves by these three excellent Ingredients.

First, *Universality*, Canst thou in the witnesse of thy conscience say, that through grace thou dost every, as well as any part of the Lords revealed will, so far as thou knowest it?

2. *Vniformity*; Dost thou do *all* without prejudice or partiality?

3. *Vbiquity*, Art thou the same at home as abroad, in thy Closet as well as in the Congregation? and dost thou mind inward and secret, as well as open and outward holiness? What saith conscience to this?

As first, Hath commanded duties a throne in your own souls and conscience. Secondly, Have they a throne in thy Family.

First Have commanded duties a throne, in your own

soul

souls and consciences? Is your hearts fully possest with the power of those divine and heavenly truths, which you have often heard, which hath been again and again inculcated upon you, as it was upon the *Thessalonians*, 1 *Thes.* 1. 5. their carnal principles were confuted, their passion moderated, their lusts mortified, their self-ends confounded: are yours so? Have commanded duties a throne in your souls and consciences? Oh that all your consciences could give a satisfying answer to this Quæry.

Secondly, Have commanded duties a throne in your Families; do you make conscience of Family duties; are your houses *Bethels*, that is, houses of God, houses of Prayer, are they habitations of Holinesse and Righteousnesse? do you make conscience of relative as well as of personal duties? Oh that all your consciences could give a satisfying answer to this Quæry.

2. *Branch of the Use of Tryal.*

But now the second Branch of this Use of Tryal and Examination, is this; Whether the Ministry you have enjoyed and lived under, doth not lay a very great obligation on you, to put in execution every commanded duty, as *Rom.* 10. 6, 7, 8. that is, the Word of Faith we Preach; read that place: and may not we take up that with some variation, and say, You have heard of the disease, the misery, and remedy. When the great God shall arraign thee at the great and fearfull Day, and shall say thus, Thou rebellious wretch, why didst thou not forsake thy evil wayes, thy drunkennesse, thy tipling, thy covetousnesse, thy snuffing at purity, thy inveterate heart and spirit against my holy wayes and Ministers? why didst thou not forsake thy evil wayes? wilt thou be able to say, Lord, I lived under 1. A soul betraying, non-resident Minister; one that made it his businesse to fleece indeed, not to feed

the

the flock; or 2. Under a soul-poysoning Innovator; or 3. Under a soul-pining dry nurse; or 4. Under a soul-misguiding guide; or 5. Under a soul-unsearching temporizer; or 6. Under a soul-destroying discountenancer.

1. Canst thou say that thou livest under a soul-betraying, non-resident Minister, one that made it his business to fleece, and not to feed the flock? one that looked after the wool and fat of the flock; the fleece, but never minded the flock, but non-residency hath been hitherto decryed, as that as breeds a Minister idle and erroneous, or licentious? but wilt thou be able to say, Lord, I lived under such a Minister, that was a soul-betraying Minister, one that was greedy of Livings, and had perhaps two, or three, or four, but so bad a man that the worst was too good for him? or wilt thou be able to plead, or canst thou say.

2. Lord, I lived under a soul-poysoning Innovator, one that was for formality more then reality of true worship; one that preached such Doctrine as did not season, but poyson and destroy the souls of his hearers; such are Romish Teachers, Jesuites, Priests and Seminaries, who so affect the outward pomp, as they neglect the inward power of it? Wilt thou be able to say, Lord, I lived under the Ministry of such a one, who was more zealous for the formality of thy worship, than the reality; more zealous for those things that will not endure the tryal of the Lords day of appearance, than for the substance of Religion: Or

3. Canst thou plead that thou livedst under a soul pining dry Nurse, one that did not, or could not feed us with the sincere milk of thy Word, one from whom thou never heardst a soul-solid, a soul-working Sermon all thy life? I appeal to your Con-

Consciences, have you not heard often of your miseries, and Gods mecy, and Christs merits? Have you not heard often of the necessity of a holy life? Oh the convictions, informations, exhortations, perswasions, directions, you have enjoyed and lived under! Hath not thy state by nature been ripped up, and the Anatomy, (not of the Councel of *Trent*) but of Gods Book, been shewed to thee? What shall I say, hath not Hell and Damnation to all rebellious, and Heaven and Salvation to all true penitent souls, been preached to you?

4. Or canst thou say that thou livedst under a soul-misguiding guide, as 1. A blind Seer, a blind Watchman, a blind Leader of the blind, one who knew not Heavens way? Canst thou say thou livedst under such a creature that is not to be found in Christs Catalogue, an Idol-preacher, as in *Psalm* 135. 15, 16, 17. *verses*, read that, Or 2. if not ignorant, yet one so vicious, that he pulled down more with his foul hand, then he built up with his fair tongue? Canst thou say thou livedst under one, who by his conversation gave his Doctrine the lye? Wilt thou be able to plead thus at the great day? or wilt thou be able to say

5. That thou hast lived under a soul-unsetling Temporizer? what would he not do rather then he would lose his Living? which made me think Religion to be but a fancy. Wilt thou be able to say at the great Day, Lord, it was my sad lot and portion to live under the Ministry of such a one, who tuned his Fiddle to the times of every one? I, or lastly,

Wilt thou be able to say thou livedst under a soul-destroying Discountenancer of all purity and holiness? one (perhaps) though no dunce, or drunkard, yet a profane scoffer, one that preached holiness out of his Pulpit, and Parish, and House, and the like.

But first of all, we can through grace appeal in this case

caſe both to the Lord and to your ſelves, that it hath not been ſo with you.

2. Conſider how unexcuſable you will be, if you live and dye in your ignorance, impenitency, and unbelief.

1. Conſider, we can in this caſe appeal both to the Lord and to your ſelves. 1. To the Lord: we are able with an humble boldneſs to appeal to him, and ſay, Lord, thou knoweſt we have given this people warning, *Ezek.* 3. 18. Now bleſſed be the Lord, we can humbly appeal to his Majeſty, Oh Lord, thou knoweſt we have warned the wicked to turn from his wicked way, and the profane from his profaneneſs, and the ſuperſtitious from his ſuperſtition, and the ſchiſmatical from his ſchiſm, and the formal from his formality, and the civil honeſt man from reſting in his morality. Oh bleſſed be thy name, we have endeavoured to take off this people from all their ſandy, quagmoiry foundations: Lord, thou knoweſt our prayers for them. And ſo

2. To appeal to you: And this was a very great comfort to St. *Paul*, that he could appeal to the people themſelves, as *Acts* 20. 26, 27. This was a great comfort to him; and bleſſed be the God of Grace, it is a great comfort to us, that we can take you to record, that we are pure from your blood; we have not ceaſed to declare all that the Father hath ſhewn to us; we have not been affrighted by any man, or mens frowns, nor debauched to conceal any part thereof by any mans ſmiles.

2. *Conſider how inexcuſable you will be, if you live and die in your ignorance, impenitency, and unbelief,* Ezek. 3. 10. Obſerve it, if you miſcarry for Eternity, the blood of your ſouls will not be charged on us; nay, it will be on your own heads; And therefore the Apoſtle *Paul*, when he preached Chriſt to the Jews, and they

oppoſed

opposed and blasphemed, their blood was upon their own heads, as *Acts* 18. 5, 6. Oh consider it! if your Ministers have been faithful, they are clear, and free, and guiltlesse; the Lord will never charge the blood of souls on them. Confidet it therefore: how speechlesse will you be at the great day, if you live and die in your sins? may not the Lord say of this place, as he did of *Capernaum*, *Mat.* 11. 23. for thou hast enjoyed the Ministry of many of my servants; Dare any of you meet us in the day of Judgement, under whose Ministry you have lived in an unregenerate estate, and say that you have lived under a soul-betraying, non-resident one; or under a soul-poysoning Innovator; or a soul-pining dry Nurse; or a soul-misguiding guide; or a soul-unsetled Temporizer; or a soul-destroying dis-countenancer, in an unregenerate estate? The Lord will then make you to know what it was to have a faithful Labourer among you, as *Ezek.* 33. 33. Then when you shall be convinced in your own conscience, you shall then say, you heard all those things, and we cannot say we were unwarned, either in sin or danger; we cannot say we were untaught our duty, either to God or Man; we had precept on precept, but we slighted all warning, and exhortation, and direction, therefore now are lost and undone everlastingly. So much may serve for the first Use.

2. *Use of Direction.*

The second Use, is a Use of Direction, which will fall into many very suitable and practical particulars, whereto I do beseech you to hearken unto, as the words of a dying man do commonly take the deepest impression on the surviving hearers. Now this may be, for all that I know, my last words to you in this place; therefore I beseech you to hear me: An interruption, a suspension

of

of my weak worthless pains and labour among you there will be, for any thing I know, from this day; but observe, it is no Resignation from me, or my Reverend Brother; and therefore what other dissolution of the property and relation between your Pastour and you there may be, as of that mutual intercourse, I shall not account or call it a forfeiture of his place, whatever others may call it, let them call it what they will. Then hearken to my words, as the words of a dying man, yet not dead but alive, and perhaps shall not die, but live and declare the Word of the Lord, and hold forth the Word of the Lord to you many a time in this place, when ever it pleaseth God to set open a door for me,

If it be so, *That the Ministers soundnesse in Doctrine, and holinesse of life and Conversation, do lay a great obligation on a people duely and conscienciously to practice every commanded duty*, Then from this Doctrine I would suggest and leave with you several words and hints of counsel: And oh that the Lord God of Heaven would effectually engrave and set them home on every one of your hearts!

My first counsel is this, *That when the Lord taketh away such Ministers, whose Doctrine is sound, and their lives exemplarily holy, you would then be duely apprehensive, and deeply sensible, both of the inflicting cause, and also of the meritorious deserving cause thereof.*

1. *For the inflicting cause*: and that is the Lord himself, *Isa.* 3. 1, 2. *Who is it that taketh away from a people the natural staffe, and the civil staffe, the spiritual staffe*, saith the Prophet? *The Lord, the Lord of Hosts.* Whoever it be that is the instrument, it is certain it is the Lord himself that is the principal efficient cause of this judgement on a people; and this will appear, if we consider,

1. The Lord hath threatned this judgement on a rebellious

bellious people, *Amos* 8. 11, 12. *I* (saith the Lord) *will bring this judgement on them.* A most dreadful spiritual judgement! Gods Word is the spiritual food of our spiritual lives; and therefore as the granting of it is a blessing indeed, so the withholding of it is a judgement indeed. This ireful, dreadful judgement the Lord, we see, threatens, yea, that is not all, the Lord hath not only threatned it, but

2. Inflicted it. As the Lord hath taken away his faithful Messengers and Embassadors.

1. Sometimes by death, out of the world, out of the land of the living. And thus the Lord took away the Prophet *Enoch*, *Gen.* 5. 24 And

2. Sometimes by removal. Thus the Lord took away the Prophet *Jonas* from *Israel*, and sent him to *Ninivie*, as *Jonah* 1. 2. And thus *Paul* and *Barnabas* went away from the *Jews*, and turned to the *Gentiles*, as *Acts* 13. 4.

3. Sometimes by deprivation. A time there was, when the good Priests and Levites were forced to flee their own places, and possessions, 2 *Chron.* 11. 13, 14.

4. Sometimes by Suspension. Thus a time there was, *When it was said to the Seers, see not, and to the Prophets, prophesie not*, Isai. 30. 9, 10. Thus a time there was, when People would have Pastors, but would not endure faithful *Jeremiah*; and a time there was, that there was a Law made, *Look ye speak no more in the name of Jesus*, *Acts* 4. 18. And a time there was, when *Paul* and *Timotheus*, and *Silvanus*, were forbid to preach to the *Gentiles*, as 1 *Thes.* 2. 15, 16. Thus we see the Lord hath inflicted this dreadful Judgement on a people; and the Lord hath divers wayes, and methods, and meanes to inflict it.

3. Consider, *The Church and people of the Lord hath been very sensible of the Lords hand in this Judgement*, as

as we may see in *Psal.* 74. 1. and 9. verses compared. Why, what is the matter? as if they have said, God was wont heretofore to give us signes and tokens he would even work miracles for us; the Lord would send us some Prophets to converse with, and instruct us; we had those that could tell us how long our troubles should last; but now we see no sign, the Lord leaveth us, as it were to the wide world, and how sensible was the Lords Church in this judgement? as ver. 1. of that *Psalm.* This is the first endeavour, *We are to be duely sensible, and deeply apprehensive of the inflicting cause of such a Judgement;* and that is the Lord himself.

2. Of the meritorious Cause, and that is Sin. Say not we, it is long of such or such, but it is long of our selves, we may thank our selves for this, and we appeal to your selves, whether this judgement may not be charged.

1. From the general unflexiblenesse, & untractablenesse of people under the Ministry of the Word: For this very cause the Lord plagued, and poured his vengeance upon the Ten Tribes, as in 2 *Kings* 17 from ver. 13. to 19. *The Lord testified against Israel by all the prophets, and by all the Seers, saying, Turn you from your evil wayes; notwithstanding they would not hear.* And for this very cause did the Lord afterwards plague all *Judah*, as *Jer.* 29. 17, 18, 19. And for this very reason did the Lord Jesus Christ remove *Paul* from *Jerusalem*, because the people ware a stiff necked people, and they would not receive *Paul's* testimony concerning Jesus; as Acts 22. 18. *Paul* had a great desire to stay at *Jerusalem*, as appeared by his reasoning with the Lord, ver. 19, 20. But what saith the Lord Christ? ver. 21. Now can *England*, can *London* plead not guilty of this hainous provocation, a general unflexiblenesse, untractablenesse, under a Conscience-

ransacking, a Conscience-searching Ministry? What shall the Lord do with such a people, under such a Ministry? Is it not just with God to let them alone that are prophane and superstitious? let there be like people, like Priests? let the blind lead the blind, and let the wicked, rebellious Minister, lead a wicked, loose people, that both may perish together everlastingly.

2. The unfruitfulness, formality, luke-warmness, declining of Gods own people; and for this the Lord threatens the Church of *Ephesus*, *Rev.* 2. 4 5. *I have* (saith Christ) *somewhat against thee, thou hast left thy first love*; though not absolutely for nature, yet eminently for measure: And can *England*, can *London* plead not guilty of this sad provocation? Now indeed we cannot but observe, and approve of your flocking to the Lords Ordinances, as Doves to the holes of a window; but did you do so some moneths agon? Oh your voluntary, and fearful distractions, avocations, diversions from the worship and service of God! And is it not just with the Lord to take away that abundance, and choice of spiritual helps a people had, when they approved not of them, yea, when they undervalued, and despised, and abused them? Oh the Lord God help us all to affect our souls, and to lay our selves low before his all-seeing Majesty for our provoking him to do this! and endeavour to be duly apprehensive, and deeply sensible of the inflicting cause, and meritorious cause thereof.

2. *Take heed of a prophane delight in loose, lewd, wicked, dissolute Ministers.* And here we will premise two or three things.

1. *Too many people are too ready to cavil at many Ministers without a cause.* The life of our blessed Lord and Saviour, was it not traduced? did not some say that he was a friend to Publicans and sinners? We see Christ

Christ was cavilled at, and quarrelled with by some: And thus the holy Apostles, their lives were traduced, they went through evil report, as well as good report, 2 *Cor.* 10. 2. And thus *Athanasius*, who was traduced for an Adulterer by the *Arians*; and so *Luther* and *Calvin* are represented and reported by the Papists, as if they had been the vildest creatures in the world: The wicked man cavils at, and finds spots, at least do what he can to find spots in the Sun; & some, who are not so wicked, do look for an Evangelical perfection in Ministers, and all theirs, their wives, and their children, and their Servants, and their company: how ready are people grossly and uncharitably to censure a Minister for any, yea, the least they discern in him, or his; and is this their vertue? nay, is it not their vice and corruption?

2. *It is no breach of the Churches peace, no argument of a contentious and unquiet spirit in a Minister, to speak vilely of vile Ministers and enemies of the Churches peace.* Why, who are they? *John Baptist* tells us, he calls them vipers, *a generation of vipers*: why, were they not Preachers? *Mat* 3. 7. and will you say that *John Baptist* was a man of a contentious spirit, of an unquiet spirit? And who were they whom our blessed Saviour calls a generation of vipers? as *Mat.* 12. 34. 38. 39. & who were they that our Saviour calls a *generation of vipers, and an evil and adulterous generation*? were they not Preachers? & it is very observable, both *John Baptist*, & our Saviour did call those Preachers thus, even in the hearing of them who were their ordinary hearers; and do but observe what strange tearms of disgrace S. *Peter* gives them, 2 *Pet.* 2. 12. to certain Preachers in his time, *ver.* 14. what strange tearms doth the Apostle give those Teachers whose pernicious wayes many would follow, as in *ver.* 2. of that *chap.* but did not the Scribes & Pharisees sit in *Moses* Chair?

and did they not preach some good Doctrine, insomuch that Jesus Christ bids the people hear them, and observe what they said, though not what they did, as *Mat.* 23. 1, 2, 3. Therefore may some say, It seemeth strange, that Christ should thus disgrace the Scribes and Pharisees, was not this the way to make their Ministry contemptible?

First, It is very clear and undeniable that there were a generation of pitiful sorry Teachers, as in *Mat.* 9. 36. Why, did not the people enjoy the teaching of the Scribes and Pharisees; yes, they did, but the Scribes and Pharisees were Idol Shepherds, they knew not how to feed their flock, and therefore Christ lookt on the people as sheep scattered abroad for all the Scribes and Pharisees. They did not understand that there was heart-murder, or heart-adultery, untill our blessed Saviour instructed them. The Scribes and Pharisees they did but strike at the bough only, but our Saviour *preached with authority, and not as the Scribes did.* And withall I answer.

Secondly, That beyond all peradventure our blessed Saviour saw that although the Scribes and Pharisees did teach some truths, yet by their life and doctrine they did more mischief then good, and therefore the more credit they had among the people, the more mischief they were like to do; and therefore from hence our blessed Lord and Saviour calls them *a generation of vipers*, But I hope you will not count it an argument of the breach of the Churches peace to speak vilely of a vile Ministry, It was no more than *John Baptist* did, and then our Saviour did.

Thirdly, No mans sin deserves so sharply to be reproved as the sins of Ministers, because their sins of all others are the chief sins committed in a land; at the Sanctuary prophanesse too too often begins. Therefore when Gods people met in their publick fasts, made

made solemn confession of those sins of the first magnitude, by which they had most provoked the Lord, they do make confession chiefly of the sins of their Magistrates, and their Ministers. *Neh.* 9. 33, 34. The *Jews* there bewailed the sins of their Magistrates and Ministers, as the particular cause of their plagues, Oh the sins of the Teachers, are the Teachers of sin, and therefore no mans sin deserves to be so sharply reproved, as the scandalous sins of Ministers. Now if you love your souls, take heed and beware of a prophane delight in lewd, loose, dissolute Ministers. We find the Lord complaining of the wickedness of the Prophets, and of the Priest and People, *Jer.* 5. *ult.* the People did take a prophane delight in false Prophets, and in polluted Priests; and so likewise in the Prophet *Micah*, *chap.* 2. *ver.* 11. the people, although they did oppose the Prophet *Micah*, and other true Prophets, yet they did approve of, and delight in false Prophets, such as were of their own leven, their own way and mould, such as would flatter them, and promise them wine and strong drink: and are there not many such people in the world, that had rather hear such a Minister, than such as preach close-walking with God, and of getting to Heaven under pain of damnation? Will you cry up, and will you prophanely delight in a Ministry that shall preach, Peace, Peace, to all prophane rebellious people; in short, such a one as will poyson you in his Doctrine, or in his example?

Thirdly, take heed and beware of sinful idolizing of godly, faithful, Ministers; the Apostle decries this with much zeal, ardency and fervency of spirit, what is *Pauls* planting, and what is *Apollo's* watering, 1 *Cor.* 3. 5, 6. as excellent gifts, parts, and graces as these men had, yet they look higher: so it is your

duty to look above mens parts, and above mens gifts and graces: *Paul* and *Apollo* cannot give increase; *Paul* indeed may plant, but there is no rooting indeed of these plants, but by Christ. And read *ver.* 7. it is God, and he only that can give increase: as *Elisha's* Servant could carry his Masters staffe and lay it on the dead child, but the Child could not be raised to life untill *Elisha* came himself; thus godly faithful Ministers can but lay Gods Message before you, but unless the Lord set it to the heart, never a dead soul can be raised from the death of sin, to the life of grace and holinesse. Remember, godly and faithful Ministers, although they have the Lords Sword, yet they have not the Lord Christs Arm; and alas what can the Lord Christs Sword do without his Arme?

Fourthly, take heed of being leavened with prejudice against the Ministry of the word, because of the misdemeanour or miscarriage of the Minister. Surely the efficacy of the Word and Sacraments, doth not depend on the quality of the Minister. It is the word of the Lord that converts, not the person of the Dispencer or Speaker. A seed that is sown in a good soyl, may, yea will grow and thrive, although perhaps the Sower had a very dirty hand; as 2 *Cor.* 2. 3. the Apostle tells the *Corinthians*, that they are, saith he, *the Epistle of Christs Ministry by us*; the Hand is Christs, Ministers are but the Pen. Hence it was, that the Ministry of the Scribes and Pharisee was not to be rejected, but to be esteemed, so long as they failed not in the substance thereof; and hence the Apostle rejoyceth that Christ was preached of the false Apostles, *Phil.* 1. 15, 16, 17, 18. though out of envy; take heed therefore and beware of a total separation from, dissenting of, and forsaking Church-assemblies; and yet I conceive it is a very rare thing for unconverted

verted Miniſters to convert ſome. For what ſaith the Lord by the Prophet *Zephania*, *Zeph.* 3. 1, 2, 3, 4. *Oh ſaith the Lord, to Jeruſalem, that hath ſuch Prophets and ſuch Prieſts, woe to ſuch a City, to ſuch a Country, to ſuch a Pariſh*: and what ſaith Chriſt himſelf in *Matth.* 15. 14. *Let them alone*; oft times it falls out ſo, that it made Archbiſhop *Abbot* ſpeak in a Lecture of his, and profeſſe, that his heart did even bleed within him, to think of the precious ſouls of many people who had ſuch Miniſters, that if they had not been in the Miniſtry, they would not have been fit Hogherds for Swine. And yet we muſt remember not to tie the efficacy of the word and Sacraments to the goodneſſe or badneſſe of a Miniſters perſon.

Fifthly, take heed and beware of being leavened with prejudice againſt all Miniſters, becauſe of the vileneſſe and monſter-like unbeſeeming carriage of ſome Miniſters. It hath been granted over and over, that ſome Miniſters evil, licentious carriage and converſations are notorious; the Lord knows, too many Miniſters have *Eſau*'s hands with *Jacobs* voice: what then, muſt this redound to the general diſgrace of all Miniſters: Becauſe ſome profeſſors of the Law live lawleſſe, muſt therefore all be cenſured and condemned for lawleſſe livers? Becauſe *Judas* was a Devil, and a Son of perdition, will you therefore ſay that all the Diſciples of Chriſt were naught? Perhaps you do know ſome *Sir Johns*, ſome blind Seers, ſome blind Watchmen, who know not Heavens way, ſome blind Droans; Or ſecondly, ſome that carry themſelves inſolently, as *Jer.* 20. 1, 2. as *Paſhur* did. Or thirdly, ſome that are too too like that evil ſervant in the Goſpel, as *Luke* 12. 45. Or perhaps you know fourthly, ſome apoſtatizing *Demaſſes*, who embrace this preſent world, and revolt from their princi-

ples and profession, as 2 *Tim.* 4. 10. Or perhaps you know fifthly, some aspiring and climbing *Deotrephes*; as 3 *John* 9. Perhaps you know some such as these as I have instanced, what then? is there any profession, as it were, but it hath a certain skum? why then in the face of some, who through grace are free from these miscarriages, take heed and beware of being leavened with prejudice against all Ministers, because of the vileness and miscarriage of some.

Sixthly, Be earnest with the Lord for a godly, faithful Ministry, whose labour and pains among the people the Lord useth to blesse. The Lord Jesus Christ is the great Patron of all Livings, as a Reverend man, now in Heaven, once said; He can present whom he will to a Parish, and he can restore whom he will to their people, as *Acts* 12. 5, 6 7. As he did *Peter* out of prison by the peoples prayers. And thus when *Paul* was in prison at *Rome*, observe how he writes to *Philemon*, in *Ver.* 22. of his Epistle. And thus when the Author of the *Hebrews* was restrained from preaching, observe what an Exhortation he useth, *Heb.* 13. 18, 19. Oh pray therefore, pray for godly faithful Ministers, their pains, their labours, the Lord useth to blesse among a people; as *Malachy* 2. 6. we read that the Lord blessed the labours of *Levi*, so that he was an Instrument in the Lords hand to turn wicked men from their iniquity: and *Verse* 5. Lo it was said of *Barnabas*, that by his Ministry *much people were added to the Lord*, *Acts* 11. 24. And if we would have godly faithful Ministers, as we must pray for them, so we must first repent us of our sins. *Jer* 3. 14. 15. Repent we must of our sins, and particularly our contempt of the Ordinances and Worship of God. Secondly, We must prize the Gospel more then we have done; the Gospel loves to come, and to stay where it is welcome.

Of

Of all the seven Churches of *Asia*, the Church of *Philadelphia* was the best; that Church used the Word best, and that Church enjoyed the Word longest. Be earnest with the Lord for godly faithful Ministers, whose pains and labours among the people the Lord useth to bless and prosper.

7. Be earnest with the Lord, that the refining work of a National-Reformation, a City, a Countrey, a Family-Reformation, a Personal-Reformation may begin at the refining and purging of Ministers. None will deny, but that there is great need of Reformation; there is none of you but will confesse, that the seed of leaven had need sometimes to be winnowed out from among us, as 2 *Chron.* 29. 48. *Hezekiah* began at the Priests and Levites, *Hezekiah* began his Reformation at them; and thus at our first Reformation, the Protestants did then affirm, that there could never be any good Reformation, unlesse they began at the Court of *Rome*: And it is very observable, that when the Prophet speaks of the Lord Christs coming, as a refining fire, and as Fullers soap, this also is prophesied of refining the Sons of *Levi*, *Malachy* 2. 2. When he shall purifie the Sons of *Levi*, when he shall purge them as gold and silver. As it was in *Judah*, in that good Reign of that good King *Hezekiah*, 2 *Chron.* 29. 34. The Priests were too few there; And as it was in *Judah* then, whether it be not so in *England* now, I affirm not, but leave you to judge. But a Ministerr soundnes in Doctrine, and holines of life and conversation, should lay a great obligation on a people, duly and conscientiously to practice every command to duty. And this may suffice for the second Doctrine. Come we now to the third Doctrine deducible to be handled from this Text; and that is this, *That in the due practice of commanded duties, Gods people may warrantably and*

and confidently expect much of the gracious presence of the God of peace, even in the worst of times. These things think on, saith the Apostle, *Ver.* 8. *These things do*, saith the Apostle in the Text; and what then? *the God of peace shall be with you.* In the due practice of commanded duties, Gods people may confidently expect much of the gracious presenee of the God of peace in the worst of times: Then take counsel fron this Doctrine, that you may have the gracious presence of the God of peace with you, and if this pulpit were my death-bed, I should give such counsel as these following to you.

First, Crown the Prince of peace, the Lord Jesus Christ in your hearts and lives: I say, Crown the Prince of peace, the Lord Jesus Christ in your hearts and lives, receive him as your Lord and King, set a Crown on his head here in your hearts and lives, and he will Crown you with peace in this life, and set a Crown of glory, a Crown of immortality on your heads in the life to come. If you have Christ, you have all things, all heavenly graces, all spiritual comforts, all temporal blessings; if you have Christ, God will, God can then give you all things that are good for you, without Christ, you are not, and you can do nothing that is acceptable with God.

Therefore this is my first counsel to you, *Crown the Prince of peace, the Lord Jesus Christ, in your hearts and lives.*

Secondly, Then maintain a constant and conscientious intimate communion with the God of peace. It was good counsel which *Eliphas* gave to *Job*, *Job* 22. 21. Would you have much of the presence of the God of peace? Oh then frequently fall down, and lye at the foot stool of the Lords Throne, for grace, and for peace: and when you do so, be not unmindful of us, who have often been your mouths to God, and Gods mouth

to

to you. And to engage and encourage you herein, consider.

First, The Lord Jesus Christ hath promised to be with his poor Ministers always, even to the end of the world, *Mat.* 28. *ult.* If always, not in the Pulpit only; no, the Lord hath promised to be with his faithfull servants out of the Pulpit as well as in the Pulpit; in the Prison sealing the truth, as well as in the Pulpit preaching the truth: Oh then, will you put this in suit by prayer, that the Lord Christ will be with his poor Ministers to the end of the world. 2. *We shall not fail to pray for you*, 1 *Sam.* 12. 23. Our sequestring from our preaching-work from you, will give us advantage to lay out more time to fetch sighs from our hearts in praying-work for you; and I trust the Lord will give us hearts, so to improve our time for you, as *Samuel* said, so *God forbid we should sin against the Lord in ceasing to pray for you.* As *Peter* did to the people with a promise, as 1 *Pet.* 5. 10. And not only for you, but

Secondly, Even for such as have treated us somewhat uncivilly and unkindly, to say no more of them, although the number of them are very inconsiderable; but for such, I trust we shall not forget in our prayers: As *Moses* fell down on his face for the Children of *Israel*, when they treated him very unkindly, and spit in his face, I trust we shall not forget *Moses*'s prayer for the people: And so, when they danced before their Idol, *Jeremiah* wept for those in his time, as *Jerem.* 13. 17. And that we shall not forget *Jeremiah*, weeping for you: And I trust likewise, that we shall remember *Stephen*, being on his knees for his Persecutours, powring out his life and prayer together, *Acts* 7. 60. I doubt not but my Reverend Brother, and my self,

shall

shall remember *Pauls* willingness, to *spend, and to be spent both in prayer and preaching for you all.* Though the more abundantly he loved, the lesse he was beloved, 2 *Cor.* 12. 15.

3. Maintain and nourish all tenderness in your Conscience all your dayes: Oh go not without, much lesse against the dictates of conscience! rebel not against the light of it; beware of stifling and suppressing a warning conscience, lest a warning conscience, prove a gnawing conscience, and prove a tormenting conscience: And consider, first, Remorse of Conscience hath an eye against all sin past. Secondly, Tenderness of Conscience, which hath an eye to all sin to come. Take heed then of all calmness of heart.

Fourthly, Take heed of Apostatizing. *Chrysostome* hath a notable saying, namely, *That Ministers have a greater trouble, because they never find their work as they leave it, as other workmen do:* Oh in how short a time doth a poor Minister find all his work put out of frame and order! Did not *Moses* find it so? *Exod.* 32. 8. *Moses* had no sooner turn'd his back as it were, but the people were turned out of Gods way of worship. And did not *Paul* find it so? *Gal.* 1. 6. The *Galathians* were quickly removed; *Paul* was but lately gone from them, and they were quickly apostatized. Now this cometh to passe.

First, It is by reason of a crafty, subtil, deceitful Devil; as in the Gospel we read, *While men slept, the Enemy came and sowed tares*, *Mat.* 13. 25. And who this Enemy is, we may see in Christs expounding the Parable, *ver.* 39.

And Secondly, Partly by reason of mens own deceitful hearts, as *Heb.* 3. 12. observe it. There is an evil heart of unbelief in the best: it dwells in the best, but it reigns in

in the wicked: And what is that? one of these evil hearts of unbelief, in apostatizing, in departing from the living God.

Thirdly, It is partly by Reason of deceitful workers, as the Apostle calls false Apostles. It is partly by reason of such. Then take heed of apostatizing, either from truth of Doctrine, purity of worship, or practice of Conversation.

1. From truth of Doctrine. Be not weary of old truths; take heed and beware of itching after novel Doctrines; take heed and beware of admiring this or that opinion, which, as new lights, drop down from Heaven, but indeed is but as the smoak of the bottomless pit.

2. From purity of Worship also. Let not your zeal be cold, but kindled against every bracelet of the Scarlet Whore. How often doth the Apostle call the people adulterers and adulteresses, because they apostatize from the Word and Worship of God.

3. In practice and Conversation. Prize the Gospel, love it, and live accordingly to it: With constancy look on every motion of thy soul, and every action of thy life, as a step to life, or a step to death, as a step towards Heaven, or a step to Hell, *Heb.* 10. 38. To close this Counsel, the Author of the *Hebrews* bringeth in the Lord, protesting against apostatizing. If any man draw back from Gospel-principle, and Gospel-worship, or from a Gospel-conversation, saith the Lord, *If any man draw back, thou, my Soul shall have no pleasure in him.* Tremble then at this, thou Apostatizer, whoever thou art, wherever thou sittest or standest, *My Son shall have no pleasure in thee.* I loath and abominate that person, saith the Lord.

5. All of you then study peace, and particularly you who do unfeignedly set your hearts and faces towards Heaven,

Heaven, ſtudy peace, and follow after it; though it run from you, purſue after it. You profeſſe your ſelves to be them that are truly fearing God, and truly honouring the King, and truly loving one another, Oh then ſeek peace.

You who do unfeignedly ſet your hearts and faces towards Heaven, ſtudy peace alway, and decline all dividing principles and practices among you; and that you may not either breed or feed circumſtantial differences, or ſubſtantial diviſions; conſider, God is the God of Peace; our Saviour is the Prince of Peace; our Comforter is the Comforter of Peace; our Calling is the Calling of Peace; our Way is the Way of Peace. Oh that we may ſo live in Peace, that the God of Love and Peace may dwell with us; and that the God of Peace may live with us here, that we may live with the God of Peace hereafter.

Mr. *Bull* of *Newington-Green*, His *Farewell Sermon* in the Forenoon.

John 14. 16. *And I will ſend the Father, and he ſhall give you another Comforter, that he may abide with you for ever.*

THe Obſervation that I commended to you out of theſe words, was this,

It is the great work for which the Spirit of Chriſt is given by God, to comfort the hearts of his people.

You

You may remember that I have formerly opened the truth to you, and have shewed you what this ſpiritual comfort is, that the Spirit of Chriſt works in the hearts of his Diſciples. I gave it you in this Deſcription.

It is that inward, ſpiritual ſatisfaction, that the heart of a gracious perſon finds in, and through Jeſus Chriſt, in all the various diſpenſations of God towards him, whereby he is enabled to go on in chearfulneſſe in the way that God would have him, whether it be by a way of doing, or of ſuffering. And herein I ſhewed,

1. The nature of the ſpiritual ſatisfaction.
2. The Author of it, It is God by his Spirit.
3. The Object of it, God through Jeſus Chriſt.
4. The proper Subject of this inward ſpiritual comfort, the people of God.
5. And laſtly, The effects of the ſpiritual comfort; it is to ſtrengthen the heart, both to do and ſuffer.

I came the laſt time, to ſhew you how the Spirit of God doth this.

1. He doth it as an enlightning Spirit, by ſhewing where comfort is to be had, by opening the eyes of the underſtanding, as he did *Hagars* bodily eyes, to ſee the Well of water.

2. He doth it as a quickning Spirit, bringing the ſoul into that capacity to take in the comfort; for what comfort can a dead man receive? a Cordial and a Puddle is all one to a dead man.

3. He works this inward ſpiritual ſatisfaction, by diſcovering the truth of this vital Principle in the ſoul: for a man may have a principle of Grace and ſpiritual Life in him, and not know it, that though he has the ſpiritual comfort, yet it is all one as if he had it not.

Now this is the great Queſtion that is debated in the heart of a Child of God, Whether he be regenerated & born

born again? whether he hath grace in his soul, that grace that will qualifie him for glory? and if he was satisfied as to this, he would not be a moment without comfort: But he is afraid that he is dead in sin, that he is a stranger to the life of Grace; hence ariseth all his spiritual troubles, now the Spirit of God comes in, and resolves the case, comes into the soul by his bright Reflections, and fills our souls with comfort: Now we have received not the spirit of the world, but the Spirit which is of God.

4. The Spirit of God is a comforting Spirit, as he openeth the vein of godly sorrow in the soul: Truly this is the next way to spiritual comfort, when a man can once spiritually mourn for sin, *Matth.* 5. 4. *Blessed are they that mourn, for they shall be comforted*, Godly sorrow opens the vein, and lets out the matter that hinders comfort, and causeth inward trouble in the soul: A gracious man takes a great delight in godly sorrow: Oh! its a matter of marvellous comfort, to a Child of God, when he can kindly mourn for his sins.

5. The Spirit of God comforts the soul as he is a mortifying Spirit. Thus he takes away that that is the ground and matter of Believers trouble, mortifying that sin that is the cause of his sorrow; pride, unbelief, inordinate love to the world.

6. The Spirit of God works comfort in the hearts of his people, by setting their own spirit to seek for comfort in Gods own wayes.

The last thing I did for the Explication of the Doctrine, was to add some Propositions, and they were such as these.

1. *Many a gracious heart, that hath fellowship with the Spirit of God in his Sanctifying work, may feel and find none in his comforting work.* The Sun may operate,

operate where it doth not shine. A man may be in a state of salvation, when he doth not feel the joyes of salvation, *Isa.* 51. 3. You shall find those that fear the Lord, and had the comforts of the Holy Ghost, yet walked in darkness.

2. *Even those gracious souls, that have the fellowship of the comforting Spirit to day, may want it to morrow.* This is not daily bread, while the Saints are on this side Heaven. The Solstice of a Christians comfort doth not last all the day long; they are not feasted with this every day, they have the night as well as the day: there is a night as well as a day in the heart of a gracious soul; as it is in natural, in the common course of nature, the Sun may shine to day, but it may be clouded to morrow. Thus it was with that holy man, *Psal.* 30. 7. *Lord, by thy favour thou hast made my mountain to stand strong. thou didst hide thy face and I was troubled.* And God doth this in infinite wisdom, to put a difference between Earth and Heaven, this valley of tears, and that state of glory, that so the hearts of Gods people may be kept in a frame of longing after the state of Heaven; God wil have his people be groaning here, that his people may groan after that condition when all sorrowing and sighing shall flee away. God reserves perfect comfort to be the reward of perfect holiness; while our graces are imperfect, we must make account that our comfort will be so too; Tears will be never wiped from our eyes, til sin be quite taken out of our hearts.

3. *Those that have had this spirituall comfort in their souls, they may lose not only the impression of the Spirits comfort; but they may feel impressions of Gods anger, Heman* complains, *that the wrath of God did hang upon him, and that the terrours of God had cut him off.* A gracious heart hath real grounds of consolation, though he hath not present sensible comfort.

A child of God hath alwayes that, that if he did see, he could not be without comfort; the Promises are his support; he hath the first fruits of the Spirit, and right to eternal life:

A child of God shall always have so much to keep up his hopes and affiance upon God; a child of God, in the darkest condition, though he doth not see enough to make him rejoyce in God, yet he sees enough to make him trust in God; though he walk in darkness, and see no light, yet he trusts in God. *Job* sayes *Though the Lord slay him, yet he would trust in him.* *David* was in great trouble, while he was in that disquiet expostulation, *Why art thou cast down O my soul! and why art thou disquieted within me? trust in God.*

5 *Those that have inward comforts from the spirit, may at the same time have little comfort from Gods outward dispensations.* It may be dark without, when it's light within; while *Stephen* sees nothing but blood here below, he saw Heaven above: And Christ tells his Disciples, *In the world they should have tribulation, but in him they should have peace.*

6 And lastly, *Though this be one great work of the spirit of God to comfort the hearts of Christs Disciples; yet there are some speciall seasons wherein the Spirit of God gives out this comfort.* There are seasons of sadnesse, there is a season of heavinesse, & there is need of it: *There is a time to weep, and a time to laugh: and a time to mourn, and a time to dance.* I shewed you some of the Seasons.

1 One special Season of the Spirits comforting the renewed soul, is presently upon the souls first salvation. After the Spirit is become a Spirit of Adoption, presently it becomes a Spirit of Consolation; after the Spirit hath come into the Soul, in the Law, it then nextly appears a Spirit in the Gospel.

2 Another season when the Spirit gives out this comfort is just before the Lord layes upon his people any great affliction. When was it that Christ was transfigured, and his face did shine as the Sun? it was immediately before his bloody passion. Christ was first taken into the Mount, before he was up lifted upon the Crosse. When was the voice heard, This is my beloved Son, in whom I am well pleased? but

but just before he was led into the wilderneſſe to be tempted. When was *Paul* lifted up into Heaven? it was immediately before Satan was ſent to buffet him. Thus God gives his people ſomthing before-hand to ſupport their ſpirits, that they may not faint; the Diſciples were full of comfort, *Acts* 5. 41. and when was this? immediately just before they were carried before the Council, and whipt up and down like Vagabonds & Rogues, for Preaching the Goſpel.

3. Another Seaſon when the Spirit gives out this Comfort, is in the time of ſuffering. God comes in the nick of time, eſpecially if a man ſuffer for righteouſneſſe ſake; if his ſuffering be upon the account of Chriſt, he ſeldome fails to ſend the Comforter for the relieving of his ſpirit, 1 *Pet.* 4. 13. *But rejoyce, in as much as ye are partakers of Chriſts ſufferings, that when his glory ſhall be revealed, ye may be glad alſo with exceeding joy.*

Bodily confinement, and inward ſtreights are the time of the Souls greateſt enlargement. *John* had his Viſion in the Iſle of *Patmos*. When a child of God is brought to a piece of bread, then is the ſeaſon for God to feed him with heavenly *Manna*; *Jacob* had glorious Viſions, while he was flying from the wrath of his Brother, when he had nothing but a heap of ſtones for his Pillow. It was in the wilderneſs that God ſpeakes to his Church. Thus I told you of Mr. *Glover*, a Priſoner, who found no comfort in the time of his impriſonment; but when he was going to the ſtake, he cryed out, *He is come, he is come*, meaning the Spirit, the Comforter.

4. Another Seaſon of Comfort is, after ſome ſpecial exerciſe of Grace, godly ſorrow for ſin, freſh actings in the pardon of ſin, and new engagements, and Reſolutions, and Promiſes of more cloſe walking with God, after declining from him.

5. Another Seaſon of Comfort is, After ſome great Trials and afflictions. Light is then moſt pleaſant, when we new are come out of a dark place; after Thunder, comes Lightning; after a ſtorme, comes a calm: God led his people firſt

into the Wilderness, and then into the Land of *Canaan*: It is often so in Gods Dispensations towards his people, their greatest afflictions go before their greatest deliverances: and therefore let not the Saints of God despair when they are at the lowest; when they walk in darkness, and see no light, yet let them trust in the Lord.

6 Another Season of Comfort is, When men are conscientiously diligent in their particular Callings, then they walk with God. To this I gave you an instance in the Shepherds; they were faithful and diligent in their callings, they were watching over their flocks by night, and then the Angel comes and tells them *Lo you is born this day in the City of David a Saviour, which is Christ the Lord*, Luk. 2. 11. A company of poor Shepherds keeping of their Sheep, God appears unto them, and manifesteth his comforting presence, when the Scribes and Pharisees, notwithstanding all their long prayers, and their strict Rites and Ceremonies, hear not a word of him.

7 Another Season of Comfort is, When we are either preparing for, or in the spiritual act of some duty. When grace is exercised to prepare the heart to pray, and in attendance upon such an Ordinance, then often times the Spirit of God is with them, to let poor souls in their endeavours find acceptance with God. *Hannah* had been praying to God, but what melody did she find in her heart? When *Mary* sate at Christs feet, how doth Christ fill her heart with comfort, sealing up her salvation to her? I now come to close with some application.

Use of Information.

Use. *If it be the work of the Spirit of God to comfort the hearts of Christs Disciples*, then by way of Information I gather this, *That a poor soul is very hardly setled and satisfied in point of comfort*. Sure it is a hard matter to comfort a poor soul, when one of the persons of the blessed Trinity must be imployed on purpose to do it. This is an Office belonging to the Holy Ghost, when he is to be the *Paraclete*, the comfort of the Holy Ghost. This sure is a hard matter, to comfort

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the wounded spirit, when the soul is full of the spirit of bondage. Oh! the hesitancies, the jealousies, the doubts and fears, the objections that a poor soul makes against his spiritual peace and comfort, now it begins to take comfort, then it doubts again; now he believeth, and takes courage, but anon he is afraid; there is a great deal adoe to fasten comfort upon a poor soul, 2 *Cor.* 1. 21, 22. What a heap of words are there together, and it is all little enough to comfort a poor soul! *Now he that establisheth us with you in Christ and hath annointed us, is God, and hath also sealed us, and given the earnest of the Spirit in our hearts.* It is not without much tugging and drawing that the soul is first brought to beleeve; and then when it doth believe, it is a hard thing to perswade it that it doth believe: There is a strange kind of squeamishness upon the heart; he thinks that there is no comfort to be taken that doth belong to him. *Luther* says, *It is a harder thing to comfort a troubled Conscience, than to raise the dead.* Surely it must be as hard, when nothing but the same power must do it.

The soul is hardly convinced, but all the glad tidings of the Gospel, are golden streams, and all the Promises are but pleasant Fancies, without any Reality; but that these things should belong to him, this he cannot believe, for want of Faith: So that the Spirit of God is fain to come in, and end the controversie, before the soul will be satisfied.

2. If it be the work of the Spirit of God, to comfort the hearts of his people: then all the comfort of Christless and graceless souls is nothing worth, there is no true peace, for they are not the Disciples of Christ, which are the proper subjects of this comfort; they will not hearken to Christ nor learn of Christ, but they *cast his words behind their back, and break his bands a sunder.*

Those that do not learn Christs precepts, and follow Christs Canons and obey Christs Commands, they are none of Christs Disciples; and to be sure, they have not the spirit of Christ, which is the Efficient in this comfort, and without

the root there cannot be the fruit, for this inward peace is the fruit of the spirit. And therefore what comfort they have, it is either a sinful comfort, which to be sure will end in sorrow, or else at best it is but a carnal comfort, which wil soon vanish like the crackling of thorns under a Pot; *There is no peace*, saith God, *to the wicked*; there is no peace with God as long as you are at peace with sin.

3. Here they are stumbled with the riddle, that the people of God should be sorrowing, yet always rejoycing; *a sorrowing, yet always rejoycing*; the carnal world think this to be a contradiction; though they be troubled without, yet they have peace within; though they have matter of sorrow in respect of outward affliction, yet they have fellowship with the holy Ghost the Comforter, which gives peace in affliction, joy in sorrow, light in darkness, which fils them with joy unspeakable, and full of glory.

Secondly, If the holy Ghost be the only Comforter of the hearts of Gods people, then let me exhort every one of you to labour for an interest in this Comforter. Friends, I beseech you be restless till you have got some evidence of the Comforter in your souls by the inhabitation of the Spirit in your hearts; without you have an interest in *Christ*, there is no comfort, no true comfort to be expected; no comfort in prosperity, no comfort in adversity, no comfort in life, nor in death, no peace with your consciences: Men may make a shift to keep themselves at quiet for the present, by lulling conscience, they may have a kind of peace from a false principle; Ah, but what wil you do when storms arise? what wil you do when death & affliction comes! *Jonas* lay quietly asleep till the storm came: O my Friends, we must shortly lie a dying, the Lord knows how soon; O what wil you do for comfort in a dying hour? all other comforts may forsake you, & before that time you may meet with sorrow & heavy afflictions, so that all your friends in the world wil not do you good; your friends may fail, your hearts may fail, & then no comfort but the comfort of the Holy Ghost will do you good; the time may come, that all your friends may prove

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miserable comforters when God comes to deal with the soul to set sin home upon the conscience, to lay sin before us, then what will you do? We are all guilty of sins of omission and sins of commission; when these come to be charged upon the soul, what will you then do? Then no plaister of comfort will stick, but those of the Spirits laying on; unless the *Spirit* seal up the pardon of sin, the love of God to the soul, nothing will be quiet and comfort the soul; however men may be merry for a time, yet there is a time of sorrow that will come, when they shall reflect upon their ways, when they shall see nothing but sin behind them, and terrors before them: Oh! what amazement will seize upon their souls! they have no interest in God, in Christ, they have no interest in the Promises: there is nothing that will comfort you, unless you have an interest in the Spirit.

But then, what shall I do, that I may get this comforting Spirit into my Soul?

First, *Thirst earnestly after it.* The promise is made to those that thirst after it, *Isa.* 44. 3. Thirst after him in his convincings, in his humblings, in his sanctifying mercy: Oh let the desire and longing of thy soul run out this way; no matter for an Estate, no matter for friends and outward comforts if thou hast the Spirit of God, thou hast that is paramount to all outward comforts.

Secondly, Pray earnestly for the Spirit. You are not so willing to give your children what they want, as God is to give his Spirit to them that ask it. Cry mightily, *Lord give me thy Spirit*: and cry to the Spirit, and say as *Laban* to *Jacob*, *Come in*, so pray the Spirit so come into thy Soul.

Thirdly, If you would have this Comforter to come and abide with you, *You must resolve to become Christs Disciples.* It is only for such that Christ prays that God would send the Comforter: you must hearken and obey him, and follow him whereso'ever he goeth. You know the terms upon which you must be Christs Disciple, *Matth.* 16. 24. *He must deny himself, and take up his Cross, and daily follow Christ. He must deny himself.* There is two selfs in a man, nay, three selfs, and they must be denied: but however the first

two must be denied if you intend to be Christs Disciple. 1. *Mans righteous self.* If any thing that we are, that we have, or can do, from our works or duties, any thing of our own, all must be denied in point of Justification.

2. *Sinful self.* A mans corruptions must be denied, pride, passion, and love to the world.

3. *Natural self.* Friends, Estates, Relations, Credit, and Honor, and outward comforts, these may be denied, you may be called to part with them; but if they come in competition with Christ, they must be denied.

2 You must take up the Cross of Christ, rather then forsake his honour, or disobey his commands. You must resolve to follow Christ whersoever he shall lead you, either in a way of active or passive obedience; you must take up Christs load, you must undergo his burden.

Now Christians, are you resolved upon this? now sit down and consider what it will cost you to be Christians; and if you would have the best, you must be contented with the worst: and if you are resolved upon this, then you are the true Disciples of Christ, and you are under the promise of his comforts, and *Christ is praying the Father to send you another Comforter, who shall abide with you for ever.*

The second use of Exhortation.

2 *Use*, Is of Exhortation, wherein I shall apply my self to the true Disciples of Christ, those that have had communion with Christ in his sanctifying presence; labour after communion with him in his comforting presence; To all others that are without the Spirit of God, I may say, as *Jehu* to *Jehoram*, *What hast thou to do with these things?*

Labour to be convinced of the need and want of Christ; but such as have been partakers of the Spirit of Christ as a sanctifying spirit, labour after communion with him as a comforting spirit; and to this end I shall stir you up to this,

1 By way of Motive.

2 By way of Comfort.

First, By way of Motive. Though you have some comfort

sort, it is but little in comparison of what you may have, and in comparison of what you may stand in need of; though a Saint would not change the saddest hour of his life for the sweetest hour in his former condition. If the Saints of God did enjoy the comforts that they might, oh what blessed lives might they live! but they are so full of trouble, as if there were no holy Ghost the Comforter. The people of God are oftentimes troubled without a cause; as that holy man, *Why art thou cast down oh my soul?* He could not render a true account of his trouble; he was sad, but he could not tell why or wherefore.

2 When there is cause, they are apt to be troubled without measure. In those cases, where it is a sin not to be troubled at all, the people of God are apt to be troubled overmuch, as the Israelites in their bondage in *Egypt*. It were a sin for them not to be troubled; but they were so full of troubles that they could not hearken to *Moses* and *Aaron*, and so the Disciples in the Text, it were a sin for them not to be troubled for the absence of Christs body; but so to be troubled, as if God could not comfort them without him, this was their weakness. And to come to our case, it were a sin to slight this Dispensation of God that is coming upon us, if we should not be troubled for the loss of the Ministers of Jesus Christ; but to mourn before God under the sense of this Dispensation, to mourn so much as to think that when these are gone; all is gone, to be so much troubled as not to hearken to the words of the Text, *That we have a Comforter.* I remember an admirable expression of a child to his mother when his father was dead to shew *That out of the mouths of Babes and Sucklings God can manifest his praise. Why Mother* (says the child) *though my Father be dead, yet God is alive.* May I not say so to you? Though your Ministers be as it were naturally dead, yet is not God alive? is not the Spirit of God alive? Though you have some comfort, yet you have little in comparison of what you may have, if you seek for it.

2 Study the excellent nature of the comfort, how little soever

soever a man hath of this spiritual comfort; it will sweeten his condition, be it what it will be. When a man hath communion with the Spirit of God, he hath comfort in all conditions; then, though a mans condition be never so bad, yet it is very good, *Hab.* 3. 17. *Though the Fig-tree shall not blossome, though the fruit be not in the Vines, the labour of the Olive shall cease, and the fields shall yield no meat; the flock shall be cut off from the Fold, and there shall be no Herd in the stalls, yet will I rejoyce in the Lord, I will joy in the God of my salvation.* He can fetch hope, and ground his faith upon the Promises, though the Providences and Dispensations of God be never so mysterious; the comfort of the Spirit doth make up the want of all other comforts; the comforts of Ordinances are sweet comforts, Sermons-comforts are sweet comforts, Sacraments-comforts are sweet comforts; Ah, but the comfort of the Spirit can supply the want of all these: all outward crosses do not hinder these inward comforts; a man that hath these comforts, may have a feast with bread and water; a little of this comfort is able to sweeten a whole Ocean of sorrow: *In the multitude of the thoughts within me, thy comforts delight my soul,* Psal. 94. 10. So that when the hearts of Gods people are filled with sad thoughts, what will become of themselves, What will become of their Families, what will become of the Church of God, what will become of the Ministry of the Gospel, and of the Ordinances of Christ? they are full of sad fears, and distracting thoughts; when they have a multitude of thoughts, in the midst of all, these spiritual comforts can comfort and refresh the soul; Oh labour after a greater share of this comfort.

God hath cast us upon sad times, wherein we shall have need of more than ordinary comfort: we are like to have troubles without; if we have not peace within, it will be very sad; we are like to lose much of Christ bodily presence, I mean in his Ordinances; many of those Messengers that represent the person of Christ, and stand in his stead; if we should not enjoy the other Comforter, our

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estates would be doleful; if we have darkness without, and darkness within, how sad will that darkness be?

3. Labour to get more communion from the Spirit of God. This will raise and sublimate your natural comforts, and turn them into spiritual comforts. A man never relisheth these outward comforts, till he come to taste the ravishment and sweetness of the holy Ghost; till he taste the love of God; these give them a higher lustre than the men of the world; though they enjoy much comfort, yet they do not enjoy half that a Child of God doth; the little that the righteous hath, is better than the great revenues of the wicked; to a Child of God a Dinner of green hearbs is more savory and pleasant to him, than the stalled Oxe, because a Child of God hath better sauce with it.

Worldly men they smell to their flowers; it is only the godly man that sucks out the honey; that all things are given to him in love, out of this he sucks comfort: A gracious heart sees all these outward comforts, that they are purchased with the blood of Christ, and therefore these should do him good, and he may take comfort that he hopes for what he hath not, as well as for what he may have; and he may take comfort in his condition, be it what it will, he sees all is for his good; such a one believeth what he seeth not: So he believeth Gods wayes are wayes of truth, though some more sweet, and some more bitter.

Labour after communion with the Spirit in his comforting work is another. This is the best preservative against all intanglements of sin whatsoever: It is a great hour of temptation, and if our comforts do not lie above the world, we shall be greatly ensnared by the world. If a man eat sweet meats, he cannot relish ordinary food; so while these sweet comforts lie upon the soul, he cannot relish these ordinary things in the world: What do ye tempt me with these things? saies a Child of God; what are these to the comforts of the Holy Ghost? The heart of man will seek comfort one way or another; and if he hath it not from the Spirit of God, he will seek it some other way; if he hath

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not comfort from the Spirit of God, he will seek some sparks of his own kindling, rather then they will sit in darkness without comfort, they will light their candle at the Devils fire. And as he delivereth from temptation on the right, so he delivereth from temptation on the left hand; he that is filled with the comforts of the holy Ghost, what are sufferings to such a man? He hath that within him that will carry him through all danger; here is that comfort, and that life by Christ, which may ease us in our greatest crosses; this will make a child of God speak of the sufferings of this World as a light matter. Our light affliction which is but for a moment, shall work out for us a far more exceeding and eternal weight of glory: they took joyfully the spoyling of their goods, because in heaven they had a better, and more enduring substance, *Heb.*11.35. Some were tortured, receiving no deliverance, because in heaven they had a better substance. Oh, if you would be kept from the snares of the world, let your comforts be above the power and danger of temptation from any thing here below.

3 By way of Direction. How shall we have communion, and act Faith upon the holy Ghost as you Comforter? The holy Ghost is designed and appointed by God the Father to this Office. Now you know none love to be slighted in their office; and if we do not act Faith upon the holy Ghost, we slight his Office; therefore we should have recourse to him in a way of believing: As we should act Faith upon Christ for the pardon of sin, so we should act Faith upon the holy Ghost for a sense of that pardon.

2 Go often to Jesus Christ, and beg him, and beseech him to intreat the Father for you. Go to God the Father in the name of Christ, and beg it upon the account of Christs prayer and intercession, that he would send the Comforter, and you have good argument to enforce the Petition; the very same as the Disciples, *That Christ would*, when he went away, *pray the Father, and he should send you another Comforter.* Christ tells them, that some there were that would kill them, and

and in so doing, think they did God good service, therefore Christ in compassion to them, in the state that he left them in, *prayes the Father that he would send the Comforter.* So now we must go to God; those Ministers that were wont to comfort us, are now to be taken from us; our *Barnabas's*, Sons of consolation, their mouths are to be stopped; though Ordinances are now to be dammed up, the houses of God made places of defilement; our Teachers are removed into corners, our troubles increase, and we have none to tell us how long; the light of our eys, the comfort of our hearts, in respect of the outward means, are going from us; whither shall we go? we want bread for our souls, we want cordials for our hearts, blessed Saviour pity us; and since thou wilt not come to us in thy own presence, as thy Ambassadors do, come to us by thy Spirit, do now in heaven as thou didst on earth, *pray the Father for us*; do not leave us as so many Orphans, without father or mother, but send thy Spirit to refresh our souls: see how we are hated and reviled, and we must suffer these things now, *Let us have thy Spirit.*

3 If you would have communion with the Spirit of Christ in his comforting work, *Take heed that you do not lay up your comforts in the creature.* This is for to seek for the living among the dead; those that rejoyce in the creature, rejoyce in a thing of nought; and you that have an interest in God, God will not take it well at your hands, to seek it any where else, no, not in Ordinances; though God would have you to seek comfort in Ordinances, yet he would not have you to seek comfort from Ordinances.

4 Sit down, and be much in duty, *Psal.* 63. 5, 6. *My soul shall be satisfied as with marrow and fatness, my mouth shall praise thee with joyful lips, when I remember thee upon my bed, and meditate on thee in the night watches.* If you look at the beginning of the Psalm, you shall find this Psalm was penn'd when *David* was deprived of the Ordinances of God. Many a man complains that he lives uncomfortably; no wonder when he little thinks on Christ.

5 Be much in the exercise of grace; *Then they walked in*

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the fear of the Lord, when they walked in the comfort of the Holy Ghost.

6. Take heed of quenching and grieving the Spirit your Comforter, by neglecting his motions, or by acting any thing against the mind of the Spirit: Do not sin against him as your enlightning Spirit; that will hinder him as your Comforter.

I close with a word of Comfort to the people of God. If it be one of the great works of the Spirit of God, here is matter of great comfort to those that stick close to Jesus Christ.

1. Sure your comforts will be satisfying Comforts; sufficient, because they are comforts of the Spirits working. The Lord Jesus hath promised to make up the want of his bodily presence, by sending his Spirit: He was now going from them, and tells them, *That he could not stay*; and this was sad newes to the Disciples, who where ready to break their hearts; and the best comfort that he could afford them, was to tell them, *That he would send the Comforter.* If Christ can comfort his people in the absence of himself, surely he can comfort them in the want of all other comforts, that relate either to soul or body; and so in the want of mercies, in the want of outward Ordinances, he can comfort the soul. It is the Spirit of God that can comfort in the use of these; and, if he will, he can do it in the want of them; he can comfort us in the wilderness where no water is; when he doth deny the meanes, he can cumfort us without; where he denies the stream, he can make us drink out at the Fountain.

7. And Lastly, The people of God find hereby, that their comforts are abiding. Your liberty, your friends, ah! Ordinances and Ministers may be taken from you; your Ministers may be banish'd, your Ministers may be imprison'd; but here is a *Comforter that abides for ever.* And though they may keep your Ministers out of the Pulpit, yet they shall not take the Comforter out of your hearts: So that when I shall not Preach any more to you, I shall *Pray the Father that he would send you another Comforter that he may abide with you for ever.*

Mr

Mr. *Bull* of Newington-Green,
His Farewel Sermon in the afternoon.

Acts 20.32.

And now Brethren, I commend you to God, and to the word of his Grace, who is able to build you up, and to give you an inheritance among them that are sanctified.

THe words are part of S. *Pauls* Farewel-Sermon, or discourse to the Elders of the Church of *Epheſus*, one of those famous seven Churches of *Aſia*, that we read of in the book of the *Revelations*. It is not to be doubted, as *Calvin* doth Comment upon the place, that though the Apoſtle ſpeaks immediately to the Elders, yet he doth comprehend the whole Church in the Speech.

Our holy Apoſtle had been a long time with the Church, preaching among them, taking pains with them, both in publick and private, as you may ſee in the 20 *verſe*, and declares to them the whole Counſel of God, *verſe* 27. and now being called away, taken off by divine Providence, by the will of his Maſter, the laſt and beſt office that he thought he could do for them, was to commit them to the care of God, and to leave them in his arms, and to recommend them to his Grace.

It would be more then the time would permit, to look over the whole Apoſtles Sermon, which is partly Narrative, and partly Conſolatory. Narrative, to put them in mind, in what manner he had preached to them, from *verſe* 17. to *verſe* 27. And its partly Conſolatory, from the 27. to the Text, wherein the Apoſtle could hold no longer, but his love conſtrains him, and makes him to break forth into this pathetical wiſh, or rather prayer, *And now Brethren, I commend you to his grace*. As if he had ſaid, I am juſt now going from you, not knowing that I ſhall ſee your face any more,

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now I am a dying man, as to my conversing with you any more; now I am departing, this is the best Legacie I can bequeath unto, *To commend you to God, and to his grace.* And he speaks to persons as standing in the same relation with God and Christ, and having the same Father, and the same elder Brother: As if he should have said, you are as dear to me as my own flesh, as if you were my brethren by consanguinity, and it is my sorrow that I must leave you; but as it is my greatest grief to part with you, yet I must leave you; and this is the comfort, that I shall leave you in safe hands; I do not leave you to the wide world, I do not leave you as Orphans without a Father, as Sheep without a Shepherd, but *I commend you to God, and to his grace.*

O happy word! Though I must leave you, yet I trust God, who is able, will keep you; as God is present everywhere by his Essence, so by his gracious presence more especially God is present with his people: I commit you, I commend you to God, I commit you to his care, to his keeping; so the word signifies, so *Ravanelus* interprets the words, I trust you with God, I leave you as a *depositum* in Gods hands, as a dying man leaves his children in a friends hands to look after them, as Christ did his Mother in *Johns* hands; so the Apostle leaves the *Ephesians* in the *hands of God*; *and to the word of his grace*; that is, the Gospel that he had declared to them. The Word of God in Scripture is often called his grace, 2 *Cor.*6. *Eph.*3.5. because it is a declaration of the free grace of God to poor souls, and because it is the Spirits instrument to work grace in the hearts of sinners.

This is remarkable, that after the Apostle had recommended them to God, he adds one word, *of his grace*: He doth not think it enough to mention recommending them to God, but to the word of his grace. The expression is not for *Euphoniæ gratia*, it is no Tautologie, it is not for more then needs, but to shew how needful, and how necessary the word of Gods grace is, as well to the building up,

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as for the converting of poor ſinners; and though God can build up a Saint immediately, yet ordinarily he doth it not but through the word of his grace, which is able to build you. *Beza* and *Calvin* refer this Clauſe to God, anſwering to that of the Apoſtle. 2 *Cor.* 9. 18. *God is able to cauſe all grace to abound in you.* But *Eraſmus* refers this word to the words of *Gods grace, which is able to build you up.* And this conſtruction is favoured by thoſe two places of Scripture, and may very well be meant both in 2 *Tim.* 3 15. and *Jam.* 1 21. both which places attribute to the Word of God, as this doth; and in the ſecond place, *Receive with meekeneſſe the ingrafted word, which is able to ſave your ſouls.* So that both theſe words may be referred to this Clauſe, *The Word of God*, and *The Word of his grace*; to God as the Principle, and to the word of his grace as the inſtrumental cauſe to build them up; as much as if he had ſaid, *I commend you to the grace of God, which is able to build you up.* The *Apoſtle* tels them, that he left them to ſuch a God, as through the Goſpel was ſufficient to build them up, till he brought them to the full fruition of the Saints in light. The *Apoſtle* commends this to his Church, that were ready to weep, and ſay at his departure, O *Paul!* God hath made thee a happy inſtrument of laying a good foundation among us, of doing a great deal of good to our ſouls, and we may bleſſe God that we ever ſaw thy face; but now, alas! thou art going from us, we are afraid all thy pains will come to nothing; we ſhould hope that if God had pleaſed to continue thee amongſt us, then we ſhould have been built up; and ſurely, if God had intended good to us, and brought us to Heaven at laſt, he would not have taken thee from us. No, ſayes the Apoſtle, be not diſcouraged, though I leave you, yet *I commit you to God, and to the word of his grace.* If I be here, it is God alone that muſt build you up; I am but a poor weak inſtrument in the hand of God, and when I am gone, God can build you up by ſome means or other, and carry you over, or thorow all oppoſitions, temptations and diſcouragements, till he hath fitted you for himſelf, and given you an inheritance amongſt them that are ſanctified.

Thus you have the words explained in that familiar Paraphrase; and being thus opened, you may take notice that

The words hold forth the special care of this blessed Apostle of Jesus Christ, though he must leave them, yet he takes care to leave them in safe hands, that was able to give a good account of them: You have the Apostle making a deed of trust for the securement of the Saints at *Ephesus* after his departure; or if you will, you have the Apostles last Will and Testament.

1 You have the Person making over this trust, St. *Paul.*

2 You have the Trust it self, and those were the Saints of *Ephesus.*

3 You have the Trustees, those to whom this trust is committed; and they are two fold. 1 To God. 2 To the Word of his grace. 3 Here is the time of making this Test, *now I am leaving of you.* 4 Here is the commendation of the Trustee, from the power and ability of him to manage this trust, and this is expressed in two particulars.

1 He is able to build you up; and then

2 To give you an inheritance: as if he should have said, I will leave you with such who are able to build you up. I might raise a multitude of observations from the words: as first of all,

Doct. 1. *This it should be the care of a faithful Minister, when he is by the providence of God taken from a people, to recommend them to God, and to the word of his grace.*

2 As it is the duty of a faithful Minister to do it, so it is his comfort that he may do it, that he may leave his people in the hand of God, who is able to build them up in grace.

3 It may be the comfort of any Church of Christ, that when they are deprived of faithful Ministers, that yet they are left in the hands of God.

4 Though God can by his infinite power perfect grace, and bring men to heaven without the use of means, yet we have no ground or warrant to expect one or other, but through the Word of Gods grace.

And

5. And lastly, Though their be a glorious inheritance purchased and prepared by Jesus Christ, yet it is to be expected by none but those that are built up & sanctified; Or thus, None must look for an inheritance hereafter, but such as are born of the Spirit and built up in grace.

I might speak to many more, but I shall gather all that I have said into this one general Proposition, which is this:

Doct. *That the best Farewel that a Gospel-Minister can give to his people that he loves and labours amongst, when he by the providence of God is taken from them, is, to commend them to the Gospel, and to the word of his grace.*

Thus doth our holy Apostle when he was taken from his people, and left to preach to them no more, he recommends them to the hands of God. And thus doth a greater then St. *Paul*, even Jesus Christ himself, *the great shepherd of the Sheep*, as St. *Peter* calls him, when he was leaving of the world, and could no longer preach to them, he commends them to God, *Joh.*17.11. And now says Christ to his Father, *I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thy own name those whom thou hast given me, that they may be one as we are.* And in the 14 *I have given them thy Word*; he commends them to God, and to the Word of his grace.

In the prosecution of this truth, I shall explain these particulars.

1 Shew you what it is in a Minister to recommend his people to God.

2 What it is that he should recommend them to God for

3 Why he should be so careful to recomend them to God.

4 How he should recommend them to God.

Lastly, Apply.

First, It is to leave them in the hand of God, to give them up unto Gods care and keeping, as I shewed you in the opening of the words, to commend them unto God, is to do that for them effectually, which he would fain do Ministerially, if he had been suffered to continue among them. As when a dying Father, or Husband commends his

wife and children to some surviving intimate friend; it is a leaving, a committing them to that friend, to deal, and to do that for them, which he would have done if he had lived.

Now let us consider what it is that a faithful Ministers designs and endeavors are to do for that Congregation that is committed to his charge: these 4 things especially every faithful Minister endeavours to do while he is among his people.

1 Their conversion unto Sanctification.
2 Their building up, their Edification.
3 Their Protection and Preservation.
4 Their Comfort and Consolation.

First, Their Conversion and turning to God. This is that that a faithful Ministers heart is set upon, that he may convert poor souls that are in a sinful state, that he may turn poor souls to God; that by often preaching, and praying, and counsel, he may bring them into a state of salvation, *Rom.* 10. 1. The Apostle there speaks of the *Romanes*, that they were the people of God in profession; ah, but this was not enough, fain he would that they should be the people of God in truth; this is the hearty desire of every faithful Minister, not only to bring his people to the outward profession of godliness, but to the work and power of it in their hearts; not only to have the name of a Christian, but Christianity it self; and this is the end of all his studying, to get them to God by little and little, till Christ be formed in them, *Gal.* 4. 11. *My little children*, says the Apostle, *&c.* St. *Paul* travels in birth with the *Galatians* from a state of nature to a state of grace; he would get grace wrought in their hearts, he would get them ingrafted into Christ; and this is the end of his commending them to God, which he would fain have done, if he might have been suffered to preach to them. This is the language of a Ministers heart; Lord, thou knowest that it was the desire of my soul, that every one of this people should be made holy by the Word; I would fain have begotten them by the Ministry to Jesus Christ; but

but now by the providence of God I am taken off before my work is done; and thou seest yet there is a great many in the gall of bitterness, and in the bond of iniquity, in a state of death, and I am now likely not to do any thing more: now it is my care, that those that belong to the election of grace, may be gathered home to thee.

2 To build them up in knowledge and faith. He endeavours that those that are already sanctified, may be further built up in their most holy faith; where there are the most eminent Saints, yet there is a great deal lacking. The Apostle gives great commendation of the *Thessalonians*, 1 *Thess.* 3. 10. They were a famous Church, and there were a great many eminent Christians, yet there was something lacking in their faith, and in their knowledge. Christ speaks to one of his most eminent Apostles, *Oh thou of little faith!* Though the foundation-stone be laid, yet there is a superstructure behind, and this is the work of Christ, the building them up, *Ephes.* 4. 12. This is the end of every faithful Minister, to make his people meet for Heaven; he would by feeding of them, that they may grow to the full measure of the stature of Christ: and therefore every godly Minister desires that he may be the Finisher as well as the Author (under God) of their faith, that they may be built up to Christs heavenly Kingdom.

3 A Ministers aims are, that his people may be kept from danger. The people of God, after they are effectually called, they are continually in danger; they are as a Lilly amongst Thorns, as Sheep amongst Wolves, as a besieged City in the midst of her Enemies.

They have enemies without, and enemies within; enemies without, the Devil is their adversary.

1 They are in danger in respect of the Devil, who is a very potent enemy, a roaring Lyon, and a malicious enemy, malicious against God; an industrious enemy, he goes about seeking whom he may devour; he compasseth the earth to do what he can to keep souls from Christ; he is a subtle enemy, that hath his Stratagems to catch

and ensnare poor souls. Now it is the endeavour of every true Minister of Jesus Christ, to secure his people by his counsel, and his prayers; for we are not ignorant of his devices, 2 *Cor.* 2. 11. as if he should say, I have most experience of the Devils subtilty, Satan sets to oppose them most; and this is one thing, to rob Ministers of their Mediation, of their Prayer: and therefore it is the design of Ministers to strengthen their people, in regard of Satans temptations.

2. They are in danger in respect of Seducers, that lye in wait to deceive.

3 They are in danger by the world, lest they should be frighted by its opposition.

4 They are in danger by their corrupt lusts, that war against their souls: Therefore every faithful Minister warns his people of those, that their souls may be secured; this being that that a faithful Minister would do among his people while he is with them; when he is taken from them he commits them to God to be secured from all danger, as Christ in that place before, *Father keep them in thy own hands.*

Lastly, Every faithful Minister seeks the comfort and consolation of his people. It is their desire to comfort the feeble hands; they are not Masters of your grace, but Helpers of your joy, 2 *Cor.* 4. 21. Where the Gospel appears in power, many will stand in need of comfort, under doubts, fears, and afflictions; and this is the desire of every faithful Minister of Jesus Christ, in their departure from their people, to support the weak, to resolve the doubted, to succour the tempted; and when he is taken from them, and can contribute little to this work, he recommends them to God. A departing Minister may say to his people, If God hath made me an instrument of speaking comfort to your souls, you have cause to bless God for it. Now I can do no more, I must recommend you to God, whom (I hope) will be the God of your comfort when I am gone.

2. This is the best office that a Minister can do for his people when he is taken from them: and that whether we look upon Minister or people, certainly it is the best office that a Minister can do for his people, *To commend them to God*

1 God is omnipotently, infinitely able.

2 God is gracious and faithful, therefore willing to do it.

First, God is infinitely able to manage this trust, he is God all-sufficient, *Gen* 17.1. sufficient to make himself happy, much more to make his people happy.

1 God is all in all in the enjoyment of mercy.

2 God is all in all in the want of mercy.

First, He is all in all in the enjoyment of mercy. When a people have a faithfull Minister placed over them by the providence of God, he can do nothing of himself, 2 *Cor.* 3.6. Our preaching is from the assistance of God; and when we have done all, we cannot make this effectual, we cannot give the success; *Paul may plant, and Apollo may water, but it is God that must give the increase*, 1 *Cor.* 3.6. Why do you keep such a stir? one would have this Minister, another that; one would have *Paul*, another would have *Apollo*, another *Cephas*; are they not the Ministers of God, by whom ye have believed? Our profit depends not upon the parts and gifts of a creature, but upon the blessing of God; it is God that must put this heavenly treasure into the heart, and it is God that must disperse it at last for the good and benefit of his people. The most eloquent *Apollo's* cannot perswade obstinate sinners to lay hold upon the Gospel; they may speak to the ear, but it is God that must carry the word to the heart, either for conviction or conversion.

Secondly, God is all in all in the want of means. Let the instrument be never so weak, if it be in the hand of God, it shall prove effectual: God can make a poor Fisherman instrumental to catch three thousand souls at one time; and God chuses to do his work by weak instruments that the praise may be of God: It is not the Ministers parts or gifts, but onely the power of God that strengthens the

soul, and sanctifies, and builds them up, and comforts them. God is able to convert all unconverted sinners in a Congregation; God can say, *Ephata*, be opened.

2 God is able to build up those that are converted. God is able to make all grace abound, 2 *Cor.* 9. 8. Those that have little grace. God is able to make it increase. God is the God of all grace. God can make every Saint perfect, entire, lacking nothing; he can fill all the void places of the heart.

3 God can keep us in all tryals and troubles, God can keep up his people in the midst of Apostasie, *Mat.* 16. 13. *The gates of hell shall not prevail against them.* God can keep them, that all the power of Hell shall not hurt them.

4 God is able to comfort the most disconsolate soul. Ministers may speak comfortable words, but they cannot speak them farther then to the ear, but God can speak them to the heart; *I will allure her into the wilderness, and speak to the heart.* God can comfort the poor soul, let the case be never so sad, 2 *Cor.* 1. 4.

2 As God is infinitely able, so he is infinitely gracious and faithful. See his Name in *Exod.* 34. *Full of power and tender mercy.* Is not God willing for the conversion of poor sinners, willing as Ministers? yea, a thousand, and ten thousand times more. Hear how pathetically God speaks, *Turn ye, why will ye dye? hear, and live.* He calls upon all men everywhere to repent.

Secondly, God doth not onely desire it, but purpose it, and resolves. God that hath begun a good work, he will finish it; and so for their preservation, he hath said, *That the gates of hell shall never prevail against them. Of all thou hast given me I have lost none*, Joh. 17. 11. Though God may suffer his people to be led away for a time, yet they shall be brought back again, and shall be kept through the power of God unto salvation. *Heaven and Earth shall pass away, but not one jot or title which God hath spoken.*

How willing is God to comfort all his comfortless ones? what Mother can be more pitiful to her sick child, then God

God is to them that are under affliction? *Though a Mother forget her ſucking child, yet God cannot forget his people.* And then he is the Father of all comfort, and there are many gracious promiſes God hath made to this purpoſe, that they may be as ſo many *Aqua vitæ* pledges of conſolation to his people: So that this will appear, That it is the beſt office of a Miniſter, both to Miniſter and people, *To commend them to God.*

1 To Miniſters, it is the higheſt expreſſion of their love; What greater teſtimony of their love can they ſhew to their people, to do all that for them, that he would willingly have done, and ten thouſand times more? Is it not an expreſſion of love from a dying father to his children, Dear children, I am now dying, I can provide for you no more, I ſhall leave you ſuch a friend that ſhall provide for you in a more abundant meaſure then if I had been with you? It is the beſt demonſtration of their faith;

1 That he will not leave them to the wide world; and then,

2 He will not take any one; he will truſt his people with none but God, who is able and willing to give account of them.

3 It is the greateſt ſatisfaction to his heart. A Miniſters leaving his people can never be ſatisfied in his own breſt, that he ſhould leave them, and commit them, and not to know to whom: but when he knows with whom he hath committed them, when he hath delivered them over to God, that firſt committed them to him, this is a great quietment and ſatisfaction to a Miniſters ſpirit: Every Miniſter takes a care of ſouls; God lays the people as a *depoſitum*, and will require an account of them at the laſt day. Now when a Miniſter is taken from his people, he cannot be ſatisfied, till he hath delivered back his truſt to God; Lord, here they are, and while I was with them I did what I could; but now I am taken from them, here I ſurrender them back into thy hand; when I was in the world, I kept them in thy Name: And ſo it is beſt for the people to be left;

ſuch

such a one who will keep them in all their dangers, and comfort them in all afflictions.

3 How should a people be commended to God?

1 By Exhortation.

2 By Prayer.

First, By Exhortation. Thus the Apostle before and after my Text, And then by Prayer, for so doth St. *Paul*. *Calvin* looks upon these words as a Prayer brought in, *always making mention of you in my prayers*, *Rom.* 1.19. *Phil.* 1.4. *Col.* 1.3.

And I trust that I shall not only now, at this solemn parture, but as long as I live, still recommend you into the hands of God; though I shall not preach to you, yet I still shall make mention of you in my prayers, that God would stablish and comfort, & preserve you to his heavenly kingdom.

4 Why doth the Apostle commend them to the Word of his grace? For these two Reasons:

First, because all the good that any people can look for, is from God; it is declared and laid up in the Promises, and in the Gospel; there is the Treasure of God, it is in the Gospel: *The grace of God, which hath appeared to all men, bringeth salvation*, Tit 2.11. We could never have known the glorious mysteries of salvation, had it not been for the grace of God; we could never have expected good, but from the Gospel, that is the great *Magna Charta* wherein God hath made over whatsoever concerns the eternal good of his people. We have nothing to shew for grace, and comfort, and heaven, and glory, but his Gospel, that is the great deed of gift that God hath given to his people; poor sinners might look a Saviour, if the word of God had not revealed it; those people would have no ground to expect salvation, if God had not declared it in his Gospel to bestow it upon them.

2 The Gospel is the only instrument by which God brings and conveys all that good to the soul that it stands in need of, all spiritual and temporal good that accompanies salvation.

God works nothing immediately upon the soul, but by the Gospel. First,

First, If any soul be converted to God, it is by the grace of God: And as Conversion, so Sanctification, that is effected by the word of God; so likewise in Edification, Salvation, and Preservation.

Use and Application.

Use. I come now to the Application, It may be I have been too long already; but God knows that it may be the last time that I may trespass in this kind; and I have the Apostles Example, who preached at *Troas* til midnight; but I promise to have done in a great deal less time.

Use. In the Application I shall in the Apostles Example, *Commend to you to the grace of God.*

My Brethren, and dearly Beloved, and longed for, now God by his providence is taking me away from you, in the exercising of my publick Ministry, *I commend you to God, and to the word of his Grace:*

This I shall do, First, by exhorting and counsel; and then by prayer. *Use of Exhortation.*

First, by way of Exhortation.

1, In reference to God, and then

2. In reference to the word of his grace.

First, of all, my Exhortation in reference to God, is, that you would commit your selves to God: If it should be so much a Ministers care to commend his people to God, its good reason they should commend themselves.

1, All a Ministers commending you to God, will be to no purpose: if you do not commit your selves. *I shall always make mention of you in my prayer*, as long as God shall continue me in this valley of tears; *I shall pray that God should build you up, and sanctifie you*; I shall pray for you, but God will not hear my prayers, if you do not hearken to my counsel, *To commit your selves to God.*

2. Consider. If you can so commit your selves to God, as to get God to take charge of you, you are made for ever.

God will be an All-sufficient God; in stead of all thy friends in the world, you shall not need any that shall provide

vide for you to protect you; God will be all in all, in stead of father, instead of mother, houses, lands, relations; God will be better to you then ten husbands, then ten Ministers; Ah, better then ten thousand Worlds. God can sweeten all your enjoyments, God can provide for you, and make you happy in the midst of the wants of creature-comforts; God is a Sun and a Shield, he will give grace and glory; *And no good thing will he with-hold from them that fear him.*

God contains all in himself *Eminenter*; get God and you get all. Let the World frown or smile, let it turn upside-down; though the Mountains be thrown into the midst of the Sea, though the World be set on fire, yet a soul that is in Gods keeping is happy: *God is a present help in time of trouble.*

2 As God is an all-sufficient friend, so he is a firm and a fast friend to them; *My father and mother forsook me, then the Lord took me up, Psal* 27.10. My flesh and my heart fails, but God fails me not; though my Minister and my friends leave me, yet God will not leave me; he is engaged by his own promise, truth, and faithfulness, *I will never, never, never, &c. leave thee nor forsake thee.*

If you do not forsake God, God will never forsake you; if once you have so committed your selves to God, as God accepts the charge, he hath undertaken that you shall never depart from him. It is part of the Covenant, and he is engaged to all the Relations wherein he stands to his people, as a Husband, as a Father, as a Master.

But you will say, How shall we commit our selves to God, that God may have a charge of us? I will give you one direction for all.

1 Take God to be your God, and give up your selves to be his people; if you will, before you and I part, heartily and unreservedly give up your selves to God, to be his people, it will be the comfortablest day that ever I saw, though in other respects it may be the saddest; as certainly God is your God, so certainly he will keep you; if you will avouch your selves to be *Gods*, I will avouch God to be yours.

1 You must take God to be the portion of your souls inheri-

inheritance, lay up all your happineſſe in God; for if you chooſe any thing elſe for your happineſſe but God, God will have nothing to do with you; God will be all or nothing: Your hearts muſt ſay as *Davids*, *Lord thou art my portion; whom have I in Heaven but thee? and there is none upon earth that I deſire beſides thee.* He accounted all nothing for God; God was his happineſs, God was his portion, God was his All in All.

2. You muſt make God the center of all your love and delight; God will have all from you, or nothing; you muſt not divide your affection between God and the world, you muſt love nothing in compariſon of him; love nothing but in ſubordination to him; as you would have God to be wholly yours, ſo you muſt be wholly his.

3 You muſt take God to be the ſtrength and ſhield of your hearts; if you would have God to take care of you, you muſt caſt your care upon God; if you place your hope any where elſe, there will be no ſure hold; the Anchor of your hope muſt be caſt no where elſe; if you lay your burden any where elſe, God will not lend you a finger to help you; but if you place your hope in God, God will help you; your extremity ſhall be his opportunity.

4 You muſt take God to be the guide of your hearts; if you would have the priviledge of Gods guard, you muſt keep in *Gods* way; keep in Gods way, and you will be ſure of *Gods* protection; do you keep Gods precepts, and God will keep your perſon; do what *God* commands, and avoid what God forbids, and then you need not fear what will become of you.

Let the World frown, and Friends forſake you, reſolve that you will follow God whereſoever he leads you, then he will be your *God* all your dayes, and he will guide you here by his counſel, till at laſt he bring you to his glory: And this leads me to the ſecond Exhortation, in reſpect to the Goſpel.

Secondly Brethren *I commend you to the word of Gods grace.* I commend you to the Precepts of God, to be obeyed by them; I commend you to the Promiſes of God, to be believed by you.

1, Keep them, and hold them faſt carefully; it is your treaſure, it is your life, keep it, and it will keep you, it is all that you can ſhew for Heaven: I leave it as a *Depoſitum*, if you part with it, take heed how you will anſwer it at the laſt day; it is the talent which God hath committed to you, for which you will be commended for keeping at the great day. Hold faſt the word of Gods grace, there is old tugging by the Devil, and his Inſtruments, either to pull you from the word, or the word from you. Let any thing go rather than the Goſpel, let your Friends, your Eſtates, your Lives, rather than let go the Goſpel.

Study *Gods* word, do not keep them by for no purpoſe: *Search the Scriptures, for in them you hope for eternall life.* There's the pearl of great price, there is direction, there is comfort: this book of God will make you wiſe unto ſalvation.

If you never hear *Sermon* more, you have enough by the uſe of the Bible to carry you to Heaven; There's Divinity, there is holineſſe and heaven almoſt in every ſyllable, when you cannot have it preached to you. Be much in the ſtudy of it.

Then practice it conſcionably: Be not only hearers, but doers of it; let your converſation be ſuch as becomes the Goſpel. It was the Apoſtles advice to the *Philippians*, and it's mine to you, *Let your converſation be ſuch as becomes the Goſpel.* Let your converſation become the Precepts, the Priviledges, the Promiſes of the Goſpel. Having then thus commended you to God, give me leave before we part, to commend God and his *Goſpel* to you.

1. Make it your daily buſineſs to walk with *God*; make him the companion of your lives; converſe with *God* every day in the inward of your hearts: He that is a ſtranger with *God*, *God* will ſoon be a ſtranger to him; and if you neglect *God* one day, you may be to ſeek him when you may moſt need him.

2. Live in the daily exerciſe of grace and godlineſſe.

1. Live in the continual exerciſe of Faith, live by it, you have

have need of the exercise of that grace every day, you can as well live without food, as live without faith; it is that grace which feeds upon Christ.

2 Be much in the exercise of the fear of the Lord all the day long, be afraid to sin against God; in the secret of your souls mind his presence, in all places, in all company, in all businesses.

3 Be much in the exercise of Humility; live humbly, and think better of others then your selves: Humility will exceedingly adorn your profession.

4 Be much in the exercise of Repentance. Be frequent and constant in prayer, *Pray continually*; do it spiritually, and do it exactly, as to the season of it.

5 *Be fervent in spirit, serving the Lord.* Whatever you do for *God*, do it with all your might; do not put off *God* with the skin, but give him the marrow.

6 Be careful, not onely to keep up secret, but Family-worship; the less preaching there is in publick, the more catechising and instructing there should be in private. I know no more likely means then the setting up the worship of *God* in private families.

7. Prize the Sabbath; be strict and exact in the observation of the Lords day. I have shewed you many times wherein the spiritual observation of it doth consist; it is your seed-time, your market-day; it is a sign you shall one day celebrate an everlasting Sabbath with *God* in the highest heavens.

8 Be stedfast in the ways of *God* in a back-sliding age: Keep your ground, while others fall away, stand fast in faith; be not ashamed to own Christ before all the World; reckon upon the reproaches of Christ, and count them greater riches then the Treasures in *Egypt*. Do not place Religion in a few shadows, when the substance is neglected, do not think that *God* will be put off with the skin without the substance; and by your holy conversation labour to put to silence the foolishness and ignorance of wicked men, that men may have nothing to accuse you but in the matters

of

of Jesus Christ, that you may cut off occasion from them that seek occasion. Let no reproach make you lay aside holiness; and say, *If this be to be vile, I will be vile still.* And love all those that have been instrumental for your spiritual comfort.

Forget not to contribute to the necessities of the poor Saints; think that God hath given you your Estates for such a time as this, for this is acceptable to God; *Bless them that curse you, pray for them that despightfully use you, so shall you heap coals of fire upon their heads; when you are reviled, revile not again.* Do your duty to your Superiours, to those that God hath set over you, and so carry your selves as it was in the case of *Daniel*, that they may find nothing against you, save in the matter of your God. In all things let your conversation be as becomes the Gospel of Jesus Christ, *That I may rejoyce in the day of the Lord Jesus, that we have not run in vain, and laboured in vain.*

And labour to keep up that Christian love which in this place hath been more eminent than any where I know. I would preach St. *Johns* Doctrine, *Little children, love one another*: And that my expression may be pathetical, I shall speak it in the words of the Apostle, in *Phil.* 2. 1, 2, *If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.*

I now have but a word more, speaking of yours and mine own comfort under this sad Dispensation.

1. It is a Ministers comfort, that when he is taken from his people, he can yet *Commend them to God, and to the Word of his grace, which is able to build them up, and to give them an inheritance among them that are sanctified.*

And truly, my dearly beloved in the Lord, this is my great work now, when I am a dying to you as to my publick preaching: My Beloved, I am very sensible that it is a very sad and solemn thing for a Minister to be rent from a people that he loves as his own soul, that he hath laboured among

among: for to bid adieu to these solemn meetings, wherein I have preached to you, wherein we have mingled our sighs and our tears before the Lord, wherein we have rejoyced, and sat down together before the Lord at his Table, now to think that I must minister with you, and for you no more in these Ordinances, methinks it is a heart-breaking consideration; to think that I am now dying in this Congregation; to think that I am now dying whilst I am preaching; but this is my comfort under these sad thoughts, that I can *commit you to God, and to the Word of his grace*; to one that is *able to keep you, and to build you up, and to give you an inheritance among them that are sanctified.* Like a dying Father, I can commend you to the care of such a Friend, infinitely able to supply all that I could not do for you.

It is the comfort of a dying Father, when he sees his children weeping round about him, that he can commend them to a faithful friend, willing to do that for them that he desired to do, and a thousand times more.

I would hope that I have some children, that I have begotten to Christ by my Ministry, towards whom my bowels yearn; but this is my comfort, that I can put them into the arms of their and my heavenly Father, of their and my blessed Redeemer, to be kept by the power of God.

There are many poor souls that are yet in the gaul of bitterness, and in the bond of iniquity; and if the Lord hath seen good, I would fain have seen of the travel of my soul in their salvation; but I can commend them to God, who knows them who belong to his Election; he can either restore me, or can do it by another hand; and you that are in any measure grown in grace, I would be willing to be helpful to your joy, and instrumental to your comfort; but *I commend you to God, who is able to give all grace to you, and to keep you stedfast.*

It will be some alleviation of sorrow, that though I must leave you, and die to you as to your Ministry, yet I hope I may a while go up and down, and converse with you, to be among you. The Lord grant this favour, that he may behold your steadfastness.

2. This may be your comfort, as well as mine; this may be the comfort of all those your Congregations, that are like to be made Widows by the Metaphorical death of their Guides and Pastors; but I leave you in the hands of all grace and of all comfort.

This is a black day upon *Israel*, when so many faithful Ministers are slain at one blow; this is a day of gloominess and darkness in many Congregations, for so many Ministers to be beheaded in one day!

What hath *England* commanded? is it not some high Treason? If we look to the cause of it, why so many Ministers are as dead in one day, as so many children without a Father.

And if we look upon the cause, what hath caused God thus to deal with us, we must complain. Oh! our unfruitfulness! our fearful unthankfulness under the mercies of God! This will be the *Emphasis* and sting of our grief; and this should be the matter of our grief.

And then, if we consider the sad Prognostick, what it doth seem to foretell: It is a sign, that when God layes aside so many faithful Ministers, of some scourge and calamity that is coming upon us.

But you that can lament this judgement, you that can lament the sad deprivation of these powerful Ordinances; Remember, that though your Minister be dead, God can raise you up others in their stead; and where the way of instruments are wanting, he can do it without them; and those that are begot in Christ, shall be preserved, and those that are yet unbrought in, who belong to the Election of Grace, shall in Gods due time, have the

the effectual work of the Spirit wrought upon their Souls; *For he is able to build you up, and to give you an Inheritance among them that are ſanctified.*

And though I take this ſolemn leave of you, as to this publick Exerciſe, yet if the Lord ſhall open the door, and take off thoſe hands of Death that the Law hath laid upon my Miniſtry in regard of Conſcience, who cannot conform, for which our publick Miniſtry is ſuſpended, I ſhall chearfully and willingly return to you in this place.

But now, though your dying Miniſter, in reſpect to the Exerciſe of his publick Miniſtry, is leaving of you, yet I commit you into a ſafe hand, *I commend you to God, and to his Grace. Amen.*

Mr Pledger's *Farewell Sermon.*

Rev. 2. 9. 10.

I know thy works, and tribulation, and poverty; (but thou art rich) and I know the blaſphemy of them which ſay they are Jews, and are not, but are the Synagogue of Satan.

Fear none of thoſe things which thou ſhalt ſuffer: behold, the devil ſhall caſt ſome of you into priſon, that ye may be tried, and ye ſhall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

IN the former verſe you have the ſuperſcription, and deſcription of this Epiſtle; the ſuperſcription by the mouth and hand of *John*, to the Angel of the Church of

Smyrna, (that is) the Ministry of the Gospel, or the Colledge of Presbyters: As the whole Tribe of *Levi* in *Malachy* is called, *the Angel of the Lord*; so here, the whole Tribe and office of the Ministry is called the Angel: Angel is not a term that signifies a single person, but a name of Office. Then for the Description (*These things saith the first and the last, which was dead and is alive.*) He is described by his eternity, by his suffering, and by his reviving: I shall not speak of this, nor of the verses following the Text. I shall speak of the Inscription or Narration of the Epistle, in these two verses, wherein you have 1. A Commendation. 2. An Admonition, a piece of heavenly Counsel.

1. You have a Commendation, *I know thy works*, &c. I like it well the pains thou takest in my service, for my servants sake; I know how thou hast suffered: I take all well, I consider all the reproaches that are vomited out against thee.

2. Then you have the Counsel. 1. Fear none of these things. 2. The Arguments to set it on.

1. 'Tis the Devil that shall trouble you: he is the prime Agent, he that never took a good cause: Thou hast certainly God for thee, if thou hast the Devil against thee.

2. This Devil shall be checked and restrained.

1. As to the number of them he shall deal withall: [*The Devil shall cast some of you into prison*] He aimes at all, but he shall come short of many.

2. In respect of the kind of the affliction. [*Cast some into prison*] He aims at our souls, to disturb the peace of them, to cast us into Hell, I but it shall be but into prison.

3. For the design of this affliction. [*Not for destruction, but to try us*] It shall not be as wood in the fire, to be consumed: but as gold in the fire, to be tryed.

4. For

4. For the term of duration, it shall not be for ever [*But for ten dayes*] for a time, for a set time, for a short time; perhaps thou shalt lose thy life; but *be thou faithful unto the death, and I will give thee a Crown of life.*

Before I go out I shall endeavour to shine in the whole light of this Text in these six or seven Propositions.

Pro. 1. First, Jesus Christ takes notice of all the work, and trouble, and losses that we endure for him. There cannot be a godly word spoken but the Lord hears it, takes notice of it; not a day of humiliation, not a tear, not a prayer, not a sigh, not a cup of cold water, but the Lord sets it down: *Item* at such a time thou didst lose such a thing, hazard such a concernment. Now this knowledge lies in two things. 1. It implyes an Approbation. 2. A Recompence: *I know what thou doest*, what thou sufferest, so as to approve it, and so as to recompence it. Now then if God takes notice of what we do and suffer for his Name, then either we must say, he hath not good enough, or not time enough to bestow that good upon us, or not faithfulness enough to perform his promise, before we can be moved from his service.

Pro. 2. Secondly, I observe, Believers in their poorest condition, when they have lost all, they are rich: *I know thy poverty, but thou art rich.* The only wise man is the only rich man (so saith the Philosopher) but the believer is the rich man (so saith the Wisdom of God in the Text.) And the riches of a Believer lies in five things.

1. In his Interest, he hath a God for his portion: Faith doth unite and implant into the Lord Jesus Christ; so that we are become spiritually rich to the utmost degree of happiness: Saith *David*, *The lines are fallen to me in a pleasant place, I have a goodly heritage.* All that rich love of God, which is stronger then death it self. A rich Covenant of grace shines in the Promises as so many Pearls; he will not withhold any thing that is good, nor suffer any thing that is evil to fall upon us, that shall

not turn to good. How rich are they that are rich in God?

2. Believers must needs be rich in their Relations: *Our communion is with the Father, and with his Son Jesus Christ*: They that are married to Christ, and have an interest in him, they must certainly contract very honorable Allies, the Brother of Jesus Christ, a Member of Christ: She that marries a Prince or King, is a Queen. What title of honour shall we give to one that is espoused to Jesus Christ,

3. The Believer is honourable in his possessions: to name but two, possession of grace, possession of peace, grace and peace, there is your riches; so the Lord salutes you in his Word, the least drachm of grace is more then all the world: And this is the character of one that hungers and thirsts after Christ. And then for comforts which are grounded upon grace, and the work of grace: for the spring of grace is a spring of joy: *In the world you shall have trouble, but in me peace*: And *in the midst of my troubled thoughts* (saith *David*) *thy consorts delight my soul.*

4. A Believer is rich in regard of his expectation, that reversion, that blessed hope that is reserved for him. A Believer his character is, to long and look for the appearance of Christ: the Believer is rich in the everlasting Kingdom of glory.

5. A Believer is rich in the things of this life: he can live above these things, he can be content without them; contentation is your riches; you shall want nothing that is good; why then have we not enough? and if we have enough, why do we not see our riches? because God doth not shake down the acorns from the tree of common providence, which he does to the herds of the world, but feeds us with childrens bread, shall we therefore repine? Let us see our riches even in the things of this life. He that believes on Christ, is in such a condition

dition as can know no want: He that is not in Christ cannot be rich: He that is in Christ cannot be poor. Judge not of of his condition by what he appears outwardly. A believer is worth as much as the promises come to, which are his Charters; as much as the Kingdom of Heaven comes to, which is his reversion.

Pro. 3. Christ takes notice of all the reproaches and blasphemies of his Adversaries: *I know the blasphemy of them that say they are Jews and are not, but are of the Synagogue of Satan.* Christ counts himself reproached, when his servants and wayes are reproached: *The reproaches of them that reproached thee are fallen upon me.* A Christian doth quarter Armes with Christ, therefore all the reproaches of the black mouths, they are especially taken notice of by Jesus Christ. There is not a word they can speak, but is presently recorded among the *Memorandums* of Jesus Christ. Repent, if it be possible: the word in thy tongue, the thought in thy mind may be forgiven; I say, if it be possible, though a malicious scoffer does seldom return.

Pro. 4. Whatever the Children of God suffer at any time before the grave, they must suffer still. *I know thy works and tribulation,* (*may yet the wind is not over*) in the next verse, *Thou shalt suffer.*] After great expences of blood and treasure, still more heavy calamities: the water of tribulation doth rise higher and higher, till the believer resists unto blood striving against sin: you must expect it, you must go with your lives in your hands, resolving upon the greatest trouble, to wade through a deep flood of calamities, not one piece of the Cross excepted.

Pro. 5. Christ usually gives notice to his people in their sufferings, he tells us beforehand. So *Job* 16. 7. *Mat.* 24. 9. *Acts* 9. 16. There never did befal any great tryal, but the Church of God had notice of it. *Abraham* had notice of *Sodoms* destruction: *Noah* had notice

of the Old Worlds destruction; *Abraham* again had notice of the ruine of *Egypt*: So the Anti-Christian trouble must come upon the Church, rise higher and higher, specially in the last dayes: they are set down exactly in the book of the *Revelations*: And the Reasons are,

1. That Gods people may not be offended when troubles come, *Joh* 16. 1. *I told you that you might not be offended.* Look for them, that you may not be terrified by reason of the unexpectednesse of them.

2. That he might convince us, that there is nothing befalls us without his privity: he that foresees them, he must needs see them; he that forecasts them, he must needs have the ordering of them; *Not a hair of your heads falls to the ground without his counsel, without his hand.*

That we might provide for them: *Know you not the coming of the Son of Man?* When Christ comes with notable mercies, usually he sends his harbingers; we must thereore be as *Noah*: *Being warned of God, believing his word, he was moved with fear, and built an Ark.*

Pro. 6. What ever troubles come upon the people of God, they have no cause to fear: *Fear none of these things thou shalt suffer*: *Be careful for nothing* (it's very comprehensive) there is a fear that we cannot be without, and there is a fear we may not admit; A fear there is of dependance, this furthers our preparation, prayer, renouncing our selves, flying to the Lord Jesus under his wings: that's a blessed fear of trouble that makes us to come nearer to God: But then there's a fear of Dispondency, Apostasie, a fear of Distraction, so as to be dismayed, discouraged. There's no ground of slavish fear as to God; no ground of a fatal fear of man, of any thing that man can do to us: And the Reason is.

1. All our sufferings are ordered by a Father: 'tis the Potion that thy Father gives thee to drink: whatever bitter Ingredient there is in it, still it's of thy Fathers pro-

procuring: why wilt thou ſuſpect it to be poyſon, and afraid of it? no, be encouraged.

2. Fear not: Chriſt ſtands by thee in all thy ſufferings: The Angel ſtood by Chriſt in his Agony to comfort him: but Chriſt ſtands by us in our Agony, in our contending for the Faith: *Fear not* (ſaith God) *O Worm Jacob, I will be with thee:* He is alwaies with us, though ſometimes as to ſenſe 'tis otherwiſe: nay if Chriſt be nearer to us at any time, 'tis when trouble is moſt near us. (*O Lord, be not far off, for trouble is near*, ſaith the *Pſalmiſt*) That trouble is bleſſed that engages God to be nearer to us, that engages us to come nearer to God.

3. Fear not whatever 'tis that we ſuffer; there ſhall be ſufficient ſtrength given to bear it, to go through it: God will never lay more upon thee than he will enable thee to bear: and if thy ſtrength be encreaſed proportionably, it is all one for thee to lift a pound weight, and to lift a hundred pound weight.

4. Fear not any of theſe ſufferings, becauſe none of them ſhall hurt thee: God hath ſaid he will ſtave off all evil from thee (*no evil ſhall come nigh thy dwelling*) *and he that fears the Lord, ſhall not be viſited of any evil*, Prov. 19. 23. No hurt ſhall come, nothing ſhall come to thee amiſs (that is) as to thy Soul, and the Soul is the man: there ſhall be no imparting to thy Soul, to thy beſt intereſt; thou ſhalt loſe nothing but that thou canſt not keep, nothing that enters into the other world to make up thy happineſſe, thou ſhalt loſe nothing to do thee good; no loſſe of communion with God, no loſſe of Communion ſhall not be diminiſhed.

But why do I ſpeak of no hurt; there ſhall come a great deal of good by theſe troubles. When God calls thee to ſuffer, and thou wilt put him off with doing, make is up that way, God loſes by it, and thou doſt; but if you would buckle your ſelf to that ſervice God calls for; active when 'tis active; paſſive when 'tis paſſive, this is that

piece

piece of godlineſſe that is *great gain.* Thou wilt either live or die, and ſhalt gain both wayes; if thou liveſt, thy graces ſhall be better, the ſpirit of God ſhall reſt upon thee, if thou die, thy glory which is weighty, ſhall be double, the weightier the Croſs, the weightier the Crown; be content to go as Chriſt did from the Croſs to the Crown. Let us ſtrive againſt our carnal luſts, thoſe few things that are ready to choak our faith, diſparage God, and cut the ſinews of our endeavour to any ſervice God calls us to.

1. Conſider our troubles are like to be great: here is the ſymptoms of Gods diſpleaſure upon us, here is the pouring out of ſuch a providence among us, as is uſually attended with deſtructive Judgements. *Sodoms* calamity was coming when one *Lot* was diſcharged: *Germany's* calamity was coming when one *Luther* was taken away; Lord then what woe is this to ſleep away ſo many faithful, painful labourers at once! but it's our duty to ſuffer patiently, and not complain.

2. As our troubles muſt be great, ſo, many will fear, and in fearing faint; we ſee it come to paſſe, and you will find it more and more: There are thoſe that run with the Foot-man, that will not keep pace with the Horſe-men, that may be left behind, and be trod under foot: our troubles are likely to ariſe according to all we can learn from Scripture and Providence, and very many there be that will ſhrink.

3. Conſider 'tis a very difficult thing to ſtand ſtedfaſt in a day of evil: you cannot name any of Gods Children, but when they have indeed come to it, their carnal fears have been working ſo *as their feet have almoſt ſlipt*, they have been almoſt gone, but that for the promiſe of God, that he would lay no more upon them than he would enable them to bear.

O but you will ſay, What will become of the publick intereſt, of the name and Church of God? & what will become of my private intereſt? I

I answer, you have no ground of fear (according to Scripture) in either of these respects.

First as to the publick name of God, the interest of his Church, of his truth, of righteousnesse, of a real Reformation, interest of our prayers & hopes, be not afraid.

1. God bears a dear respect unto his people: they are represented in Scripture by all names that may import dearnesse and nearnesse unto him: the interest of his glory is bound up in his people: he calls *Israel his glory*: We know the interest of men is that which moves the world: but the interest of God, of his Glory, no doubt will be the ground of safety and security unto us, even till God take us to Heaven. For the interest of Gods Justice, God made Hell; and for the interest of his mercy and grace he gave Jesus Christ to die, to take effect here amongst the Children of men; do you think God will forget his interest?

2. Remember Gods wayes are in the deep: you cannot tell what God is doing; when you think thoughts of destruction and confusion, my thoughts towards you saith God, are thoughts of peace: And truly God he does not save a Soul, nor does not promote the Salvation of his Church in any eminent degree, but it is in a way that is crosse and contrary to the sense and expectation of flesh and bloud: insomuch you know the darknesse of our condition has been the entrance upon deliverance; as just before the day dawns, its the darkest of the night when God looked and there was none to help them, saies he, my arm brought salvation.

Thus it is with you that are effectually called: you have received the sentence of death; the entrance upon your deliverance, is the darkest time of your condition.

3. God can do great things, *Joel* 2. *Fear not, thy God O* Sion *can do great things.* 'Tis the disparagement that we offer to God, we ascribe more to the Creature than we do to God: when we give way to carnal fear;

fear

fear not what man can do, because of the power of God which was his shield and buckler; Is any thing too heavy for God? and when God does great things, he usually goes on to do greater; though he may seem to suffer his work to be thrown back to confusion, and his people may be ready to say, we thought he had redeemed *Israel*, that degree of Reformation shall not be lost. You know in *Luther's* time, take any special degree of Reformation in the Church, and it seemed to be opposed by the gates of hell: when it was brought upon the stage to any hopeful degree, then it was taken as it were utterly out of sight for a while: but it was never lost: thus God is but making way for his own glory to appear in these great works.

O but you will say, what shall become of my particular? It is enough God hath promised that we shall not want any thing that is truly good, and that nothing that is evil, shall fall upon us, and lie upon us: though we do not see deliverance, it shall be; whatever our sad thoughts and tremblings of heart may be, yet give God the glory of his Word: Take these few Directions.

1. Strive to strengthen thy Faith. Faith is that which lays hold on Christ: and Christ is your strength: therefore Faith is said to do that which Christ does: let every day drive thee to a renewed act of Faith: Take heed, be not shaken in the faith of the Cause, be not shaken in the Faith of Christ (*fides Causæ*, *fides Christi*) Be not shaken upon the Cause, which upon utmost examination, we find to be according to the word, hold that; *Heaven and Earth shall passe away, but not one jot and tittle of this Cause*. And then do not shake in the Faith of Christ, that is, in your laying hold, in your applying your selves to him, in your resting and setling upon him; beg of God to strengthen your faith.

2. Get more Self-denial: we must forsake all, we must not except any thing. A man would part with his

his life as easily as with a pin off his sleeve, if he had but some considerable growth in Self-denial.

3. Get a great deal of love towards that Christ, that loved us with a love stronger then death: get love of that Christ that may be stronger then life. Let nothing in the world be of any consideration with you, so as Christ may be magnified in your bodies: love will breed courage, and cast out fear; slavish fear before God, carnal fear before men.

Get a true insight into an account of suffering and troubles whence they are: they issue from the same love with redemption of your souls from Hell, and your glorification: God doth every thing in pursuance of the purpose of his love: he doth every thing according to the platform and pattern of his thoughts towards us from eternity. Consider what troubles are, and to what end; not to destroy, but to try: to wean from the world, to fit for Heaven.

5. Get an insight into the vanity of the creature: you reckon the creature some great matter, and that is the reason of your love, and of your fear.

6. Get the fear of God, that may over-rule other fears: *Fear not him that can but kill the body, but fear him that is able to cast body and soul into hell fire.*

7. Keep a clear conscience, void of offence towards God and towards men: by a heart abasing confession of what is past, and the application of the blood of Christ, and by mortification and watchfulness therein, keep your selves from evil for the time to come.

8. Get a better assurance of eternal life; a glimpse and sight of this would make a man run through the very flames of hell. How comfortable was *Stephen* when a shower of stones was about his ears, to see Jesus standing at the right hand of God! I wonder how they dare to venture their life, that have no ground of a better life: but for those that have a well-grounded hope of the

mercy

mercy of God, they say, We reckon these light afflictions, which are but for a moment, to work for us a far more exceeding and eternal weight of glory. *Fear not any of these things which you shall suffer.*

Pro. 7. Christ does limit Satan, he hath him in a string, him and all his Instruments: (*The Devil shall cast some of you into prison*, &c.) Every word hath its weight: Who shall do it? The Devil. What shall he do? *Cast you into prison:* How far? *Some of you*: How long? *Ten dayes*: For what use? *That you may be tryed.* Christ, as he hath Satan in a chain of providence, so he hath a chain of restraint; it is Christ that puts a circle about him, he cannot cause a hair of your head to fall; he is in the hand of Christ, and they are under him, and his hand, as they are against him: If God lets alone his Enemies, what shall they not do? If God lets alone his People, what shall they do?

2. God has a special Providence about the things of his Church by way of eminencie, by way of permission, and ordination.

3. You will not deny but there is power enough in God to destroy all that are against him, and to limit all, and all shall make to the praise of God, and to his peoples good.

The Lord is exceeding merciful, he cannot hold when the Enemy comes to insult, to blaspheme and revile; *Now will I arise*, saith God, *and set him at liberty from him that pufferh at him*: There is not only a judging of their Enemies hereafter, but a judging of them here; *the world shall see, Verily there is a God that rewardeth righteousnesse, verily there is a God that judgeth the earth.*

3. God has a special design in hand, therefore just so far as he will carry on that design God hath towards his people, (which is always a design of faithfulnesse) just so far shall the Enemy go, *Isai.* 10.

The

The Enemy means not so, he means to cut off a people not a few; but Gods end was otherwise, and he will over-rule them; this is the Comfort, there is a set time, there is an end.

There is a difference between the afflicting of Gods people, and judging their enemies: In the intention, and extension: one is for ruine, the other in proportion; one is a light affliction, the other a load. And then for extention, one is for ever, and the other is for time, for ten dayes, Then our afflictions shall have an end, and a comfortable end. Are not these two ends comfortable, the end of our sins, and the end of our sorrow? God will restore comfort to his mourners; let us be mourners during the time of mourning, God will quickly cloath us with garments of praise: there shall be an end of our sufferings, never an end of our joy and glory.

Pro. 3. To conclude in a word, *Be faithful to the death*: Be faithful in your promises; in your vows and purposes, your covenants of obedience and reformation; persist in the doctrine of the Gospel, and the worship of the Gospel, and the Ministry of the Gospel, and office Christ hath fixt in his Church: be faithful by your most earnest, zealous desires before the Lord: *Be faithful to the death*: He will never let you see death till all your fears are conquered: He can presently take them away: He will certainly be present with you in all your trouble. And remember, God in tender mercy and faithfulnesse, for the present, accepts the unfeigned purpose to be constant and faithful to him to the death.

Mr.

Mr. *Beerman's* Farewell Sermon.

At St *Thomases* in *Southwark*, *August* 17. 1662.

BEloved, I know you are not ignorant that I am called by Authority to depart from you, which for Conscience sake we must obey, and were it not for the breach of Conscience, I think I could be content to undo my self to stay with you, I shall now in love and tenderness take my leave of you all, with that large portion of Scripture, in the twentieth of the *Acts*, from the seventeenth verse to the end, they were *Paul's* parting words to the *Ephesians*.

Ver. 17. *And from* Miletus *he sent to* Ephesus, *and called the Elders of the Church, and when they were come unto him, he said unto them, Ye know that from the first day that I came into Asia, after what manner I have been with you, serving the Lord with all humility of mind, with many tears, and temptations which befell me through the lying in wait of the Jews, and how I kept back nothing that was profitable unto you, but have shewed you, and taught you publickly, and from house to house, testifying to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ, and now behold I go bound in the spirit unto* Jerusalem, *not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every City, saying, that bonds and afflictions abide me, but none of these things moveth me, neither count I my life dear unto my self, so that I might finish my course with joy, and the Ministry which I have received of the*

Lord

Lord Jesus to testifie the Gospel of the grace of God; and now behold I know that ye all, among whom I have gone preaching the Kingdom of Heaven, shall see my face no more. Wherefore I take you to record this day that I am pure from the blood of all men, for I have not shunned to declare unto you all the Counsel of God. Take heed therefore unto your selves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood, for I know this, that after my departure grievous wolves shall enter, not sparing the flock, also of your own selves shall men arise, speaking perverse things, to draw away Disciples after them, therefore watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears. And now Brethren, I commend you to God, and to the Word of his grace, which is able to build you up, and to give you an inheritance among all those that are sanctified; I have coveted no mans silver, or gold, or apparel. Yea, your selves know, these hands have ministred to my necessities, and to those that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, remembring the words of our Lord Jesus, how he said, it is more blessed to give then to receive. And when he had thus spoken, he kneeled down and prayed with them all, and they all wept sore, and fell upon Paul's *neck and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more, and they accompanied him unto the Ship.*

BEloved, I have read unto you the words of a departing Minister to his Hearers. The case being my own, I thought I could not pitch upon a more fitter place to take my farewel withall. I shall not stand to open all these words, only speak a word or two at parting, as *Paul* did to the *Ephesians*, and I shall only hold forth

something to you by way of Analysis to it, and thereby you may judge of the Analogy of it. In this parting speech of *Pauls* you have two parts.

First, } *Pauls* } carriage } to them.
Secondly, } their } } to him.

First, *Pauls* behaviour towards them, that was very pious, as you may read from *v.* 17. to *v.* 37.

Secondly, the peoples behaviour towards their departing Minister, which you have in the two last verse. Wherein is observable

First, } their } love.
Secondly, } } sorrow.

First, their love, expressed by kissing him, and accompanying him unto the ship.

Secondly, their sorrow, expressed by their weeping, they could not part with such a Minister with dry eyes, but saith the Text, *They all wept sorely, sorrowing most of all for the words which he spake, that they should see his face no more.* They wept, and they all wept, and they all wept sorely; a sore-weeping when this Minister and this people parted. From whence I note this, That there is occasion and matter of great sorrow when people loose a godly Minister. *Paul* was not the first Minister that ever parted with a people, nor the *Ephesians* the first people that ever lamented the losse of a faithful Minister. See how the people lamented *Samuel*, 1 Sam. 25. 1. *And Samuel died, and all Israel was gathered together, and lamented Samuel.* O that brave, that powerful preaching *Samuel* is gone. How did *Elisha* lament *Elias*, catching hold of his garments, and crying out, *My father, my father, the Chariots of Israel, and the Horsemen thereof.* Christ himself when he saw the Children of *Israel* scattered abroad upon the mountains as sheep without a shepheard, how did his bowels yern towards them? but to name no more, take St. *Stepen*, *Acts* 8. 2. when *Stephen* was departed, dead and gone, devout men carried

carried *Stephen* to his grave, and made great lamentations over him, they could not but lament to think that that noble, courageous, and heart-daunting Minister should never preach more before them. When Christ was put to death how did his followers lament him? Is it not a lamentable sight to behold a poor weather-beaten rotten ship, without Mast or Tackling, in a tempest? Good Lord, what will become of the Ship and Mariners? Is it not a sad sight to see a flock of sheep invironed with a band of wolves, and no shepheard to protect them? thus it is with people when their Minister is gone. Ministers themselves have wept and lamented, when they have thought of departing from their own people, and that for these two causes,

First, } because they knew { corrupt themselves,
Secondly, } they would { suffer others to corrupt them.

First, because they knew they would corrupt themselves. *Moses* he knew this (*Deut.* 31.29.) he is there leaving the world, and the people thereof. *Gall unto me the Elders of your Tribes, that I may speak a word in their audience, and call Heaven and Earth to record against them, for I am sure that upon my departure you will utterly be corrupted, and turned from the way that I have commanded you, for behold, I being yet alive with you in this day, you are rebellious against God, how much more then after my death?* I assure you it is cause of lamentation to think on this. Thus it was with *Joash*, while *Jehojada* that good Minister lived with him, and instructed him in the way that he should walk, he kept to the true worship of God; but after *Jehojada* dyed, he turned Idolater, and persecuted the sons of *Jehojada*, (2 *Chron.* 24. 21.

Secondly, they knew that after their departure they would suffer others to corrupt them. This was that that made *Paul* use these words to the *Ephesians* (Ver. 29.) *For I know that after my departure grievous wolves shall*

enter, not ſparing the flock. And therefore well may you mourn when a faithful Miniſter is taken from you. I ſhall ſay no more, only a word or two to *Paul's* ſpeech, wherein you have.

First, } *Paul* } to } God } for them.
Secondly, } ſpeaking } from } } to them.

First, he ſpake to them from God, and then prayed to God for them. I ſhall divide this ſpeech to them from God, into theſe two parts.

First, } he ſpake ſome- } vindication of himſelf.
Secondly, } thing by way of } exhortation to them.

First, You may obſerve in *Paul's* farewell ſpeech, ſomething by way of vindication of himſelf; and it is not amiſſe for a Miniſter, when he is to depart from a people, to ſay ſomething in vindication of himſelf; for there are enow that will, when his back is turned, lay falſhood and ſcandals to his charge, which they never durſt do to his face: *Samuel* knew this, and therefore provided for it, in 1 *Sam.* 12. 1. *And Samuel ſaid unto them all, Behold I have hearkened to your voice, and have made you a King, now behold the King walks in and out before you; I am old, and of grey hairs, and muſt now leave you, I have walked before you from a child to this day, and now witneſs againſt me before the Lord, whoſe Oxe have I taken, or whoſe Aſſe have I kept? whom have I done wrong to? or whom have I hurt? and of whoſe hand have I received a bribe to blind mine eyes therewith?* he ſtood here upon the juſtification of his life and carriage towards them, that he had not been a ſelf-ſeeking, or oppreſſing man unto them; and thus did *Paul* vindicate himſelf to the *Epheſians*: give me leave to divide *Paul's* vindication into four or five parts.

First, He tells them that he had conſtantly preached amongſt them, notwithſtanding all the afflictions which encountred him, (v. 19.) *Serving the Lord with all humility of mind, with many tears and temptations which*

which befel me through the lying in wait of the Jews.

Secondly, He vindicates himself, by telling them the manner of his preaching, (*v.* 20.) *I have taught you publickly, and from house to house:* you know I may fitly apply this to my self, for I have not only taught you publickly, but in many of your houses also. But,

Thirdly, He vindicates himself by telling them the matter of his preaching; and I bless God it hath been my method ever since I preached among you (v. 21.) *testifying to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ*; and this is my rejoycing (now I may preach no more) that I have spent my time in declaring unto you the fundamentals and grounds of salvation, and not in frivolous Ceremonies.

Fourthly, He vindicates himself by declaring the impartiality of his preaching, (v. 27.) *I have not shunned to declare unto you all the Councel of God.* Oh my Brethren, though I cannot say I have declared all the Councel of God; yet this through grace I can say, that I have not shunned to declare any of it.

Fifthly, *Paul* doth clear his Doctrine, and withall himself, by telling them he had preached freely, (v. 33. and 34.) *I have coveted no mans silver, or gold, or apparel. Yea, ye your selves know that these have ministred to my necessities, and to those that were with me.* I bless the Lord I can with a good Conscience safely say, I have coveted neither your silver nor gold, neither am I a penny the richer for what I received of you; it was not a desire of any thing of yours that made me at first accept of this place: yet this I shall say for your honour, that you have richly and liberally bestowed your favours upon me: but as there is something in his own vindication; So,

Secondly, there is something by way of Exhortation to them, (v. 18.) *Take heed therefore unto your selves*, &c. *Paul* before he leaves them hath something from God to say to them; from whence I note this, That the Ministers of God, before they quite leave, have something to say to them from God; it was thus with the holy men of old: *Jacob*, when he was dying, called all his Sons before him, and to every one he gave counsel, and blessing; *David* when he was upon leaving the world, he knew he should not live long, he calls all *Israel* unto him, sayeth thus unto them, (1 *Chron.* 28. 8, 9.) *Now therefore in the sight of all* Israel, *the congregation of the Lord, and in the audience of our God, keep, and seek for all the Commandements of the Lord your God, that you may possesse this good Land, and leave it for an inheritance to your children after you for ever. And thou* Solomon, *my Son, know the God of thy Fathers, and serve him with a perfect heart, and with a willing mind, for the Lord searches all hearts, and understandeth all the imaginations of the thoughts, if thou seek him, he will be found of thee, but if thou forsake him, he will cast thee off for ever.* Thus you see it hath been the custome of holy men of old, when they were leaving the World, to say something to their people; so now here, I am come unto you this day as a dying man, for you know when this day is gone, I must no more preach among you; and I know you are come, to see what I shall leave you for your Legacy, which that I may do, take these Twenty things, as Counsel, and Advice from a dying man; and O that they may remain with you when I am dead. First, I shall give you Ten by way of Caution, and secondly, Ten by way of Counsel; my Cautions are,

First, Beloved, I beseech you, as you tender the welfare of your Souls, take heed of breaking the Sabbath day, of Prophaning the Lords day; it hath been observable, that whereever Religion hath flourished a-

mong

mong any people, there they have ever been careful, and conſcientious of the Sabbath day; and on the contrary ſide, where Religion is gone to decay, and people grown to prophaneneſſe, there they are alwaies looſe on the Sabboth day; pray remember, I hope you will remember, for God calls upon you, and commands you ſo to do, (*Exod.* 20. *v.* 8.) *Remember the Sabboth day to keep it holy*: do not you take ſo much liberty as ſome will give you: whoever you are that refuſe thus to do, I will leave this aſſertion upon you: thou wretched man, hath God given thee Six dayes, and reſerved but one for himſelf? and wilt thou Rob him of that too? what! if he had given thee but one, & kept ſix for himſelf, would you be ſo vile, as not to keep them? how much more then, when God hath given thee ſo much preheminency in time, this is the firſt, be conſcious in keeping the Sabboth day.

Secondly, Take heed, and beware of Idolatry; this was *John*'s caution to his beloved Children, (1 Epiſt. 5. v. 21.) *Little Children keep your ſelves from Idols.* There is no ſin to which, nor no ſin by which we are in more danger than *Idolatry.*

Firſt, there is no ſin to which we are in more danger than *Idolatry*: *Moſes's back was no ſooner turned, but the people made them a brazen calf, and bowed down to it, and worſhiped it as their God.* (Exod. 32. v. 4.) *Jehojada was no ſooner dead, but* Joaſh *returned to Idolatry*; if we were not prone to this ſin, what is the reaſon all the world turns Antichriſtians ſo Univerſally.

Secondly, As there is no ſin, to which we are in more danger, ſo there is no ſin by which we are in more danger, than Idolatry. I do confeſſe, if you will keep your garments clean, & undefiled with the mark of the Beaſt, it may be you may come under ſhrewd temptations; yet I intreat you, as a dying man, as you love your Souls, and for God's ſake, flee from Idolatry notwithſtanding

your

your temptations; for God hath promiſed that under all the temptations that happens to you, he will ſupport you, if you flie, and withſtand the thing you are tempted to, (1 *Cor.* 10. v. 13.) *there hath no temptation taken you, but ſuch as is common to men, but God is faithful, & Will not ſuffer you to be tempted, above that you are able to bear, but will with the temptation, alſo make way to to eſcape, that you may be able to bear it*; now ſee what uſe the Apoſtle makes of this promiſe, in the next verſe he follows with theſe words, *my dearly beloved, flee from Idolatry, ſeeing God will uphold us*, let us withſtand any temptations, to this end, that God may uphold us; this is the ſecond Caution.

Thirdly, Take heed of Apoſtacy, of a degenerating, backſliding ſpirit; that ye do not fall off from the truth, and ground of the wayes of God, which ye have known, and profeſſed it is true; it may be for ſtanding to your principles you may loſe the love of man; I acknowledge it may be ſo, but hear what God ſaith, *If any man fall back, my Soul ſhall have no pleaſure in him*; if thou goeſt on, mans Soul may have no pleaſure in thee, but if thou falleſt back, Gods ſoul wil have no pleaſure in thee; thou doeſt by Apoſtacy declare to all the world, that thou haſt made trial of the wayes of God, and thou doeſt not find them to be as good as thou thoughteſt they were, nay not ſo good as others: O take heed of ſcandalizing the wayes of God, here how God complains of thoſe that ſo do (*Jer.* 2. 10.) *Go unto the Iſles of* Chittim, *and behold and ſend unto* Kedar, *and take diligent heed and ſee, whether there be ſuch a thing, hath a Nation changed their God, for thoſe which are no Gods? but my people hath changed their glory, for that which will not profit. Hear O Heavens, and be aſtoniſhed at this, for my people have committed two evils, they have forſaken me the fountain of living waters, and have hewed to themſelves broken ciſterns that will hold no water*; whatever it is that would lead

lead thee to Apostacy, beware and flie it, especially evil company, (of which I shall speak more anon) let your love to Christ be augmented, and love of your selves abased; for unlesse you love Christ, very much, and your selves very little, I cannot hope that you will stand to your principles.

Fourthly, Beware of Covetousnesse; it is Christs Caution, (*Luke* 2. ver. 15. *Take heed, and beware of Covetousnesse*: here is a Caution, with a double action, take heed, and beware: believe me Brethren it stands upon us so to do, for it steals upon us before we be aware of it; there is no person will deal more injuriously with a Christian than a covetous man will; he will betray his Life (if it were in his hands) into his Enemies hands for Money, as *Judas* did. A covetous man he will injure Christ in his Ordinances, he will not come at them, for the love he bears to the World will not suffer him truly (quoth he) I have lost this, or that, while I was hearing a Sermon, I'le go no more, I must stay at home, and look after my businesse; I could give you many instances of this, but time will not give me leave; I shall only touch this one, what was it but the Love of this World that kept those who were bid to the Marriage Feast of the Great King of Heaven from coming? One had bought a piece of Ground, and he must needs see it; another had bought Oxen, and he must go to prove them; a third had Married a Wife, and therefore he could not come. Of all persons in the world, a covetous man, cannot, nor will not endure to bear the Crosse of Christ, (*Philippians* 3. *v.* 8.) *For many walk of whom I have told you often, and now tell you weeping, that they are the Enemies of the Crosse of Christ, whose end is destruction*; who are these? what manner of persons are they? why they are such who make their Belly their God, whose glory is their shame, and who mind earthly things. A covetous man he will lie with *Ananias* and *Sarbira*; he will steal with *Achab*, he will murther with *Ahab*, he will betray with *Judas*: what will he not do to attain his covetous desire? this is the Fourth, beware of covetousnesse.

Fifthly, You that have not taken warning yet, I beseech you take warning now; have a care and avoid evil company, (*Ephes.* 5. 11.) *Have no fellowship with the unfruitful works of darknesse, but rather reprove them; come out from among them, and be separated from them.* Never go into a wicked mans company, if before you go, you have not a probability of doing good, or getting good. Consider with thy self, is there any likelyhood that thou by thy wholesome reproofs may do him any good, if there be, then go on; if not, draw back, avoid them, fly from them, for their steps tend to perdition. By wicked company those two things have been effected.

Good

Good } men made { bad.
Bad } { worse.

Good men have been made bad by wicked company, *Jehoſaphat* that good King is in an example of this, who by the company of wicked *Ahab*, was drawn to fight againſt thoſe whom God favoured, and to help *Ahab* in his wicked enterpriſe.

Bad men have made thoſe worſe by evil company: *Ahab* was made worſe by the inſtigation of his wicked wife *Jezabel*. Oh can you bear when you are in their company to hear them blaſpheme the holy name of God, and not repove them. Truly, if you can, it is a ſign you are not ſo good as you ſhould be.

Sixthly, my ſixth Caution is this: Oh have a care of having the leaſt finger on your hand againſt a Saint, it is dangerous to have a thought, word or act againſt the people of God, it is dangerous to have a thought amiſſe of them (*Pſal.* 62. 3.) *They imagine miſchief againſt a man* (that is againſt a Saint) therefore they ſhall all be ſlain, for their bare imagination they ſhall be cut off. It is dangerous to ſpeak againſt them, *How durſt thou* (ſaith God to *Miram*) *to ſpeak againſt my ſervant Moſes*; and immediately he ſmote her with leproſie as white as Snow; It is dangerous to act againſt them, and it is forbidden by God (*Pſal.* 105. 5.) *Touch not my anointed, nor do my Prophets no harm.* Perhaps you would ſay you would not do them any harm, if you thought they were Gods people. Oh but take heed leſt they prove Gods people, and then it were better for you, if a milſtone were hung about your neck, and you caſt into the Sea, than to offend the leaſt of them.

Seventhly, Let me beſeech you all to take heed of complying with this ſinful world, whoever doth, do not you: but take up that good reſolution of *Joſhua's*, *As for me and my Houſe, we will ſerve the Lord.* Though all elſe forſake God, yet will not I, yet let not us, *I beſeech you* (ſaith he) *that you would not conform your ſelves to the faſhions and manners of this wicked world.* Oh take heed of conforming your ſelves to the Converſation of this world, but walk harmleſſe, and ſhine as lights in the midſt of a crooked, and perverſe generation, if we will comply with the world, I mean to be as moſt of the world are, that is temporizers, time-ſervers, preferring the pleaſing of a man, before the pleaſing of God, then we muſt lie in wickedneſſe, as all the world doth (1 *John* 2. 15.) for all that in the world is either *the luſt of the fleſh, the luſt of the eye, or the pride of life, and theſe are not of the Father, but abideth in the wicked one, the Prince of the power of the air, after whom the men of the world walk.* This is the Seventh, take heed of Conforming your ſelves to this world.

Eightly, Take heed of a haſty ſpirit when you are under ſad diſpenſations, when you are under ſufferings, you are apt to ſeek, and cloſe with relief, come it which way it will, and on what terms it will. Let me beſeech you Chriſtians, to have a care of ſuch a haſty & impatient

spirit, (*Esay* 26. v. 18.) *He that believeth maketh not haste*, that is, he maketh not haste to get out of his afflictions; the people of *Israel* was of hasty spirits, and murmured because they were kept so long in the wilderness, for which God slew an innumerable company of them. *Saul* was of a hasty spirit, and by it lost his life, and Kingdom. *Jacob*'s Mother no sooner told him his Fathers intent, but he was resolved to have the first blessing; though he cheated his Brother, and lyed for it, and so told his Father, that he was his eldest Son, but he himself was afterward deceived by a lye, with having the eldest daughter given him instead of the younger. Take *David* for your example. he waited Gods time, the Kingdome was promised to him after *Sauls* death, and when *Saul* persued him, you know *David* had him twice in his power, and with ease might have destroyed him, but he would not, *But be it from me* (saith he) *that I should touch the Lords annointed.* Let God smite him by the hands of his enemies, I will not, it is far better to be Gods Bond-slave, then the Devils Free-man; do not use any the least action whatever in an indirect way to deliver thy self, but patiently set down, and wait Gods good time, which when once come, thy deliverance will assuredly come with it. Take heed then of a hasty and sullen spirit under afflictions; Some men when God takes away any comfort from them, are of so sullen a spirit, there is no pacifying of them: God will now this day take something from you, which I believe you would willingly keep; will you therefore be of so sullen a spirit, that because you cannot enjoy all, you will not enjoy any, but will rob your selves of all? what though you cannot enjoy your Minister any longer, will you not make use of the Ordinances of God? I beseech you restrain this spirit, and let the deprivation of one mercy be a means to make you make better use of those that are left.

Ninthly, My ninth Caution is this, take heed of an ungodly Minister, I speak not to any mans person in particular, neither can I because I know not as yet who will succeed me; but whosoever he be, if he be wicked, beware of him; for if he be ungodly, the people will follow him; for like Priest, like people: and I pray God deliver you from such Ministers, as for doctrine do teach the traditions of men; and cry peace, peace, when sudden destruction hangs over their heads: such Ministers may please you, but believe me they will never profit you: but at last you will find, that through the vale of Security, you are led to the pit of Perdition. They will tell you, you need not be so strict and diligent in your conversations, nor Heaven is not so hard and difficult to gain, as some would make you believe: believe them not, but remember, that without holiness none shall see God; and that neither Fornicators, Adulterers, Idolaters, Thieves, Murderers, Covetous persons, Drunkards, Revilers, nor Extortioners, shall inherit the Kingdom of Heaven.

Tenthly and lastly, Take heed you be not found profession (of the

Gospel) only. Christ, when he was preaching to a throng of People, (as I am here this day) said unto them, *Take heed, and beware of the leaven of the Pharisees which is among you.* Oh that I had no cause to say, the leaven of the Pharisees is among you! I mean, that there are many here that are but bare professors; let me ask you that are only professors this one question, Is Religion good or bad? if it be not good, what is the reason thou art not ashamed to profess it? if it be good, what is the reason thou dost but profesſe it? by thy bare professing, thou loseſt the love of man; by no more then professing, thou canst never gain the love of God; so that on all sides thou art like to be miserable: The world will hate thee for being so good, and God will hate thee for being no better. What a sad thing is it that thou loseſt thy comforts in this life by professing so much, and thy comforts in the life to come, by no more then professing. Thus you have heard what I have to say by way of Caution: I shall now speak to you by way of counsel. The former ten were Negative, these shall be Positive.

First, *I* intreat you all, that above all things you would mind the one thing necessary: that you would not trouble your selves so much with many things of little concernment, but mind the great thing for which you came into the world. Oh my friends, will you spend your time for that which will not profit you, and your money for that which is not bread: Look after Grace, labour to get an Interest in Christ, of which if you be unprovided, you will be undone for ever, and it will be better for you, you had never been born: Oh, gain Christ, and then you will be fitted for all times, all troubles, and all conditions that can happen unto you; you will be endued with all wisdom and with all riches; if you gain not Christ, all that God doth to you, and for you, will nought at all avail you.

Secondly, My second advice and counsel unto you is this, That you would live as you would die, live to day as if you must die to morrow: Let me ask you, would you be content to die in the state you are in? if my soul doth not desire to be in a better state when I come to die, then now I am in, *I* may very well sit down satisfied; if not, then surely it greatly concerns me to look after a better; would any man be content to die a Drunkard, I ask you that are Drunkards, I do believe you will answer no; why then do you live in drunkennesse? How know you that God will spare you when you are drunk, until you are sober again? we may read of many that have died in their drunken fits, God doth not alwayes send his Herauld to warn thee, before he sends his Serjeant to arrest thee; how knowest thou but Death may strike thee on a sudden? what will then become of thy Soul? Oh Beloved, I beseech you live not in that you are unwilling to die in: *Balaam* was not such a wretch, but he could cry out, *Good Lord, let me die the death of the Righteous.*

Thirdly, Lay up for suffering times; there is few of you I believe

are so bad husbands, but will lay up for a rainy day. I mean against a time of sickneſſe comes, wherein you will be unable to work; are you thus careful to maintain your bodies? and will you be careleſſe of your souls? Oh be careful to provide for stormy weathers, you have winter garmens for your bodies to preſerve them from cold; oh let patience be your wintet garment to preſerve and keep your ſelves warm in afflictions; I know that he that will live godly in Christ Jeſus, ſhall ſuffer perſecution, and that through tribulation and ſufferings we muſt enter into the Kingdome of Heaven: ſhall I not then provide for them? but you may ſay, what, doth perſecution attend all the godly? a man may eſcape them as well as ſuffer them? put caſe affliction ſhould not come thou wilt be never the worſe for the being provided for them, for he that is fit to die is fit to live, and that man that is fit to ſuffer afflictions is fit to live without them; It was *Pauls* exhortation to the *Epheſ.* 6. 10. *Fizally my brethren, put on the whole armour of God, that ye may be able to withſtand the wiles of the Devil*: And it is wiſdome in a man, to provide for a miſery before it comes; there is mention made of a Nation (the *Spartans* I think) that uſeth to chuſe their King as we do our Lord Mayor every year, and whilſt they are in their annual Government, they live in all abundance of ſtate, have all the ſulneſſe their hearts can wiſh; but when their year is over, all their pomp and glory is over too, and they baniſht into ſome obſcure remote place for ever, Where they ſpend the remainder of their lives in great want and miſery: One King (knowing this) being called to rule over that Nation, made ſuch uſe of his time wherein he reigned as King, that by his provident living, he heaped up ſo much treaſure, and ſent it before him to the place where he knew he ſhould be ſent, as maintained him all his life-time. Thus it is, God hath appointed to every one a time to live in, and that but a ſhort time too, and in that time he hath appointed afflictions to attend us; if we will live godly in Chriſt Jeſus, is it not wiſdome in us then to provide for them? Take heed then that to avoid ſuffering, you do not commit ſin; to commit ſin, to avoid ſuffering; is as if a man ſhould run out of the mouth of a barking Dog, into the mouth of a devouring Lion; what is the wrath of man to the wrath of God? Man can but deſtroy the body and no more, but God can deſtroy both body and ſoul into hell fire to all eternity.

Fourthly, My fourth word of counſel, and direction is this, be ſerious in ſerious things; when you come to perform ſerious things, do them ſeriouſly; I do not know that ever I ſaw a man fall a ſleep while he was telling of mony, for if he ſhould, how could he tell whether it were right or no? Yet alas! too too many ſleep when they ſhould be taking truth, not only by natural ſleep, but alſo by ſpiritual ſleep; they are ſo careleſſe in receiving the word, they hear, and ſo lazy withal, that rather then they will try the word they hear, they will take

take all for truth their Ministers tell them. Beloved, I believe you will scarce put so much confidence in a man, as to receive a sum of money without telling it, because he saith it is right; and yet will you receive all that your Minister tells you is truth for truth, without trying it? you must not be sluggish in your working for God, but put forth your selves to the uttermost. You must make the Kingdome of Heaven suffer violence, and take it by force, but then,

Fifthly, The fifth Direction which I shall give you, is about hearing the Word, how you must behave your selves when you hear. I take it for granted you will hear, I hope you will, for brown bread is better then none, and a little is better then none at all; yet I intreat you take these two words of Direction:

First, Try the word you hear by the Truth.

Secondly; Try your selves by the Truth.

First, Try the word you hear by the Truth; if it be not consonant to that, believe it not, let who will preach it; *Paul* exhorteth the *Galatians* so to do (Chap. 1. 8, 9.) *But though we, or an Angel from Heaven preach any other doctrine unto you then that which we have preached unto you, let him be accursed:* How, *Paul* accursed? sure you speak too high, what if an Angel? must he be accursed? Sure you will call in your words again; nay, instead thereof, he repeats them over again; as we said before, so I say again, if any one preach any other Gospel then that which you have received, let him be accursed. If any man pretend a Revelation from Heaven, and cannot bring Scripture for what he saith, do not believe one syllable. Take the noble *Bereans* for your example, they would not believe *Pauls* doctrine, until they had searched to see whether it were so or no; but then, as you are to try the word you hear by the truth, so try your selves by the word; you hear as a truth, that *there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.* Now try your selves by this truth, and see whether or no you walk after the flesh, or after the Spirit: I have likewise two Directions about the preaching the Word.

First, Do not you receive the Word for the persons sake that brings it? I am apt to think, that many of you will receive a Truth of one mans bringing, which you would not receive of anothers; and thus ye receive the Word of God with respect of persons, which you ought not; but first receive the Word for its own sake; and secondly, receive the person for the Words sake, (1 *Thes.* 5. 12, 13.) we beseech you brethren to know them which are over you, to admonish you, and labour among you in the Lord, and to esteem of them very highly in love for their works sake:

Sixthly, My direction in the sixth place, shall be concerning the times we live in, and I shall tell you, how you ought to behave your selves in two particulars.

First, Blame thy self most that the times are so bad; there is a general complaint about the sadnesse of the times, but no particular; every one puts the cause away from him, and instead of accusing themselves, are alwayes accusing others: *Ahab* he said to *Elisha*, *Thou art he that troubled Israel*: *Elisha* said to *Ahab*, *Thou art he that troubled Israel*: *Adam* said to God, *The woman which thou gavest me did give to me, and I did eat*: The woman she said, *The Serpent beguiled her*: Thus do we put it off from our selves to others: No man saith with *Jonas*, for my sake is this come upon you, I am the cause of all this: No man saith, what have I done? would you have the times mend? Oh then, every soul of you condemn your selves, and amend your wayes, the times would not be so bad, if we were not so bad; would you have the effect cease, then seek to remove the cause. But then

Secondly, Pray not so much for better times, as better hearts; for had you never so good times, and not good hearts, your blessings would be cursings, good times, without good hearts, will but fatten you the sooner to the slaughter.

Seventhly, If you cannot do the good you would, then do the good you can; many people are so sullen, that because they cannot do all they would do, they will do none at all. I beseech you, be not of this temper; what though you cannot serve God in publick, will you not therefore serve him in private? why may you not do as *St. Austin* was bid to do. (*tolle legit*) take up and read? this will be a reading and praying time with you; and now you cannot hear as formerly you have done; oh pray more, and read more, and the less you have in Publick, the more you may have in private, you may read and pray, we are not forbidden that yet; let us then make use of them.

Eighthly, My intreaty is unto you all, that you would be careful and circumspect in your conversation. (*Ephes.* 5. 15. 16.) *See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the dayes are evil.* Walk as becometh the Professors of the Gospel, and labour to be blamelesse towards God and man. Oh, what notice will there be taken, when any Professor doth but slip aside, and do any thing amiss, it is the joy of wicked mens hearts to see it, and how diligently do they watch for it, and often wish it? We have a Proverb, *That one man may better steal a Horse, then another look on*; I am sure a wicked man may better commit seven sins, then a Professor one; for it is the failings, the bad lives of Professors, that makes Religion ill spoken of, and hinders many a weak soul from closing with it: sure think they, their Religion cannot be good, their conversations are so bad; let us therefore be wary, and careful in all our actions.

Ninthly, Mourn and lament for the sin you cannot hinder; it was said of *Lot*, (2 *Pet.* 2. 8.) that his righteous soul was vexed with the

the wicked converſations of the *Sodomites*. Oh that we were but ſo good as we ſhould be, then ſure it would grieve us more then it doth, to ſee the wicked and abominable lives of thoſe among whom we live; though thou doſt not blaſpheme God thy ſelf, yet it is thy God that is blaſphemed, and ſhall not that trouble thee? how canſt thou but reprove them whoever they be? When a ſick man ſeeth his Wife, Children, Friends, and Phyſician, lamenting his condition, ſure it will make him think his condition is worſe then he thought it, or very bad at leaſt, or elſe why do they take on ſo, if there was no cauſe of fear? Thus it may be thy reproof may work upon a wicked man, if when thou heareſt him blaſpheme God, thou lamenteſt his condition, and puts him in mind of his ſad eſtate, it may make him lay that to heart then, which he never did before.

Tenthly, The laſt thing that I have to beſeech of you is, That you would love one another: I have not at all ſought to proſelyte you to my way, but whatever you ſee in whoever it be that is of God, oh love it, be he of what profeſſion he will, he is a godly man: Oh then love him, you cannot love God if you do not love his people: let brotherly love continue; your Miniſter muſt not continue, oh then let brotherly love continue. (1 *John* 1. 20.) *If any man ſaith he loveth God, and hateth his Brother, he is a liar, and the truth is not in him; for if he loveth not his Brother, whom he hath ſeen, how can he love God whom he hath not ſeen? we believe*, ſaith *John* in the next Chapter, *that Jeſus Chriſt is the Son of God, and he that loveth the Begetter, muſt alſo love him that is begotten.* You would be loth to do otherwiſe in civil buſineſs: will you refuſe commerce with a man, becauſe he is contrary to you in opinion, becauſe he is not a Freeman of your City; be not then ſo far from loving one another, as to bear hatred one to another. Thus you have heard what I had to ſay unto you by way of caution and counſel: Oh that they may make ſuch impreſſions on your hearts, that they may be your continual practice in your lives and converſations. I ſhall now cloſe with the words of St. *Paul* (2 Cor. 13. 11.) *Finally Brethren, Farewel, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace ſhall be with you*: And the Lord grant, that both ye and I, when we come to the Judgement Seat of God, render up our Accounts with joy, and receive an immortal Crown with Chriſt in Heaven, until which Day I beſeech Almighty God to keep you, and preſerve you in his fear. *Amen.*

FINIS.

Mr. Lye's SERMON,

Preached at the concluſion of the Morning-Exerciſe in *LOMBARD-STREET.*

John 13.17. *If yee know theſe things, happy are yee if you do them.*

IN theſe words two things obſervable; First, A *Suppoſition*, which is double. 1. *If you know theſe things.* 2. *If you do theſe things.* There be many that *do*, but do not *know*, do not *underſtand*; there bee many that *know*, but do not *do*, do not *practice*. But our Saviour to his Diſciples is, *If you know* firſt, and then, *If you do*: *Knowing* without *doing* is *unprofitable*; *doing* without *knowing* is impoſſible. 2. A *Poſition*, If you ſo *know*, as to *do*, then μακάριοι bleſſed, happy are yee.

First, for the *Suppoſition*, which is double. First, *If you know*; this word *Knowledge* in Scripture contains two things,

1. It intimates an act of the *mind* or *underſtanding*, If you know.

2. It

2. It imports an act of the *memory*, or retaining faculty of the ſoul, if you ſo know as to *remember*. From both theſe ſignifications, you have theſe two Obſervations.

1. *Our firſt great care ſhould be this, with all ſeriouſneſs to apply our ſelves to the knowledge of the things of the Goſpel*; wee muſt with the Angels παρακύψαι, *ſtoop down to look into*, to have a clear, thorow, perfect ſight of thoſe things that are diſcovered in the Chriſtall-glaſs of the Goſpel. Wee muſt look into the perfect Law of liberty, *Jam.* 2. 25.

2. As the word imports an act of memory, or remembrance, it affords us this Obſervation, *viz. Next to our knowing of it, ſhould be our care to retain and remember the glorious Truths of the Goſpel.* 'Tis all one, not to *remember*, as not to *know*; wee muſt not only attend to Wiſdomes words, but muſt keep them in the center of our hearts, *Prov.* 4. 21.

3. *If you do*, hence obſerve, *'Tis not enough to know and remember, but wee ought to do according to what wee know, and practice according to what wee remember.* 'Tis ſome ſlight kind of happineſs to *know*, but ſo to *know*, as to *do*, this is the happineſs; If you know, if you do. Wee muſt not only bee *hearers* of the word, but *doers* of the word. Knowledge without practice, 'tis *Rachel* like, fair indeed, but barren; practice without knowledge (were it poſſible) *Leah*-like, fruitful, but blear-eyed; both together, *Rachel*'s fairneſs with *Leah*'s fruitfulneſs, a fit Spouſe for a *Solomon*.

2. For the *Poſition*, *Happy are you if you do them*; hence obſerve, There is a bleſſedneſs annexed to ſo knowing the Truths of God; as to remember, and ſo to remember as to do the work of that word. If

you

you know, if you do, not otherwise, blessed are yee.

Thus I have cut the words in peeces. The second Observation is that I would first commend from the supposition, *If you know*, that carries in it an act of memory; namely, That as it is our first care to *know*, so it should be our next care to *remember* what wee have known. To this end let mee help your memories by way of a Summary rehearsal of our *Morning-Exercise*. The first Sermon that was preached to you was built upon

Isa. 55. 3. *Hear and your soul shall live.*

From that Text, this Doctrine, That *that soul shall surely live, spiritually, blessedly, eternally, that so hears, as to come to Christ himself.* The grand question upon that point was this, *What is to be done that wee may so hear?* 'Twas answered, something was to be done before, something at, something after hearing.

First, *Before hearing*; That holy dutie of hearing calls aloud for holy *preparation*; so much at least as settles the bent of the heart heaven-ward; so much at least as makes us humble, and hunger after spiritual Manna; so much at least as raises the heart into a posture of expectation of some divine and spiritual good from God.

Secondly, a right demeanour in, or at hearing, which consists

First, The hearer ought to propound to himself spiritual and right *ends*, and that

1. Negatively, This must not be the hearers end, to come and judge either the Word, or the Minister of it; nor

2. To come and hear things that will tickle his fancy, if hee desire that, let him go to those sinks

of all wickedneſſe, *Play-houſes*; nor

3. Muſt wee propoſe this our end, meerly to better our parts; nor

4. Meerly to know, much leſs meerly to bee known, that it ſhould be ſaid of us, that *wee have been at the Morning-Exerciſe every day this month.* But, our end ſhould be to *profit* by what wee hear, *Pſal.* 119. 33. *Wee ſhould hear that our ſouls may live.*

Secondly, Wee muſt labour to approve our ſelves true *Goſpel-hearers*; And to that end

1. Wee muſt be *wakeful* hearers; 'tis dangerous ſleeping by a Candle ſet up by God.

2. Wee muſt be *Reverent* hearers: in the fear of God wee muſt worſhip, though not *towards*, yet *in* his holy Temple.

3. *Attentive* hearers, our ears and hearts ſhould bee like *Lydia's*, open to attend to thoſe things ſpoken by *Paul*, *Act.* 16. 14.

4. *Receptive* hearers: Wee muſt take in what wee hear, *Act.* 2. 41. And this muſt be done with *Faith*, with *Love*, with *Joy*, with *Delight*, with *Meekneſs*, with *particular Application*: and this too, not as the word of ſuch a man, or ſuch a Miniſter; I abhor that wicked notion among you, the head of ſuch a party, and I know not what: But, as it is in deed and in truth the Word of God: That man never hears as a Saint, that when hee hears, doth not look moſtly at the Word, as it is the Word of the God of Saints. And if thus wee apply our ſelves to the Ordinances truly, wee are in immediate capacity to have the Glory, Spirit, and Power of Chriſt to reſt upon us in hearing; And this leads mee to

The

The Second Sermon.

2 Cor. 12. 9. *Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon mee.*

FRom this Text, you had this truth, That a *Christians chiefest glory under his infirmities, is in the power of Christ resting upon him.* In the prosecution of this Point, there was these four particulars propounded to be opened and prosecuted.

First, *What kind of power of Christ it is which Christians may hope to have experience of, notwithstanding all their infirmities?* To this Question it was thus answered; a power that *Christ* hath with his *Father*, with whom hee is extraordinarily prevalent more than the fondling is with his deareſt affectionate Mother; A power of *Christs Spirit* which inables us to *do* what God requires, and to *suffer* what God commands; a powerful application of Jesus Christ himself unto his people, and that, not onely of light to them, but of living, of spiritual growth, of spiritual strength, of strength unto Conqueſt, yea to be more than Conquerours.

Secondly, *What is it for the power of Christ to rest on the soul?* Επισκηνόω, *i. e.* for the power of Christ to come and take its residence in the soul; to make the soul to bee that which a Tent or Tabernacle is to him who takes up his repose therein; to come and lodge in the soul of a Beleever as in his Tent or Tabernacle.

Thirdly, *What is it for a Beleever to glory in the power of Christ resting on him?* that is,

1. To have the heart so full of Christ, that it

cannot contain it ſelf, but it muſt be burſting out, as it were, and running over in holy Exaltations and Triumphs.

2. To bee ſo much in the admiration of Chriſt, as that to a carnal eye it makes a man ſeem to bee ridiculous: what a goodly perſon was *David* in *Michals* eye, when hee danced before the *Ark*.

3. To reſt on Chriſt ſo, as to look out for nothing elſe, &c. to terminate and confine all the deſires of the ſoul, in, and upon, and towards Chriſt Jeſus.

4. To oppoſe Chriſt to any, to every thing that doth in any way in the world either injure or indanger him.

4. *Why ſhould a Chriſtian rather glory in this power of Chriſt reſting upon him, than in any inherent grace that is given unto him*? upon theſe Accounts,

1. Becauſe all that a Chriſtian by inherent grace is able to do himſelf, is through *Chriſt*; *I can do all things through Chriſt that ſtrengthens mee.*

2. Becauſe if there be any acceptance of what a Beleever doth with the Father, this alſo is through Chriſt; the gift is accepted, not for the gift ſake, but for the ſake of the merit of Chriſt.

3. If ſo be a Beleever ſhould glory in his graces, there is a poſſibility of falling, but being clad with, and reſting in the power of Chriſt, there's an impoſſibility of miſcarrying. Thus the Saints of God have their infirmities, frailties, their multitude of frailties and infirmities: yet have they reaſon to glory in that *power of Chriſt* which reſts on them, on *earth*, but much more reaſon if they will look up, and ſee the *tongue* of *Chriſt* ingaged for them, *i. e.* interceding for them in *Heaven*; And that lets mee into

The

The third Sermon.

John 17. 15. *I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.*

I Pray not that thou should take them out of the world, let them stay there, and glory even in their very infirmities, but I pray that thou shouldest keep them from the evil. In this Scripture, you have our Saviours *Intercession* for his Disciples *Preservation.* And in this his Intercession two things observable.

1. In the negative part, for what Christ doth not pray, *not that thou shouldest take them out of the world.*

2. In the Affirmative part, *that thou shouldest keep them from the evil* of the world. For the *negative* part, wherein you have,

1. Something *implyed, not that thou shouldest take them out of the world*; This implies that *God hath the disposal of our continuance in the world*; else Christ would never addresse himself to his Father, that *he would not take them out of the world*: If so, then

1. Live constantly *Beleever*, above the slavish fear of death. Times are not in thine *Enemies* hands, no not in the *Devils* hands, but in *Gods* hands.

2. Bee *patient* under the loss of thy dearest Relations: *God* hath taken them that hath the disposal of our continuance.

3. Seek to God for a *blessing* on all those *means* which at any time are prescribed or used for your *preservation.*

2. There's something mainly *intended. I pray not that thou shouldest take them out of the world*, and

that's this, That *God will have his people oftentimes continue in the world, though they meet with much trouble in the world.* And if so, this should teach you *Believers*, how to carry your selves in the midst of a sinful, wicked, rude, God-hating, Saint-persecuting World, that is,

1. *Patiently* to wait Gods leasure, you must stay his time.

2. Carry your selves *Innocently*, be sure you in a salt Sea, like good fish, retain your freshnesse.

3. Carry your selves *Wisely*, you walk among Devils, Snares, *&c.* walk *wisely*, And

4. Walk *Serviceably*, continue you must, but 'tis Gods time, how short you know not; therefore walk *Serviceably*. For the *Affirmative part, but* I pray *that thou shouldest keep them from the evil of the world.* Wherein something *Absolutely*, and something *Relatively*: Take the words *Absolutely*, thence these four notions, *That thou shouldest keep them from the evil.*

1. *Sin* is an eminent *evil*, the evil of evils.

2. That we are utterly *unable* to *keep our selves*, But

3. *God can keep his people*, in, and from the *evil* of a *sinfull world.*

4. That 'tis the *godly only* that are *kept from the evil* that is in the world. But *Relatively*, especially, *I pray, &c.* No great matter of their sufferings, but their sins, that's the thing, let them be preserved from that; Thence observe, *preservation from sin, is a far greater mercy then exemption from suffering*: And if so, Then

1. See the *folly*, the *madness*, of those, that *embrace sin, to avoid suffering*; Take a stab in their hearts, that they may avoyd a scratch upon their finger.

2. See

2. See the folly of those, that desire the *removal* of their *Sufferings*, rather than of their *Sins*: Take away the Froggs, not my hard heart.

3. This shews what should be our greatest *complaint* in the midst of a troublesome world, not my sorrows, plunderings, imprisonments, Lord, but the scarcities of my soul, *&c.*

4. This shews the grand mistake of the *nature of true safety*. Men think safety to be mearly *to sleep in a sound skin*; but 'tis not safety to be *preserved* from *danger*, but from *Sin*. True, the men of the world, yea, the best of Saints are too too apt to mistake in this case; there's a heart within them that is very apt to think sometimes *Sinning* to be chosen rather then *Suffering*; not in wicked men onely, but in the best of men: for, as in water face answereth to face, so the heart of man, to man, which lets mee into

The fourth Sermon.

Prov. 27. 19. *As in Water, face answereth to face, so doth the heart of man to man.*

IN this *Proverb* two things,

1. The *Proposition*, and that by a *Similitude*. *As in water face answereth to face.*

2. The *Redition*, *So doth the heart of a man to man.* Or in the words, these two generals to be observed.

1. *A Glass.*

2. An *Object* to be seen in this Glass.

1. *A Glass*, a notable one, that's two fold. *A dead Glass, Water*; A *living Glass*, the *Heart of Man.*

2. The *Object* to be seen in these Glasses: In the dead

dead Glass, the *face of man* is to bee seen; In the living Glass, the *heart of man*; There's all the Species and Complections, of the Sons, nay, of the Souls of the Sons of men to bee seen. That as by looking into the water, you may discern your own and other mens Countenances, and that plainly and clearly; So, by looking into your own hearts, if you could have a Casement into the hearts of other men, there may you see, of what *Spiritual Complection*, *Constitution*, and *Make* you are, as clearly as a man may see his face in Water. *As in Water, &c.* From these words this great Truth, that *the heart of every man in the world is a looking-Glass.* 'Tis such a looking-Glass wherein he may see himself, his Condition, Constitution, special Complection, whether it be morally, spiritually, scripturally good or evil. For the right improvement of this looking-Glass, three things necessary; which are optick principles. but clear to those that have either phisical or natural light.

1. There must be an *Object* that must bee seen. And oh! what visible objects are there in the hearts of men? Man is call'd a little world, a compendium of the whole world. The heart of man is the man. The heart of man is like the *Ark* of *Noah*, which contains all sorts, all kinds of clean and unclean Beasts: 'Tis an Epitomy of Heaven and Hell: What is there in the heart of man? Who but God can fathom the depth of it? There are more objects in the hearts of men, then Stars in Heaven, or drops in the Ocean.

2. There must be *Light* to actuate this object; If it were dark, we could never see it. There must be light both to actuate the eye and object; Now this light that actuates the eye and object, 'tis either the

natu-

natural light, the light of *Nature*, the light of *Conscience*, the light of *common Illumination*, the light of the *Word*, or the light of the *Spirit of God*: By all these lights we come to look into this looking-glass, our hearts.

3. There must be an *Irradiation from the object*, *i.e.* a beaming forth from that object, some Species or Ideas that carries the object to the eye, and clearly makes out to the sence what that object is: this beaming is by action from the heart (mark it, for it may be as necessary truth as was Preached among you) that look what the stream is to the Fountain, what the beam is to the Sun, that the action is to the heart, whether the act be manent, or transient, whether *Internal* in thought, purpose, election, affection, in joy, in love, in fear; or *External*, in the life, in the practice, and in the conversation: So that look as a puddle stream alwaies declares a corrupt Fountain; So all your humble holy, faithful thoughts, speak a clear spiritual heart within, a holy Conversation speaks a holy Affection, and a holy Affection, declares a heavenly Constitution, a new Nature. Now for the *Use* of this, is the heart of man a looking-Glass?

1. See from hence, of what concernment the actions of men are, whether Internal or External: The actions of men are like the streams, you may certainly find the Fountain by them, they speak the heart, as the Root bears the fruit: 'Tis of infinite concernment, 'tis the Fountain of what principles within, and conversation without: descend but into thy own heart, *&c.*

2. This shews the sad condition of all *natural* poor souls, your hearts are looking-Glasses, but they are looking-Glasses in a Dungeon of darkness, there

be Toads, Vipers, and Devils there, but thou canst not see them, that hast no spiritual Light.

4. Here is Consolation to Gods People; Is the heart of man a looking-Glass? What reason have they to rejoyce in their hearts, that are the best looking-Glasses in the world, not like our Gallants looking-Glasses that must not bewray their wrinkles, spotts, *&c.* But theirs will represent their Hearts, Complexion, Condition, and Nature to them: Nay, in that Glass may be seen the face of a God: Nay further, because thy heart doth answer to another heart, and his to his, what ever Grace in any Beleevers, it is there in thy heart, *semine* there's the seed.

4. By way of exhortation; Is the heart a looking-Glass, then keep the looking-Glass very chary, make much of it; above all keepings keep thy heart, and that *with all diligence*, in *all places*, at *all times*, and in *all things*; If any thing under Heaven will keep thee holy, it is the keeping of thy heart. There thou mayest see all thy spots, defects, desperate Hipocrisies, Infernal Atheism, all the deliques of thy Soul: How prone to commit, as vile sins as ever committed by the vileſt of the sons of men; once more, keep it *clean*, and keep it *close*: Look into thy heart, and thou shalt find it to bee a Coppy of the Role of Eternity, where thou shalt see thy very name written in Letters of Gold or Blood: for wee looking into our hearts, may and do know, that we are passed from death to live, and that upon this ground, because we love the Brethren. And thus I advance to

The

The Fifth Sermon.

1 John 3. 14. *We know that wee have passed from death to life, because we love the Brethren.*

IN these words five things.

1. *A supposed Estate*, in which we are all by nature, and that is an *Estate of death spiritual.*

2. *A peaceable Recovery*, or mention of another state, an Estate of life.

3. A real *Transition* from this state of death to life, *we are passed, &c.*

4. An inseparable *property* of all *Regenerate* souls in the world, they do not *hate*, but *love the Brethren.*

5. A comfortable *Conclusion*, that a Christian may make, from that property, he may know, hee may be assured by this, that he is *passed from death to life*, because he *loves the Brethren.* The observation thus, *a Christian may know his real Conversion and Transition to eternal life, by this Character among the rest, because he loves the Brethren.* This proposition was slipt into these two particulars.

1. *That every Beleever may have an assurance of his Transition from death to life.*

2. That *love to the Brethren is one of the great eminent Symptomes of mans Regeneration.*

1. *A Christian may know his real Conversion, and Translation to eternal life*; Such a great and real change is there wrought in every Beleever at his Conversion, and this wrought by such a great efficient, and infinite cause, the Spirit of God, and this cause, working by such real and powerful means and instruments, the great Word of God; and this done notwithstanding the great opposition that is made

by

by a poor ſinner againſt the word; and when wrought it hath ſuch real and grand effects upon a Beleever, that 'tis impoſſible but a Beleever muſt needs know this his tranſition from death to life.

Secondly, *Love to the Brethren is the great ſymptome of mens Regeneration. Love to the Brethren*, not taken *ſolely*, *ſingly*, as if this was the onely Character, but *concomitantly*, taken with others, but beyond and above all others; this is the privy ſeal of God on the ſoul, if yee have inflamed it with *love, hee may know hee is paſſed from death to life.* The *Uſe* was of *Confutation* of the *Papiſts*, thoſe grand enemies to Goſpel-Truths, and Beleevers peace. They abhor this Doctrine of Aſſurance, by it, their *Purgatory* would fall down, their *Popes* Kitchin would grow cold. They tell us, Beleevers cannot attain *Aſſurance* in this world; no.

1. Why hath God commanded us to make out Calling and Election ſure? and will God command impoſſibilities, ſuch as cannot be wrought by our, or his own power?

2. Other Saints have attained this Aſſurance, this New Name, and White Stone within them,

Obj. *That's by extraordinary Revelation.*

Anſw. This is not upon proof: was not the Aſſurance of Gods people in Scripture grounded upon *general promiſes*? Had they (many of them) either extrinſecal ſigns or marks to aſſure them of it? did it not ſpring from principles common to all Beleevers?

Obj. *But ſuppoſe they have Aſſurance to day, they may loſe it to morrow; man is a mutable creature, hee may be a Childe of God in the morning, and a brat of Hell in the evening.*

Anſw. 'Tis true, man is a mutable creature, yet

is

is hee preserved by an immutable God: man is a weak creature, but yet is preserved by the power of God unto salvation: man, as a *Creature*, is no less mutable in *Heaven*, than upon *Earth*, there preserved by God, therefore why not *here*?

Obj. *This is a doctrine that tends to loosenes.*

Answ. Not so, it did not work loosenes in *Paul*, *Job*, *&c. I labour more than they all.* Nothing under Heaven so soveraign to stave off, and preserve from lust, as the assurance of Gods love to the soul. Such assurance comes from the highest act of faith; and one of the great things of *Faith*, is, *to purifie the heart and life.* Such an Assurance must needs *constrain* the soul: *The love of Christ constrains us.* Nay, so far is it from inclining to loosenes, that it casts the soul upon its knees, lifts up the soals hands, sends him to Heaven continually, constantly; arms it with petitions, resolutions never to let the Lord of Heaven and Earth alone, gives him no rest, begging of him as for other things, so especially for this, Lord, as thou art pleased to give mee the priviledge of enjoying promises, so, give mee the power to perform duty. Thus, saith hee, thy will be done in Earth, as it is in Heaven. And so I am come as far as .

The Sixth Sermon.

Matth. 6. 10. *Thy will be done in Earth, as it is in Heaven.*

THere is a twofold *Will* of God.

1. *Preceptive*, to be *done by us.*

2. *Providential, to be done upon us.* The *Minister* carried the words in the last sense, the will of God be

be done upon us; hence 'twas obſerved, *Gods Children muſt not only do, but ſubmit to their heavenly Fathers providential will:* They muſt not onely do his will, the will of his precepts, but they muſt ſubmit to his will, the will of his providence. Let God do what hee will, they muſt lay down their head upon the block, and with patience and reſignation, ſay, *Thy will be done.* There are two grand Inſtances wherein Saints ought to ſhew this ſubmiſſion.

Firſt, *When God deprives them of ſpiritual priviledges and enjoyments*, they muſt ſubmit now, they muſt not murmure then, and that upon theſe conſiderations.

1. Suppoſe a deprivation of publick Ordinances, yet the holy *Scriptures* are *left*.

2. The *holy Spirit* too, that ſhall bring home the Scriptures to the conſcience.

3. These are old experiences of former love to live upon.

4. Yet none can detain or debar us from making *ſecret addreſſes* unto God.

5. 'Tis a moſt noble thing, it becomes a Chriſtian exceedingly, to live upon pulſe, yet thrive.

6. By the want of ſuch publick Ordinances God thinks fit to convince his people of their folly, in ſinning away the Goſpel.

Secondly, *When the Lord makes a breach upon our temporal comforts and eſtates*; now for ſubmiſſion, and that upon theſe accounts.

1. Come what will come, yet no *ſtrange thing* is, or can happen to us, no temptation but what is common to man.

2. With what comely ſubmiſſion have thoſe old Beleevers behaved themſelves to the will of God; *Eliab*,

Iob, Iob, Samuel, Daniel, and the Captain of our salvation? our blessed Saviour, *not my will, but thy will be done.*

3. There's a glorious day coming, when God will unriddle all his dark providences, and shew you that there is love in the bowels of them.

4. God hath made a breach upon some of thy comforts, how many comforts hath hee yet left thee?

5. Thou art now deprived of thy comforts thou hast enjoyed twenty years, thou hast reason to be thankful it was continued so long, and not to murmure that 'twas taken away now.

6. Thou hast some goods, the best of goods; there's no plundring a man of his grace, no putting of him out of Gods favour.

7. God doth thee a kindness in this; were it *good for thee*, it should be continued to thee; Hee *with-holds no good thing*, hee *takes away nothing but what is evil*, or *would be so*; this life is a transitory vapour, and hadst thou enjoyed it, thou couldst not long.

8. Compare thy self with thy *self*, and *others*; the other day thou *was* a pittiful poor brat, and what *shalt* thou bee? compare thy self with *others*; wee are low, how many thousands far beneath us?

9. All outward things are not properly, formally, good or evil; as wee fancy them to be good or evil, so they are; they are but fancies.

Use, Labour after this submissive frame of Spirit; get but this, and this will evidence, that though hee frowns, yet hee favours thee, this will make thy Faith appear to bee a glorious Faith; it will shew that the Kingdome of God is not only come *to thee*, but *in thee*, and rules in thy heart to that end. But

what ſhall I do to ſubmit?

1. Let not a day of adverſity take thee unawares.

2. Do not over-value thy ſelf, do not think too great of thy ſelf, that the wind muſt not blow on thee.

3. Retract the ſuperlative of thy deſires, do not look at *ſo much*, as what is *neceſſary*.

4. Deſign nothing as thy main *end*, and *buſineſs*, but the *honour* and glory of *God*; *mind* but his *honour*, and let him alone, to take care of thy *external Comforts*; *Beleever*, who art ſo much in his heart, in his book, in his ſoul, that hee numbers the very hairs of thy head: And thus wee fall upon

The Seventh Sermon.

Matth. 10. 30. *But the very hairs of your head are all numbred.*

FRom this *Text* you had this great *Concluſion*, *The ſpecial and diſtinct providence of God, extending to the ſmalleſt things and creatures, and in a ſpecial manner to the ſmalleſt Concernments of Beleevers, is a great Argument to remove their fears, and inordinate cares, and to quiet and confirm their ſouls in confidence upon God. The very hairs of, &c.* Is it ſo? then

1. Wee have *no reaſon to repine at wicked men* when they proſper; let them ruffle, puff, throw, and ſwear, what then? they will cut off the head, no, they cannot touch a hair.

2. Be not over-much troubled with any particular changes or paſſages in the world; they are all managed by a particular and diſtinct providence.

3. Fear not man ſlaviſhly, this uſe our *Saviour* makes of it,

4. This

4. This rebukes our inordinate and distracting cares; thou art mighty inquisitive, what shall I eat? what shall I drink? wherewithall shall I be cloathed? Friend, thy hairs are numbred, content thy self, God will take care, &c.

5. In all passages of the world, observe and acknowledge not only a *general*, but be sure to observe a *particular providense*: and then conclude,

1. That nothing shall befall thee for want of faithfulness, sufficiency, knowledge, love in God.

2. Nothing shall come unto thee, that shall in the least damnifie or injure thee.

3. That all the plots, designs, contrivances, attempts of the Devil, and all his party against Gods Church, are all under a providence, they are all numbred. All the hours of thy sufferings, all thy tears, fears, griefs, pains, wants, every one numbred. Thou tells the clock at midnight under thy pains, and God tells thy pains more than thou the clock; nay more, the *hairs of thy head are numbred*, therefore, not the meanest Beleever in the greatest croud is over-looked by God. And then, all thy *worldly concernments*, thy relations, diseases, &c. are all numbred. Nay more, remember this Beleever, all thy distrusts, disquiets, murmurings, dispondences, the meanest lust unseen, and the most secret sin, are all numbred.

6. Are our hairs numbred? this is sad news for unbeleevers? are your hairs numbred? then certainly your *oaths, curses, contempts of Gods people*, all your sinful thoughts, words, actions, wilful omissions of commanded duties, commissions of forbidden sins, all your disputings against God, his People, his Word, Waies, Will, are all upon the file, they are all numbred.

7. What an incouragement is there here for poor ſinners to come in to God. Do but come in to God, and thou ſhalt come into ſuch a condition of ſafety, that thy very hairs ſhall be all numbred; and if thou wilt not come in, certainly thou art wanting to thy ſelf; for, look as well as thou canſt to thy ſelf, thou haſt not a promiſe to keep one hair of thy head till to morrow morning; not a promiſe of a ſup of water, bit of bread; not a promiſe for one minutes ſafety, till to morrow morning; And if ſo be that thou haſt not a God, no intereſt in him, if God ſhould turn his back on thee, a thouſand to one but afflictions come; and if afflictions come, thy heart's gone, thou having *no ſpiritual ſtrength* in heart, no eternal Rock of Ages to flye to, no wonder if thou faint under them, and ſo thou wilt certainly do; if a Beleever that hath but little ſtrength, is apt to faint, thou that haſt no ſtrength will utterly fall, when afflictions findes thee. And this leads to

The Eighth Sermon.

Prov. 24. 10. *If thou faint in the day of Adverſity, thy ſtrength is ſmall.*

THe *Obſervation* from hence, was, *To faint in the day of trouble argues a mans inward ſtrength to be but ſmall.* His judgement weak, his reaſon low, his graces feeble, his inward comfort, peace, and joy not much, but very little. This

1. Shews whence our *miſ-givings* of heart, whence our want of *livelineſs* of Spirit in and under troubles proceed, even from hence, *that our ſtrength is but ſmall.*

2. Teaches us how to judge what our ſpiritual ſtrength

ſtrength is; namely, this way, how doſt thou bear afflictions? how is it with thee in a day of diſtreſs? doſt thou faint, and fail, it argues thy ſtrength is but ſmall.

3. By way of dehortation; do not thou faint in the day of affliction, of adverſity. Take heed of fainting in three things.

1. Under work or duty, be it never ſo great, grievous, troubleſome, or dangerous.

2. Under the with-holdings of mercy, be they never ſo long detained.

3. Under afflictions, be they, or may they be never ſo grievous; whether

1. *Publick* Afflictions, the afflictions of the Church of God: Suppoſe *Sion* is now clad in Sackcloth, there's a time coming when thee ſhall be arrayed in Scarlet: when the *Whores* Scarlet ſhall be turned into Raggs, the Churches Raggs ſhall bee turned into Gold. Or,

2. *Perſonal* Afflictions, faint not under them, be it this, or that, or the other, be they never ſo *great*, never ſo *long*, or never ſo *many*. But, *what ſhall I do to bear up my ſpirit, and to preſerve mee from fainting?*

1. Live in the holy dependance, and filial fear of the great God: hee that fears God moſt, to be ſure will faint leaſt.

2. Strengthen grace; there are two graces to be ſtrengthened, *viz.* Strengthen *Faith*, I had fainted unleſs I had beleeved, &c. Strengthen *Patience*: dejection of ſoul uſually comes from impatience.

3. Be *much* in *prayer*: *Is any* man *afflicted, let him* (not go and ſinfully ſnivil and complain, but let him) *pray.*

4. Make uſe of heart-ſtrengthening conſiderations: and that is,

1. Turn over the *Promiſes*; they are left on purpoſe as Gods Bottle, his Vial of Cordials to keep the ſoul from fainting.

2. What ever befalls, remember it proceeds from Gods love.

3. All that God aims at, is, to do thee good.

4. Be the affliction never ſo great, 'tis as *neceſſary* as proſperity, as health: this thy Phyſick, is as neceſſary as thy food.

5. The iſſue of all, a Crown of glory: *Theſe light afflictions which are but for a moment, worketh out for us a far more excellent and eternal weight of glory.* And therefore, if ſo be there be ſuch principles from which afflictions flow, and ſuch ends to which they are managed; 'tis no wonder Chriſt will not pray that wee may be taken out of the world, from *affliction*, but kept in this world, from the *evil*: So wee fall on

The Ninth Sermon.

John 17. 15. *I pray not that thou ſhouldeſt take them out of the world, but that thou ſhouldeſt keep them from the evil.*

GOd hath ſpoken once, yea twice have I heard this, that power belongeth unto God. When God is pleaſed to ſtrike *twice* upon the ſame ſtring, it ſeems hee hath ſomething more than ordinary mind, that you ſhould obſerve the Tune. The *Doctrine* was, That *it is the Will of Jeſus Chriſt, that his Servants ſhould continue in the world, though they meet with nothing but trouble in the world. I pray not that thou ſhouldeſt take them out of the world*; let them ſtay Lord, be thou but their *Pilot*, and then keep them at *Sea* as long as thou wilt. God knows his Saints

Saints are very serviceable in their generation: They are, as it were, a pillar of fire unto the rest of the world, for guide, and light; by their doctrine and conversation they instruct the godly, and convince the wicked: God will have his people stay in the world, that his power, providence, mercy, and goodness in their preservation may more clearly be discovered; that their afflictions here may work out for them an eternal weight of glory: These are the reasons why God will have them stay in the world, &c. Then

1. *Saints* carry your selves as *becomes such* in midst of *such a world*, with that *wisdome, faithfulness, carefulness, humility*, that may bring *honour* both to your *selves*, and to your *profession*: Walk as *Lights* in the midst of a crooked and perverse generation; walk *closely, warily, innocently, patiently, submissively, &c.* all these are *necessary* while you are to converse here in this wicked world.

2. From that truth, *But that thou shouldest keep them from the evil*; observe, *preservation from sin is a greater mercy than exemption from suffering*. Which 1. Informs us of a truth that carnal men will never beleeve till they come to Hell, that that is the height of folly, which the men of the world count to be the top of wisdome; they think it *wisdome*, to chuse *sin*, rather than *suffering*. 2. This will evidence that the people of God are not such fools as the men of the world think they are, but the wisest, that will *chuse* the *greatest sufferings* rather than the *least sin*. 3. This reproves those that will take more care to have their afflictions *removed*, than *sanctified*. 4. Be more *afraid* of *sinning*, and less *afraid* of *suffering*: what, afraid of a *lash*, my childe, no, bee more afraid of a *dis-inheritance*; look on sufferings

with *Scripture Spectacles*; *Labour* for *integrity* and *uprightness* of heart, that preserves when falling: Be *watchful* over thy thoughts and waies: Be a *resolved Christian*, if thou be not, thou wilt turn an *Apostatizing Christian*: You must set your faces as thornes, *resolution* is absolutely *necessary*, not only under, but before a day of suffering: Be resolved *for God*, and be resolved *against Sin*, and that for fear, least in a day of suffering thou shouldest halt and founder, and so lose the things which thou hast wrought: which brings mee to

The Tenth Sermon.

2 John 8. *Look to your selves, that wee lose not those things which we have wrought, but that we receive a full Reward.*

IN these words you have a *Warning-Peice* discharged to an *Elect Lady*, A serious Item to an Elect Lady and her Religious Family, *to look well to themselves that they lose not the things they had wrought.* And this is grounded on a double reason.

1. From the *Damage* of such as begin well and hold not out, *They lose the things they have wrought.* That were sad, that so much should be done, and all should be lost at last.

2. From the *Advantage* and benefit if we do go on, then *we shall receive a full reward.* The *observation* was, *It much concerns all those, that have begun well, that are looked upon by Ministers, and those that are godly, as if they were truly godly, that have entertained the Truth and the Profession of the Truth, to look well to it how they stand, to continue, to go on, to hold out in their holy Profession and Conversation.* Look to your self you Elect Lady, you her Religious Family look

to

to your selves, that you lose not the things you have wrought. There's all the reason in the world it should be so; The *Election* of Beleevers ingages us it should be so, we are chosen that we should bee so; If we do not look well to our selves we may chance to lose all we have wrought. It too too often falls out that after a *hot* fit of *Profession*, there comes a *cold* fit of *Apostasie*, this cold fit of Apostasie caused by a sharpe winde of Persecution, or by a melting, thawing Sun of prosperity; either by our natural inconstancy and mutability within, (wee love new changes, we love to be changable) or else the subtilty of Seducers from without. Again, there hath been, are, and will come trying seasons; were you never so sincere, think not all the work over and done as soon as converted; As soon as come out of *Egypt* there's a *Wilderness* and *Red-Sea* to passe thorough, *Mideanitish Women*, *Gyants*, *&c.* to contest with: Therefore no wonder hee writes, *look to your self.* Then

1. Here see *Election* shuts not out the *use of means*: You are an *Elect* Lady, yet look to your self.

2. You scandalous *Papists*, the Doctrine of *Perseverance* we Preach, is no *Mother* of *sloth* and *security*: Though you shall be saved, yet look to your selves: you shall not perish, yet keep in the Ship.

3. Orthodoxnes of Faith and soundnesse of Profession is not enough to make a good Christian: Elect Lady, you make profession you are sanctified, but you must look to your self.

4. It is not enough to have a well ordered Family, Oh Lady! look to your self as well as to your Family.

5. The business of Religion is not the work of one day: As long as you have life, look to your self.

2. For

2. For *Exhortation*; Look to your ſelves, take heed of *Apoſtaſy*; Take heed of that which occaſions cold fits, after a cold fit comes a death fit, as after a hot fit uſually comes a cold fit. Apoſtaſy is the quartern Ague of the Soul, if it be not *death* tis extream *dangerous*.

3. By way of *Direction*; Would you *look to your ſelves*? Look up to God, begg to bee ſtrengthned with all might in the inner man: that hee who hath begun a good work, would be pleaſed to finiſh it. To that end, Lord give ſtrength while in begging, and begging hearts, for continuance of that ſtrengthning Ordinance amongſt us, that it may be never ſaid as it was ſaid of thoſe precious *Iſraelites*, the Word of the Lord was precious in thoſe daies, there was no open Viſion. Which leads mee to

The Eleventh Sermon.

1 Sam. 3. 1. *The Word of the Lord was precious in thoſe dayes, there was no open Viſion.*

THe *Word of the Lord was precious in thoſe daies?* Was it not alwaies precious? Yes, but there is a twofold preciouſneſs.

1. Of *Worth* and *Excellency*.

2. Of *Want* and *Scarcity*. The Word of the Lord had not been ſo *precious* to the *Iſraelites*, in regard of its *Worth* and *Excellency*, therefore God made it precious to them in regard of its *Want* and *Scarcity*. *There was no open Viſion.* Hence obſerve,

1. *There hath been, there may be ſuch a day overtake a Church and People of God, wherein the Word of God may be precious*, that is, may be Scarce, Rare, and hard to come by.

2. *'Tis moſt juſt with God to teach them how to prize*

prize the Word by the want of it, that know not how to prize the Word of God by the worth of it. The Uſe was for *Direction, what to be done to prevent this judgement of a Scarcity and Famine of the Word of God?* 1. Learn to prize the Word by the worth of it. 2. Improve the Word as to the fruit of it. 3. Adorn the Word in your lives and converſations. 4. Be earneſt with God in publick and private for the bleſſed continuance of that Word. Learn to prize the Word by the worth of it? We do prize the Word, *&c.* Do you prize the Word in truth? Then

1. What hath meant that horrible, wicked, general contempt of the Word of God, and Miniſters of that Word through the Land, though (bleſſed bee God) they have not taken the vileſt of the *people*, and made them *Prieſts*, yet the *beſt* of *Miniſters*, have been eſteemed as the *worſt* and *vileſt* of *people*? 2 What means the want of the Word Read, Repeared, Looked into? 3. What means that general diſobedience to the Word? 4. Why are you ſo ready to ſell the Truth, far more ready than to buy it? 5. What means that eaſie forſaking of the bleſſed Truths of the Goſpel? That a *Popiſh Jeſuite*, cannot come and vent one of his wicked opinions, but preſently let it be vomited, it muſt be ſucked up by one or other? 6. What means the having of the Faith of Chriſt in ſo much reſpect of Perſons, as hath been here amongſt us? judge our ſelves then for what is paſt, and for the future learn to prize the Word according to its worth, conſider what an admirable excellent thing this Word of God is, and that may be known,

1. By the *metaphors* unto which it is reſembled in Scripture, which ſpeaks either its profit, pleaſure, uſefulneſs, or neceſſity: Thy Word is a *light* to my feet,

feet, what more precious than *light*, without which the world were but one great Dungeon, *&c.* 'Tis compared to *Bread, Manna, Food, Water, Precious Stones, Rain*, &c. Nay, 'tis *more neceſſary:* As they formerly, we can better be without the Sun, then without *Chryſoſtom*: Love for God makes us ſenſibly to ſay, we can as well be without fire or water, as without the Word of God. And it is the more excellent becauſe compared to thoſe things: what they are naturally, it is ſpiritually ſo, it is ſpiritual Bread, ſpiritual Water, ſpiritual Pearl, *&c.* 2. By its precious *Properties* and operations. There is a Scripture to mee taſtes like honey in my mouth. *Pſal.* 19. 7, 8, 9. Where the Word is diſcovered by its properties and operations. *The Law of the Lord is perfect, converting the Soul, the Teſtimony of the Lord is ſure, making wiſe the ſimple, the Statutes of the Lord are right, rejoycing the heart; The Commandements* of the Lord is *pure, Inlightning the eyes: The fear of the Lord is clean, enduring for ever. The Judgements of the Lord are true and Righteous altogether.* What, are theſe the *Metaphors* to which the Word is compared? Are theſe the *Properties* and *Operations* of the Word? No wonder then *Job* ſets ſuch a high valuation upon them as he doth, in our

Twelfth Sermon.

Job 23. 12. *I have eſteemed the Words of his mouth more then my neceſſary food.*

IN theſe words you have the *matter* and the *meaſure* of *Job's* valuation.

1. The *matter* of *Job's* valuation, *i. e.* The words, all the words of his mouth, precepts as well as promiſes, threatnings and directions, as well as promiſes

miſes and priviledges. 2. The *meaſure* of his valuation, as his *food*, as his *neceſſary food*; nay, *more than his neceſſary food*. Hence this truth was raiſed, *The Ordinances of God are exceeding precious to all truly Religious perſons*: All the Ordinances of God, and amongſt them, his Word, which is not the leaſt part of his Worſhip: This appears 1. From their *deſires after* the Ordinances; *My ſoul panteth, longeth after, &c.* 2. From their hearty content and ſatisfaction in them. 3. From their bitter *lamentation* under the *want* of them. 4. From their *diligent endeavours* to *enjoy* them.

Religious perſons really underſtand their *worth* and *want* of them: They know the Ordinances of God to be the *food*, the ſpiritual fodder of the ſoul: The *walks* of God, where God is pleaſed to take his Turns; The *Inſtruments of Divine Glory*. The *Legacy* of Chriſtians; their *Chriſtian Armour* and Accoutrements, to conteſt with Sin, Satan, the World; and, as *Starrs* that lead to *Bethlehem*, no wonder the Ordinances are ſo precious in the eſteem of all truly Religious. Then 1. Know your priviledge, yet you enjoy Ordinances. 2. Lament the ſad condition of thoſe poor titular Chriſtians on the one hand, that have Ordinances, but enjoy them not; they know not the worth of them: And true Chriſtians on the other hand, from whom the Ordinances are gone, and whether ever they will return they know not. 3. This reproves thoſe to whom they are not precious. But, how ſhall I know the Ordinances are precious to mee? Anſwer, If thou carriest thy ſelf towards them, as towards what thou lookeſt on as precious: tell mee, 1. Art thou greedy of all opportunities of enjoying them? 2. Heartily troubled when hindered of enjoying them? 3. Haſt

thou

thou a dear reſpect of thoſe that help thee to the enjoyment of them? 2. By way of *Conviction* to thoſe mad men that tell us of being *above*, *i. e.* without Ordinances: what, was it ever heard of any of Gods Saints in Scripture that ever they ſaid they were *above Ordinances*? 3. For *inſtruction* to Chriſtians: It will be ſeaſonable to conſider what you ought to do if God ſhould deprive you of Ordinances: Hee did not ſay, 'tis *probable*, but ſuch a thing is *poſſible*; therefore make *proviſion*, lay in proviſion before-hand, *proviſion* of *Knowledge*, of *Grace*, of *Comfort*, of *Light* againſt a day of darkneſs. And if it ſhould come, here's *counſel* given to us, and *Conſolation* laid before us.

1. *Counſel* given us, if ever it ſhould be. 1. *Lament*, bewail, mourn over the Lords abſence; weep till you can weep no longer. 2. Seek after, purſue them; let them go where they will, be ſure follow thou the Ordinances. 3. Be more frequent and ſerious in the uſe of private Ordinances. 4. Frequently reflect back on thy former enjoyments; oh the Houſe, the Tabernacle of God, &c. And *reflect* 1. To excite your thankfulneſs to God, that ever you did enjoy them. 2. To ſuck ſtrength from the Ordinances; to chew the cud, and get ſtrength of them. 3. For humiliation; for ſinning away, and provoking God to take them away.

2. For *Conſolation*, that the people of God may not utterly fail; then 1. Know in ſuch a condition, that though your condition be exceeding bad, yet better than many thouſands, they never had Ordinances. 2. God is able in ſuch a caſe to ſupport without Ordinances: when hee calls into the *Wilderneſs*, hee can carry along without *Circumciſion*. 3. Remember thoſe that have had them, but not now,

now, what's become of *Sion*? of the *Church* of, &c. 4. Your ſalvation may be carried on without Ordinances. 5. There's a time coming when you ſhall have no need of Ordinances. In the mean time, if you cannot get up to the *Ark* of *God*, take heed of bowing to the Calves at *Dan* and *Bethel*: If you cannot ſerve the God of *Iſrael*, take heed you ſerve not the *Gods* of the *Amorites*. What you will do I know not, be ſure *Joſhua* would not, chuſe you (ſaith hee) this day whom you will ſerve; whether the Gods which your Fathers ſerved, that were on the other ſide of the flood, or the Gods of the *Amorites*, in whoſe Land yee dwell: But as for mee and my houſe, wee will ſerve the Lord: which brings mee to

The Thirteenth Sermon.

Joſh. 24. 15. *As for mee and my houſe, wee will ſerve the Lord.*

IN the words two things. 1. An indefatigable Retortation; Take your own choice, follow your own diſcretion: If you will go and bow down to a dumb Idol, to a Captive God, &c. 2. An admirable Dehortation: wee are at a pitch, wee are reſolved, and if there be any Attractive in mee, or my family, you have it in this, *I and my houſe-hold, wee will ſerve the Lord.* The *Obſervations* were,

1. *Pious Governours of families are very zealous that their families, as well as themſelves, ſhould ſerve the Lord.* Never hope of thriving in godlineſs, till you bring your *Families* right for God, to be of the ſame Religion with your ſelves.

2. *A true ſincere Chriſtian is reſolved to chuſe and follow God, what ever elſe the world chuſe and follow.*

low. 1. Sincere Chriſtians have much more ſatiſfaction in the judgement and practice of God, his Word, Saints, than in the judgement and practice of the World: Hee knows their judgement to be depraved, their choice and practice corrupt, their end and concluſion worſt of all; therefore no wonder hee makes a better choice. 2. They have the beſt Teſtimony in the world for their choice, the Spirit and Son of God, that this is their choice; therefore no wonder, &c. But how do they chuſe God? Anſwer, they chuſe God as the object of their ſouls love, as the chiefeſt of ten thouſand, as the lot of their inheritance, as the companion of their ſouls, to converſe with him, as the Commander of their waies, to be guided by him, as a ſhelter of their hearts, as a refuge to flye unto in the time of danger.

The firſt *Uſe* was by way of *Examination*; is God choſen as the chief object of our ſouls love? can we truly ſay, there is none in Heaven but thee, none upon Earth I can deſire beſides, or in compariſon of thee? Can wee ſay in having a God, the lines are fallen unto mee in a pleaſant place, yea I have a goodly heritage? Is communion with God our Heaven upon Earth? Is God the Commander of our waies, as well as wee hope to be the Saviour of our ſouls? Is God our ſhield, our buckler, our retreat in danger?

The ſecond *Uſe* was by way of *Conſolation*: *Beleevers*, have you made choice of God? Happy are the people that are in ſuch a caſe; thou haſt the beſt aſſurance in the world, to come to the beſt poſſeſſion in this world, peace, and joy; *Peace without*, if not *Peace within*: And *Joy*, the beſt Joy in the world, Joy unſpeakable and full of glory. And truly

truly, if so be that this be thy portion, in having chosen God, 'tis no wonder thou dost not *Apostatize* from him: 'Tis no wonder that what ever comes upon a Beleever, yet for that his heart is not turned back, neither his steps declined from Gods way. And this leads to

The Fourteenth Sermon.

Psalm 44. 18. *Our heart is not turned back, neither have our steps declined from thy way.*

FRom these words two Observations.

1. *In times of sufferings and afflictions; true Christians are to make a narrow inspection into their hearts, to see how they stand affected.* Thus did the *Church* here.

2. *To keep stedfast and close with God, notwithstanding all afflictions and sufferings wee undergo, either from, or for God, is the duty and commendation of Saints.* 'Twas our duty, and 'tis our honour, Lord, &c. In prosecution of this point, these seven preliminary Thesis was laid down.

1. When man was first created, his heart stood rightly bent towards God, as his great center and mark.

2. When man fell, his heart immediately drew off, and *turned back* from God.

3. Though this be the case of fallen man, yet poor creature, he sees it not.

4. The very *Formalis Ratio* of sin, that wherein the *formality* of sin consists, is in this, not so much in sinning against God, by outward Acts, as in the hearts departing from God.

5. All true *Conversion* to God begins at the *heart*.

6. 'Tis

6. 'Tis an argument of infinite love in God to bring back our hearts to him.

7. When once the heart of a Beleever is brought back to God, no suffering or affliction is able to turn that heart from him.

Quest. *When may a mans heart be said not to bee turned back, notwithstanding all sufferings and afflictions?*

Answ. 1. When a man still retains the same esteem and estimate of God that ever he had. When *Job* looks upon God as a God fit to bee *blessed*, though God be plundering of him.

2. When a man retains still the same affections, the same love to him, delight in him, fear of him, as much as ever.

3. When wee hope and trust in God as much as ever: *Though hee kill mee, yet will I trust in him.*

4. When we have the same resolutions to cleave to God as ever. If a *God* in *Israel*, as long as a God in *Israel*; 'tis all one, makes not to the Gods of the *Philistines*; this is for a mans heart not to be turned back from God. By way of *Use*,

1. Learn, the heart of man is very apt to turn from God in daies of affliction: *our heart* is not, though their's were.

2. It concerns us in time of affliction and suffering, to see if our *hearts be not turned back from God.* But, *what means shall I use that I may not turn a base Apostate?*

Answ. 1. Be watchful over your hearts: they are exceeding slippery and deceitful. The veryest Theeves in the World.

2. Bee still bending of your hearts from the world and the flesh, unto God: As you bend a crooked stick to make it streight.

3. De

3. Do not only *bend* but *binde* your hearts, tye them, shackle them, as you would one that hath broken Prison, by holy, setious, scriptural, necessary vows.

4. Converse much with God: That man that converses much with God, it is not the frowns of men shall bring his heart off from God. To spurre you on to this duty with these motives.

1. If you turn from God, the Soul of God will turn from you: *If any man draw back, my Soul shall have no pleasure in him.*

2. Keep close to God in such a time, and God will keep close to you. Here's a people, that not all their sufferings could make them fall from mee. God glories in such a people.

3. This will be one of the greatest comforts by way of Argument of your sincerity, that your hearts is upright with God. This will make an *Hezekiah* look up to God in time of sickness, with a *Lord remember now how I have walked before thee in truth, and with a perfect heart.*

4. If you will not run from God by way of *Apostasy*, you may *run to God* and find him a *Sanctuary*; and so you have it in

The Fifteenth Sermon.

Isa. 8. 14. *He shall be for a Sanctuary.*

THe words are an allusion to a *City of refuge* and from hence this *Observation*, *Jesus Christ will be for a sure refuge to all those that make him their fear* and *dread*. And the truth is, there is the greatest reason in the world Christ should be so; Saints stand in greatest need of this Sanctuary; They are a poor

weak, helpless, generation of Creatures, but they have a Rock of refuge; *The Conies are but a feeble folk, yet make they their houses in the Rocks*: Christ bears dearest love to them: They are most precious to him: They are his *Jewels*, what will a man preserve, if he will not preserve his Jewels? Will Christ be a Sanctuary? Then 1. See the true reason why the Saints of God are of such an heroick Spirit, even when troubles look them in their faces, and ring in their ears, they have a God to flie to, a Christ to rest on. 2. See the reason of that consternation of Spirit that seises on wicked men in times of trouble. Hide mee from the wrath of the Lamb, why? They have no refuge to go to, and how ever it is with them now, you shall hear nothing but howling and lamenting, when God shall come to avenge the blood of his Saints. 3. Be exhorted to make *Christ* your *Sanctuary* get into this City of Refuge, and for motives consider, 1. Your absolute need of a Sanctury: You are at the power of the world, in the paw of the Devil, in the mouth of danger, in the mouth of Hell. 2. All other things in the world are not sufficient to become a Sanctuary; You may run to the Rocks, but they cannot hide you, you may make an arm of flesh your strength, but it will prove an *Egyptian* Reed, and run into your hands, you may make Riches your refuge, *The rich mans wealth is his strong Tower*, but rather, 'tis a Castle in the Aire, you may make honours your refuge, *&c.* All things unable to be your Sanctuary. 3. Consider what a large, free, present, well furnished, unchangeable Refuge and Sanctuary Christ is: There are many, nay, all things in Christ, in which a poor soul may take Sanctuary: Dost thou want Righteousnes? He is the righteous one: Dost thou want Sanctification, Wisdome,

Wisdome, Redemption? He is all; in him, Refuge and Sanctuary mayst thou take, in his *Providence* for thy Protection, in his *Offices* for thy Salvation, in his *Promises* for thy Consolation; and amongst the rest, that which is like the *Diamond* in the *Ring*, see that great promise in

The Sixteenth Sermon.

Rev. 2. 17. *To him that overcometh, will I give to eat of the Hidden manna.*

TO *him that overcometh i. e.* Not that hath by one, two or more acts Conquered: But to him that overcomes, that hath, and doth, and is overcoming still, that goes on Conquering and to Conquer.

2. To him that overcomes, thus, and this way, and this enemy, this greatest enemy that God hath, Truth hath in the world, *Antichrist* especially, that keeps my Truths inviolable, that in a Scriptural way opposes that greatest enemie I have, and oppoles him to a Conquest. *To him that overcomes*, that goes on to overcome, that thus overcomes. Hence this observation; *Beleevers are all a Generation of Conquerours*; all Conquerours; They are all like the Sons of the Kings, but some Beleevers are more Conquerors then others, some, that lay Antichrist upon his back, such as out shoot the Devil in his own Bow, that stand out against Satans greatest Batteries, that turn his Cannon on himself, and cut off the head of that *Goliah*, with his *own* Sword; These are something *more then Conquerers*. But *how comes Beleevers to be thus Conquerours?* Ans. They are actuated with a six fold power.

1. With ability to diſcern all neceſſary, heavenly myſteries, and this inables them to overcome *Antichriſt*, as he is an Erronious, Fawning, Heretical Prophet.

2. With a power to beleeve all things, even ſuch things, as though they do not contradict, yet exceed the reach of Reaſon.

3. With a power to do all duties, I can do all things through Chriſt that ſtrengthens mee: Theſe Conquerours cannot do any thing *againſt*, but any thing *for* the Truth.

4. With a power to ſuffer all things: theſe Conquerours are ready, not onely to be bound, but to ſuffer, to dye for the name of Jeſus, and to conquer by dying.

5. With a power to forſake all things; To look upon all things, as dung and droſſe, that they may win Chriſt.

6. They have not onely a power of might, but of right too, as Kings to conquer, *&c.* But what means are to be uſed to overcome in the ſenſe of the Text?

Anſ. 1. Study well that little Book of the *Revelations*, Indeed the Book of Books, the Book of ſacred Scripture, in which we have at once the ſumme of the Saints duty and priviledge, and of Gods Care and Providence over his Church in the latter daies of the Church, *&c.*

2. Concoct this Book by a practical beleef of what is revealed in it: do not think your own notions to be Divine Revelations.

3. Familiarize the Croſs of Chriſt, by daily *expectation* of it, and *proviſion* for it; do not ſay (as *Rev.* 18. 7.) *I ſit as a Queen and ſhall ſee no ſorrow.*

4. Labour by a proſpect of Faith to Antidate thoſe great joyes God hath prepared for thoſe that ſo ſuffer as to conquer. 5. Buckle

5. Buckle on the whole Armour of God, and above all, leave not out the *Shield* of Faith.

6. Let your love abound higher by opposition. That becomes a *Martyrs* Spirit indeed; The more the wind blows it in thy face, let that blow up more of thy blood into thy face; Let it warm thee more *&c.*

7. Live not by Example but by Rule: Those that follow the most, whither go they? *Wide is the Gate, broad is the Way, that leads to Damnation,* and *many there be that enter therein*: The *Flock* of *Christ* is a *little Flock.*

8. Esteem duty above safety. As one, 'tis necessary *Rome* should be revived; 'tis not necessary I should be preserved: 'Tis necessary Religion should be advanced, the power of Godlinesse preserved, 'tis not necessary I should be in this or that condition.

9. Indulge not the least sin, else thou wilt never be a *Conquerour*: That man that will not lay down his *Lust* for *Christ*, will never lay down his *Life* for *Christ*. A man can never be resolved for Christs waies without, if not resolved against all impurity within.

10. Harden and anoint your selves with practical improvement of Christs sufferings, in Christs death: There was an inestimable price to purchase our conquest, an infinite merit to strengthen, to incourage our Conquest, an all-sufficient vertue to cause our Conquest, a pledge of our eternal Conquest, we are Conquerours already, we do but gather the Spoyle. Make use of Christs death as the merit, pattern, and motive of your Conquest.

11. Labouring for sincerity.

12. Get well acquainted with Divine Attributes

and Divine Promises: and such especially as may be most suitable for your condition.

13. Abhorre the *Relicks* of *Superstition*: The very Nest, the very Cage of the Bird is unclean: Not a crum of that old Leaven, 'twill sower the whole Lump: *Antichrist* is hugely like the Devil, let him get in but one paw, let him but get in his head, hee will quickly get in the whole body: If you would avoid the paw of *Antichrist*, avoid as much as you can the very parings of his nails.

14. Get an experimental knowledge of Gospel Truths: They are your head-Professors that turn Apostates.

15. Let this be your first and chiefest care, your first and last, to seek and serve God: Which if you do, as all other things, so this priviledge of Conquest shall be added unto you as your Crown: Seek ye first the Kingdome of God and the righteousnes thereof, and all these things shall be added unto you: which opens the door to

The Seventeenth Sermon,

Mat. 6. 33. *Seek yee first the Kingdome of God and his Righteousness, and all these things shall be added unto you.*

FRom this Scripture you had *a Remedy against Solicitous Thoughts* and *Fears*, given in this Proposition, that *a serious Inquiry and earnest Pursute of the Kingdome of Heaven, and the Righteousnes thereof, is an excellent remedy against distracting cares and fears, about Provision* and *safety. Seek First*, and trouble your selves no more. *Seek first the Kingdome of God &c.* Two questions was proposed and answered.

1. *What*

1. *What is it earnestly to enquire after, and seriously to pursue, the Kingdome of God, and his Righteousness?* In this Question three things included; the *Object*, the *Act*, the *Order*.

1. *The Object, the Kingdome of God*, the Kingdome of Heaven, and its Righteousness. The Kingdome of Heaven, that is the Kingdome of Grace, and the Kingdome of Glory; the Kingdome of Grace, as the means to the Kingdome of Glory: The Righteousness of this Kingdome, that is sanctification, sincere holiness in heart and life, which is the beginning, or the way to, and a sign or pledge of our interest in the Kingdome of Glory.

2. The *Act*, *Seek*, *i. e.* bestir your utmost thoughts about, your utmost time, care, and diligence upon these things.

2. *Seek*, *i. e.* set your choicest affections upon these things.

3. *Seek*, *i. e.* strive and labour, go forth in utmost endeavours for obtaining of these things.

3. The *Order*, seek *first*; seek it first, in respect of time, begin with God, remember thy Creator in the daies of thy youth: seek it *first*, with the greatest care, acquired diligence, industry, with the greatest seriousness. The Kingdome of God is the *most necessary* thing, indeed, *that one thing necessary*; 'Tis the most *excellent* thing, eternal, all other things are temporal; get this and you get all; you get above the terrours of the world. The best way to have the things of this world sanctified, is this, seek first the Kingdome of God, &c.

2. *How is this a remedy against distracting cares and fears?*

Answ. 1. It is a remedy by *divertion*.

2. Present things seem little, when acquainted with eternal things.

Use 1,

Use 1. This reproves those that observe not our Saviours direction.

1. Those that are drowned in earthly things, give them Onions and Garlick, take the Kingdome of Heaven, and Righteousnes thereof who will: Let mee have my part in *Paris*, what care I for *Paradice*.

2. Others that are for the Kingdome of God, but not for the Righteousnes of that Kingdome: they are for the *end*, but they do not care for the *way*: they would have the *fruit*, but they will not *climbe the Tree*.

3. Others that could wish they had a portion in it, but in a slight and perfunctory way; if Heaven could be obtained with a few prayers, this they'd do, but further they will not go.

2. Is this such an excellent way to cure our carnal fears and cares? what advantage hath a childe of God above all other men in the world, both in this life, and that to come; in this life, under a watchful providence; not a hair of his head shall perish; but chiefly the priviledges of an everlasting Kingdome: hee hath a bird in the bush, and in hand too: choice enjoyments in the hand, and in hope much more, but much more above, and this hope of his shall not make him ashamed: The vision of his appointed comforts is for an appointed time, and it will come; will come, said I? Faith looks out, and sees it coming already; let but Faith look to Heaven, and hee sees his Judge coming, which brings mee to

The

The Eighteenth Sermon.

Revel. 22. 12. *Behold I come quickly, and my reward is with mee.*

THe Observation from the words was this, *The Lord Jesus will certainly and speedily come to Judgement, when hee shall give reward equal to every man.* These two Questions was answered.

1. *In what sense Christ comes quickly?*

Answ. In Gods account, with whom a thousand years are but as one day. In our account Faith sees him coming, though sense cannot: Faith makes future things present; 'tis the *perspective* of the soul. Beleevers receive part of their reward at death, and that's quickly?

2. Why doth Christ defer his coming at all?

Ans. 1. To stop the mouths of the wicked: they will not have one word to reply, they had time and space to repent.

2. Out of his dear love hee bears to his Elect; There's many of his Elect not yet born, and though born; not new born, now these must be born, and new born, and brought all in, and when that time is come, then hee will come.

Use 1. Will Christ come quickly, and with a reward? then certainly remember this *Atheist*, 'tis no vain thing to serve our Lord Jesus: *What profit is it if wee serve him, &c?* what profit? infinite profit, there's a reward coming.

2. By way of *Exhortation*, will Christ come? oh then

1. Prepare for his coming; labour to be prepared by his spiritual coming into thy heart, that's the way to be prepared for his last coming: get thy understanding enlightened in the saving Knowledge

ledge of Chriſt, thy will ſubdued, and brought into ſubjection unto Chriſt, thy affections renewed, ſpiritualized, thy converſation ſuch as becomes the Goſpel of Chriſt.

2. You that have made all things ready for his coming, look out after his coming: The Table is ſpread, the Trencher laid, the dinner ready, the gueſt not come, oh! when will hee come; I deſire to be diſſolved, and to be with Chriſt; come Lord Jeſus, come quickly, every Saint will eccho too, *Come quickly.* To every Beleever it ſhall be a moſt welcome coming, hee ſhall come with a reward of abſolution and pardon of all ſin, of vindication and clearing up of all names: Beleevers bodies ſhall not only have a Reſurrection, but their good names. It ſhall be a reward of Coronation, all their Crowns of Thorns ſhall be turned into Crowns of Glory.

3. Is Chriſt coming? will hee come? This ſhould bear up Beleevers hearts in and under the ſufferings they fear or feel. Chriſt comes quickly, therefore fear none of thoſe things which thou ſhalt ſuffer. This gives us advance into

The Nineteenth Sermon.

Rev. 2. 10. *Fear none of thoſe things which thou ſhalt ſuffer, behold the Devil ſhall caſt ſome of you into priſon, that you may be tryed, and you ſhall have tribulation ten daies: be thou faithful unto death, and I will give thee a Crown of Life.*

WHence obſerve, 1. *The people of God muſt ſuffer.* Through tribulation, through many tribulations they muſt enter into the Kingdome of God: From a croſs into Heaven: think it not ſtrange, no not of the fiery tryal, thou ſhalt ſuffer. 2. What

ever

ever sufferings the people of God either are, or may be in, they have no just cause, ground, or reason of fear, *i. e.* of disponding, distrusting, distracting fear. The Arguments for this point are in the Text.

1. The Consideration of who it is, that brings the People of God into suffering, Is it *God?* God is the Disposer, but who is the great Executioner? The Devil, whom God hates more than thou canst, The Devil shall cast, *&c.*

2. 'Tis the *Devil* in a Chain. The Devil hath two sorts of Chains. A Chain of darkness, in which he is kept to the day of Judgement. A Chain of providence, he is restrained in that, *&c.*

3. The *Quality* of the suffering should keep them from fearing: He *shall cast some of you into Prison*, not into Hell.

4. The *Design*, to destroy you? no, but to *try you*: 'Tis well you are Gold, else you would be presently destroyed and burnt.

5. The *Duration*, could the Devil have his design, it should be for ever: 'Tis but for *ten daies.*

6. God over-rules all that befalls us, Christ alwaies stands by the Beleever to take notice of every stripe, as well as of every hair of thy head, to own thee in all thy sufferings, to sympathize with thee, to have a fellow-feeling and compassion unto thee, to compose us, and sanctifie all unto us, to order the issue of all, that it shall be sure, speedy, and good, and by all these to make us as like God, God-man, as possible.

Use. Then do not fear: Here we were forewarned and fore-Armed.

1. *Forewarned*, our suffering is like to be great, nay, it may be greater then we may suppose: This to be sure, if our *sufferings* do but keep pace with our *sinings*,

ings, I beleeve never ſuch *ſufferings* in *England*: If God lay Righteouſneſs to the Line, and Judgement to the Plummet, never ſuch matter for his Juſtice in *England*.

2. We ſhould not fear becauſe that is the ſpring of many other ſins, Fainting, Running, Lying, Perjury, and to do any thing in the world *&c.*

3. The beſt of men in ſuch bad times, it will bee as much as ever they can doe to keep themſelves ſteady.

2. We were *Fore-armed.*

1. In reference to the *Church* of God: Do not fear, the Church of God is dear to thee, but 'tis dearer to God. The Intereſt of God is more concerned in the life, peace, and truth of the Church, then in mine, *&c.* If the great God will not look to his own Intereſt, can the Church be ſafe? But doubtleſs hee will.

2. In reference to *our ſelves.* Suppoſe many ſufferings, yet the waies of God are in the *dark*, as well as in the *deep*, there's no tracing of him, let him alone, where thou canſt not trace him, admire him. God can, and hath done, and I bleſs God, I can ſet my Seal to that word that tells mee, God will do great things; *Babylon* muſt ſink, his people muſt bee called, the Kings of the earth muſt hate that *Whore*, when God brings his people low, 'tis but making way for the bareing and magnifying his own mercy; when the praiſe can be given to none, now is a time for God to work. *Now will I ariſe and ſhew my ſelf ſtrong.* Therefore *fear none of thoſe things which thou ſhalt ſuffer*: Fear not oh! ye *Saints* of the moſt high: Tis true, if you were carnal, natural, unconverted, ſinful, Idolatrous wretches, well might you fear the wrath of the *Lamb*, and him that ſitteth on the Throne:

Threne: Were thou a filthy, drunken, unrighteous, intemperate *Felix*, thou might well fear thou hast no God to run to, but being a *Paul* thou needest not fear: No, *Paul* can speak and act with so much confidence even when he stands before a great *Tribunal*, ready to have a sentence of death passed on him, that he makes his very Judge to Tremble. And so you have it in

The Twentieth Sermon.

Acts 24. 25. *And as he reasoned of Righteousness, Temperance, and Judgement to come, Felix trembled.*

IN these words you have the manner, matter, and effect of *Paul's* Preaching; The *manner*, why *Paul* was *reasoning*; The matter 'tis of Righteousness, Temperance and Judgement to come; the Effect, *Felix* trembled. First, for the *manner* of *Pauls* Preaching, as *he reasoned*, *i. e.* as he argued the matter, he did propound it in a rational way, and pursued it before *Felix*, and this he doth in a double capacity, as he is a *Convert*, and as he is an *Apostle*, as a *Christian*, and as a *Preacher*.

1. As a *Convert* and *Christian*, and so he had reason to do, and make use of that reason he had to shew, though he became Righteous, yet *Paul* had not lost his reason. Hence learn, true Religion will consist with right Reason. Blessed be God for this Truth; We are apt to look upon men as mad men, if they will be Righteous: 'Tis true, before *Paul* was converted, he had *Reason* but he used it madly, but after Conversion he begins to be sober, and make the best use of his Reason.

2. Look upon *Paul* as a *Preacher*, so he makes use of

of his Reaſon. And True Reaſon may and muſt bee uſed in Preaching the Goſpel, yet with theſe two Cautions.

1. Do not over-value Reaſon, do not lift up the Servant above the Maſter: Prize *Grace* more then *Reaſon*; *Piety* is better then *Parts*, though *Parts* are the *Ring* of Gold, *Piety* is the *Diamond* in that Ring. As if, a man in a Pulpit ſhould come to ſhew what a brave Scholler he is, this is to over-value Reaſon.

2. Do not under-value Reaſon. We have had a ſtrange fancy, that if a man that could not read Engliſh, would but come and talke and preach to us, he was far more deſirable then a *Black-Coat* that hath beeh at *Univerſity* and learnt his root there (as they ſay) you will be glad of ſuch as theſe. This Learning hath ſpoiled all the world, do you not know how many Schollers are Atheiſts, and their learning made them the worſe, *&c.* This is not the fault of their Reaſon; had they more Reaſon they would improve it better. It is want of Reaſon that makes them not Crucifie their Luſts: Becauſe corrupt men many times reprove that which is good, will you therefore caſt it off.

2. For the *Matter* of *Pauls* Preaching, and here obſerve.

1. 'Tis ſuitable to his hearers, *Felix* was a Judge though a corrupt one, and ſo he reaſons of *Righteouſneſſe*: He and his Whore lived in *Adultery*, and ſo he preaches of *Temperance*, of *Judgement* to come, know, God will call thee to judgement. Hence obſerve, The Goſpel *is then preached aright, when ſuited to hearers hearts, conditions, conſtitutions:* A man in the *Pulpit* ought not to ſhoot at random, *Paul* ſpeaks *ad rem* to his hearers, ſuitably tells them of Righteouſneſſe,

teousnesse, Temperance, Judgement to come.

2. Consider it with Relation to his *Scope*, which was, to bring them unto Christ, and what doth hee do? He Preaches Grace, Mercy, and Peace, no, not a word of that, but *Righteousnes, Temperance, Judgment to come*. *Paul* was a convincing Preacher, hee knows his way to bring home *Felix* and *Drusilla*, to *Christ*, was first to convince them of their sin, and the wrath of God due to sin. The whole summe of *Pauls* preaching is, a preaching by way of conviction: Sin and misery must be preached for this end, that it may bring men unto Christ; wee must not make men half dead and there leave them, but bring them to the Chirurgion, all our conviction is only for this end, that you might be brought to Christ, by Grace, to Glory.

3. For the *Effects* of *Pauls* preaching: *Paul* preached, and *Felix* trembled: doth not *Drusylla* tremble? 'Tis more then probable, shee brought *Paul* to preach there, that *Drusylla* had a months mind to hear what he had to say, but *Felix* trembled; Hence observe, *Those that are first in enjoying, may be last in receiving the Gospel*. *Drusylla* was a—yet turns a wicked *Apostate*, yet when come to hear a Sermon, her Heathenish Husband *Felix* that served the Devil instead of God trembled, but not she; Back-sliding Professors from the Truth, are infinitely farther from melting under the Gospel, then profane sinners, that never heard of it. A man had far better go and preach to *Heathens*, then *Apostates*: Then for the words, *Felix Trembled*. Why? There was *Righteousnes* prosecuted and convinced, *Judgement to come*, threatned against him; Now his knees begin to smite together, now the Writing on the Wall, now *Felix trembles*; Oh! poor soul, wouldst

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thou

thou not tremble at the hearing of the Preaching of Judgement to come? ſubmit to the Judge before he come: wouldſt thou not have thy Judge to condemn thee then? Let him be now thy King to Rule, thy Prophet to inſtruct, thy Prieſt to reconcile: Would you avoid the terrour of a Judgement to come? Accept of the offer of a Chriſt coming; coming did I ſay? Nay, he is come already; Do but lay your ear cloſe, to that third of the *Revelations*, and the twentieth, you ſhall hear your Judge knocking, which brings mee to

The one and twentieth Sermon.

Rev. 3. 20. *Behold I ſtand at the door and knock, if any man hear my voyce, and open the Door, I will come in to him, and will Sup with him, and he with mee.*

THeſe are the words of our bleſſed Saviour, words Coyned as it were for the cloſe of the morning Exerciſe. A continued metaphor; wherein you have

1. An Important thing of weight intimated in that particle, *Behold.*

2. The ſtate of men in the viſible Church implied, though they profeſs a Chriſt, high thoughts of him, and obedience to him, yet many, moſt of them keep their hearts ſhut againſt him, behold *I ſtand* without *at the door.*

3. Chriſts dealing or tranſaction with the poor Creatures for opening their hearts to him, and that in four things.

1. His ſtanding waiting, or dancing attendance on the ſoul, and the place where: I ſtand at the door.

2. His

2. His earnest desire and importunity of entrance, *and knock*.

3. His call and Invitation, for where a *hearing* is injoyned, there must needs bee a calling implyed.

4. The Argument or Motive he uses, to perswade poor Creatures to let him in.

1. *Ab honesto*, If he will but open, I will come in and take my abode: An admirable thing to have such a Tennant.

2. *A jucundo*, I *will sup with him*, I will vouchsafe him fellowship and communion.

3. *He shall sup with mee*; There shall bee mutual fellowship between him and mee, what I have shall be his, and what he hath shall be mine: we will walk, love, and lodge together; I will lodge with him, and he shall lodge with mee.

4. To whom this invitation is made; to every one, all, *if any man* or woman, that have sleighted my Ministers voyce, months, or years, if yet he will open, *I will come in*.

5. The Sinners Duty and Interest.

1. The opening the heart when Christ knocks, that's his duty, because Christs Invitation is his command.

2. His Interest, because then Christ will come in, *&c.*

The *Doctrine* was, *When Christ knocks and calls, at the doors of our hearts, 'tis our Duty and Interest, to open, admit, and let him in.* These two questions were proposed and prosecuted.

1. *When or how, is Christ said to knock and call at the hearts of sinners?*

2. *How sinners are said to hear and open.*

1. *How is Christ said to knock and call at the hearts of sinners?*

1. If you regard the *means* whereby hee knocks, *i.e.* by natural light of conſcience within, or by the light of the Miniſtry and Goſpel without.

2. If you regard the *manner* of Chriſts knocking or calling, 'tis either externally, by the Word, Ordinances, Providences (his Rod hath a voice as well as his Word) or internally, by the Spirit of God that accompanies that Word, by the means of Grace, by the motions of his Spirit.

2. *How are ſinners ſaid to hear his voice, and open?*

1. For hearing, it muſt not be an external, but an internal hearing, a hearing of the heart, through the heart; it muſt be a particular, diſtinguiſhing hearing, it muſt know the voice of Chriſt; it muſt be a ſenſible, an humble, ſatisfying hearing.

2. For *opening*; it is either

1. *Special* opening, at firſt, when the door is ſhut, thoſe everlaſting doors are at firſt open to entertain the King of Glory, in our firſt Converſion.

2. *Progreſſive*, *i. e.* when the ſoul opens more and more: for there's no door, but its ſhut as cloſe on him when after entrance, that 'tis as much as ever Chriſt can do to creep in. This opening appears,

1. In parting with, and putting away what ever keeps poſſeſſion of the heart againſt Chriſt: The ſtrong man muſt be turned out.

2. The ſoul freely conſents to Chriſt, by an intire reſignation to his Will and Spirit, to take him upon thoſe tearms. And when Chriſt doth thus *knock* and call at the door of our hearts, 'tis our duty and intereſt thus to open admittance to him.

The *Uſe* was for *Exhortation*, to plead with poor ſinners,

ſinners, that yet, oh! yet they would *open* to Chriſt Jeſus *knocking* and calling: Arguments here there was uſed, if they did not melt, 'twas not becauſe they were not *powerful*, but our ſouls marble.

1. 'Tis a matter of greateſt importance, more than your earthly Joyntures, it concerns your everlaſting ſouls, ſouls that are more worth than ten thouſand worlds; whether you will now beleeve it or no, you will hereafter.

2. Conſider the perſon that comes to call; who is it? 'Tis a King that ſtands at your door; 'tis the King of Kings, God of Gods, that ſtands there.

3. 'Tis hee that deſerves admittance, a God of abundant, ſuperabundant love; by his undertaking hee hath deſerved admittance: will you keep out your Father? your Mother? thou wretch, that waſt reſcued the other day, wilt thou keep out thy Redeemer?

4. 'Tis hee that hath a great love and affection for you, how ever you have dealt with him: Thou that brought him Hell, yet can hee never bee at quiet till he hath brought you to Heaven.

5. Conſider the poſture, *I ſtand*, muſt you *ſit* and *I ſtand*?

6. I have ſtood a long time, I have been ſtaying and waiting for you ſo many years; I can reckon every day and night I have ſtood and waited for you: you would have abhorr'd to have waited on the greateſt man in the world, as I have waited on you, a worm; nay, I ſtay ſtill waiting for you;

And This one thing ſticks yet with mee; I ſtand ready to depart; I have knocked a great while, but now knock no more; what if this ſhould be the laſt *knock* you ſhould hear? How many did knock, and the laſt knock'd, yet *I ſtand*; I knock this once

more; 'tis very queſtionable whether Chriſt will ever knock again, at leaſt in ſuch a way, and by ſuch means; never did Chriſt knock more louder.

7. I ſtand at the *door*, a poor cold place: I ſtand deſpiſed and contemned: but beſides, many in the mean time are let in, and I kept out, and that out of my own houſe.

8. I ſtand at the door, ready to have my patience turned into fury; therefore, let mee come in quickly.

9. I ſtand, I that am bleſſed in my ſelf, I that can make thee infinitely, eternally bleſſed: I that am, &c, do ſtand, therefore prethee, prethee *open*. What's that? 'Tis hear and know, remember, beleeve and do. And this would give mee a fair Retreat into my *Text*; *If you know theſe things, happy are yee if yee do them.* I beſeech you to conſider, you have known theſe things, curſed, wretched for ever are yee, if yee do not do them, happy for ever if you do them.

Thus I have given you a ſhort account of theſe things lately delivered to you: you muſt not impute any of my weakneſſes to my Reverend Brethrens labours that went before; the God of Heaven bleſs you, and reward them a thouſand-fold. And, oh! what ever God doth, keep up *this exerciſe* in the midſt of us. You have abundantly reaped Gods Spirit; I hope there is ſomething done in this Congregation, that Eternity it ſelf ſhall never bee able to blot out. I confeſs this is no *faſting day*, but yet however wee may make it ſuch a day, as, ſince God is pleaſed to give us an *Ocean*, to return to him ſome *drops*. Beloved, 'Tis very probable that it will bee the laſt motion that ever I ſhall make to you while I live in this way;

way; If I were now to go from my Pulpit to my grave, this would bee the double motion I would make to you.

1. For Gods ſake prize the Word of God.

2. Labour to prize the Word of God by the worth of it, that you may never come to prize the Word of God by the want of it. And if you would expreſs your prizing of the Word, expreſs your love, charity, bowels, to poor Miniſters of the Word: never any man repented hee had given ſo much to a good uſe, doubtleſs my children wants it now, or my wife wants it now, &c. And I can aſſure you, I think there was never ſo many thankſgivings made to God for this *City* of *London*, as for their abundant charity in this reſpect.

FINIS.